

The Book of Acts

(enhanced notes from R. B. Thieme, Jr.)

The relevant Analytical Literal Translation is included. Bob really did not provide his own translation back in 1965. He only occasionally goes back to the original Greek (usually a few words in each lesson).

What Are Enhanced Notes?

1. There are a set of electronic notes of R. B. Thieme, Jr. floating about. These formed the basis for these enhanced notes.
2. *Enhanced* means, the full Greek words are found below (in the English transliteration, the Greek word itself, and the pronunciation, as taken from Strong's).
3. The doctrines are set aside by formatting (they are in yellow boxes).
4. These doctrines are listed up front alphabetically and hyperlinked. The lessons and these doctrines are all hyperlinked.
5. Sometimes a doctrine is transferred over from a doctrinal notebook, if the points are similar enough. Although this is not always a word-for-word transcription, it is generally very close to the notes given by Bob in whatever study.
6. The first set of [links](#) are the names of the various doctrines set in alpha order and hyperlinked to where they can be found.
7. After this first set of links are a [listing of the lessons](#), which includes the lesson #'s, a brief description of the lesson and the verses which are covered. This comes from the descriptions found for these lessons on the tape boxes and in the lesson summaries, which are collected here: (HTML) (PDF) (WPD). On occasion, these lesson summaries are corrected.
8. If Bob offers a corrected translation, that is included. If the entire book or entire chapters are corrected, then that will also be found in the index. Bob tends not to offer a lengthy corrected translation for books covered early in his ministry and for narratives (like the book of Acts). However, over the years, he developed some very excellent translations—particularly for the epistles.
9. Although Bob almost always refers back to the KJV, I often insert a different, more up-to-date translation.

There is not a *corrected* translation of the book of Acts. Bob corrects a few words here and there. The text which I added to the notes is from the Analytical Literal Translation.

Although most of the notes are found below, this is a project that I continue to work on (December 19, 2021).

Bob's teaching of the Book of Acts is fascinating from the standpoint of the sort of teaching style and approach which he developed. In no other study can you see Bob's

transformation as a pastor-teacher than in this series. For many years, he taught a book from the Bible almost entirely from the KJV, making a few changes here or there. He might cover half a chapter in an hour (or an hour and fifteen minute) session. Then he began to give a few words in the Greek from each verse. Eventually, Bob would give most of the words from the Greek, along with their morphology; and even give his corrected translation. We find much of this metamorphism in his teaching of the Book of Acts, which began in 1965 and continued into 1970.

Links in the Book of Acts		
Lesson Index	Beginning of Notes	

Doctrines Taught in Acts			
A–E	F–H	I–P	Q–Z
The Ministry of Ananias The Success of Antioch Apostles Apostle, Selection The Doctrine of a Baby Baptism The Baptism of the Spirit The Baptism of the Spirit (2) Four Real Baptisms Barnabas Believers Who Cannot Learn Doctrine Christ as the Rock Christianity Versus Communism The Church and the Church Age Eight Unique Features of the Church Age 4 Laws for Believers on the Church Age Conflict Between Church and State Demetrius Knows What He Is Doing Deposits Divine Guidance Principles	The Hypocrisy of Festus Festus Reverses Himself Four Things Paul Writes for Gentiles to Abstain from More Blessed to Give than to Receive The Foreknowledge of God God Has Known from Eternity How God Reveals Himself Gamaliel’s Logic God’s Plan and Paul Good Luck and Superstition The Mechanics of Opposing the Gospel in Thessalonica Heathenism Heathenism (Brief) Heathenism Heathenism (4) Heresy Meaning of “The Holy Spirit Fell on Them” What the Holy Spirit Does for us at Salvation	Jerusalem Church 4 Laws for Believers The Teachings of John the Baptizer Zealous for the Law (instead of Grace) Examples of How Legalism Can Defile What God Has Cleansed 7 Things Necessary for a Missionary Money The Mosaic Law Conclusions of the Mosaic Law One Day at a Time The Ordinary Christian Life The Ordinary Life The Pastor-teacher from Salvation to Use of the Gift Humility for the Pastor-teacher Terms for the Pastor-teacher Paul and Roman Law Paul Living One Day at a Time Paul’s Decision to Avoid Suffering	Rebound Receiving the Spirit in the Precanon Period Reconciliation Religion The Hatred of Religion The Uses of Repentance in the Bible Three Categories of Post-Resurrection Appearances The Resurrection Appearances Salvation by Keeping the Law The Day of the Second Advent The Sin of Ananias and Sapphira Sins Against the Holy Spirit Soul The Diversity of the Spirit’s Activity The Impact of Stephen’s Death Suffering 12 Categories of Suffering Temporary Gifts The Gift of Tongues

<p>Applying Doctrine from Divine Institution #4 The Uses of Ekklesia Emotions and Spirituality</p>	<p>Human Freedom The Concept of Humility Designations of Jesus Christ as Related to the Church Age Historical Background (Felix, Druscilla, Bernice, Herod Agrippa) The Sustaining Ministry of the Holy Spirit in the Life of Christ The Sustaining Ministry of the Holy Spirit in the Life of Christ (2) Three Categories Who Receive the Holy Spirit The Ministry of the Holy Spirit During the Age of Israel</p>	<p>Paul's Discouragement Paul's Discouragement (II) Paul's Failure in Acts 20:23 Paul in Jail in Jerusalem Paul's Sin Going to the Temple Paul's Training Prior to His Ministry 3 Reasons Why Paul Took a Civic Stand Here in Philippe Paul under the Control of the Roman Soldiers The Four Pentecosts Positional Truth Prayer Why Prayer is not Answered Pressure and a Change of Locale Doctrine of Privacy (From Acts Study) Privacy (from NB #1)</p>	<p>The True Doctrine of Tongues The Training of Peter and Paul What Does it Mean to Take a Vow? Will of God Categories Will of God Types</p>
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Passages Translated in Acts		
Corrected Translation of Acts		
Acts 21:26	Acts 22:16	

Other Passages Translated in Acts		
Corrected Translation of...		
2Timothy 2:1-2		

Lesson Index

402	1	11/28/1965	Acts 1:1–3a	The ascension The Doctrine of the Sustaining Ministry' of the Holy Spirit in the Life of Christ Apostle, Selection Three Categories of Post-Resurrection Appearances
402	2	12/05/1965	Acts 1:3b–5a	The ascension promises, baptisms Four Real Baptisms The Doctrine of the Baptism of the Spirit
402	3	12/12/1965	Acts 1:5b–12	Pre–ascension briefings
402	4	12/19/1965	Acts 1:13–26; 1 Tim. 1:12; 1Cor. 12:11; 15:7	The twelfth apostle; baptism of God the Holy Spirit
402	5	12/26/1965	Acts 2:1–4	The day the Church began
402	6	01/02/1966	Acts 2:5–12; Isa. 28:9–11; 1Cor. 14:21	What about tongues?
402	7	01/09/1966	Acts 2:13–21; 2Cor. 6:11; Joel 2:26–32	Interpretation vs. illustration Three Categories Who Receive the Holy Spirit Emotions and Spirituality The Day of the Second Advent
402	8	01/16/1966	Acts 2:21	Dispensational spirituality
402	9	01/23/1966	Acts 2:22–36	Peter's Pentecostal service; baptism The Foreknowledge of God
402	10	01/30/1966	Acts 2:28, 37–38; Gal. 3:26; Mark 16	Baptism as related to salvation.
402	11	02/06/1966	Acts 2:39–47	Christianity Versus Communism

402	12	02/13/1966	Acts 3:1–11	The Doctrine of Money Peter's credit card
402	13	02/20/1966	Acts 3:12–18	Peter's temple message
402	14	02/27/1966	Acts 3:18–26 via Deut. 18:18–19	Old Testament Christology
402	15	03/06/1966	Acts 4:1–13	The Church in action Christ as the Rock
402	16	03/13/1966	Acts 4:13–22	Dynamics in prayer
402	17	03/20/1966	Acts 4:23–35	The power of the church Prayer Why Prayer is not Answered Jerusalem Church
402	18	04/03/1966	Acts 4:36–37 5:1–5	Opposition of the church The Sin of Ananias and Sapphira Sins Against the Holy Spirit
402	19	04/17/1966	Acts 5:6–15	The sin of Achan Good Luck and Superstition Conflict Between Church and State
402	20	04/24/1966	Acts 5:16–29	The wisdom of Gamaliel; the way of the Lord Gamaliel's Logic
402	21	05/08/1966	Acts 5:30–42	The counsel of Gamaliel
402	22	05/15/1966	Acts 6:1–7	The dynamics of the DIACONATE
402	23	05/22/1966	Acts 6:8–15	First deacon in action
402	24	05/29/1966	Acts 7:1–6	History lesson for the Sanhedrin
402	25	06/05/1966	Acts 7:7–13	The dynamics of a decision, Part I
402	26	06/12/1966	Acts 7:14–29	The dynamics of a decision, Part II
402	27	06/19/1966	Acts 7:30–41	The judgment of the judges
402	28	07/10/1966	Acts 7:20–27, 34–42	A review of Acts 7

402	29	07/17/1966	Acts 7:36–47	The discovery of grace
402	30	07/24/1966	Acts 7:48–60	The worst sinner in history The Impact of Stephen's Death
402	31	07/31/1966	Acts 8:1–4; Phil. 4:11; 2Cor. 11:24	Vapor trails of life – Part I
402	32	08/07/1966	Acts 8:5–9	Vapor trails of life – Part II
402	33	08/28/1966	Acts 8:9–24	The Samaritan's Pentecost
402	34	09/04/1966	Acts 8:25–40	Treasurer of Ethiopia
402	35	09/11/1966	Acts 9:1–9 via Rom. 9	Introducing the 12 th apostle The Doctrine of Positional Truth
402	36	09/18/1966	Acts 9:10–12	The Ordinary Christian Life
402	37	09/25/1966	Acts 9:14–19	Progress of Paul Receiving the Spirit in the PreCanon Period The Ministry of Ananias
402	38	10/02/1966	Acts 9:20–31	Progress of Paul Paul's Training Prior to His Ministry
402	39	10/09/1966	Acts 9:32–43	Progress of Peter The Doctrine of Temporary Gifts The Training of Peter and Paul
402	40	10/16/1966	Acts 10:1–5	The Gentile Pentecost The Uses of Ekklesia The Church and the Church Age Designations of Jesus Christ as Related to the Church Age Eight Unique Features of the Church Age The Doctrine of Heathenism How God Reveals Himself
402	41	10/23/1966	Acts 10:5–16	The thirty mile problem Examples of How Legalism Can Defile What God Has Cleansed
402	42	10/30/1966	Acts 10:17–23	Gentile Pentecost #2

402	43	11/06/1966	Acts 10:24–36	Gentile Pentecost #3 Salvation by Keeping the Law
402	44	11/13/1966	Acts 10:36–43	Finale of the Gentile Pentecost #4 The Sustaining Ministry of the Holy Spirit in the Life of Christ (2) The Doctrine of Reconciliation
402	45	11/27/1966	Acts 10:43–49	The Gentile Pentecost #5 What the Holy Spirit Does for us at Salvation Meaning of “The Holy Spirit Fell on Them” The Doctrine of the Gift of Tongues The Doctrine of Baptism
402	46	12/04/1966	Acts 11:1–18	Mechanics of divine guidance Divine Guidance Principles Will of God Categories Will of God Types
402	47	12/11/1966	Acts 11:19–24	Operation Antioch Barnabas
402	48	12/25/1966	Acts 11:25–30	The power of grace
402	49	01/15/1967	Acts 12:1–15	The power of prevailing prayer
402	50	01/22/1967	Acts 12:15–25	Repercussions of prevailing prayer 7 Things Necessary for a Missionary
402	51	01/29/1967	Acts 13:1–4	The challenge of missions The Success of Antioch
402	52	02/05/1967	Acts 13:4–12	The sorcerer’s setback
402	53	02/12/1967	Acts 13:13–17a	Desertion in the face of the enemy Heathenism (Brief)
402	54	03/05/1967	Acts 13:16–17	Apostolic missionary message
402	55	03/12/1967	Acts 13:17–21	Historical implications of God’s grace
402	56	03/19/1967	Acts 13:22–23	Davidic impact on Israel

402	57	04/02/1967	Acts 13:23–30	Back to Antioch of Pisidia
402	58	04/09/1967	Acts 13:30–41	The message of missions The Resurrection Appearances
402	59	04/16/1967	Acts 13:42–52	Response and reaction
402	60	04/23/1967	Acts 14:1–6	Galatian evangelism The Diversity of the Spirit's Activity
402	61	04/30/1967	Acts 14:6–16	Lystra and Derbe
402	62	05/14/1967	Acts 14:17–19	Under a pile of rocks
402	63	05/21/1967	Acts 14:20–28	The road back Suffering 12 Categories of Suffering
402	64	05/28/1967	Acts 15:1–3	The triumph of grace
402	65	06/04/1967	Acts 15:4–6	The illegality of legalism Apostles
402	66	06/11/1967	Acts 15:7–8	The illegality of legalism Heathenism
402	67	06/18/1967	Acts 15:9–11	The illegality of legalism
402	68	06/25/1967	Acts 15:12–29	The decision of the Jerusalem council God Has Known from Eternity 4 Laws for Believers on the Church Age Four Things Paul Writes for Gentiles to Abstain from
402	69	07/02/1967	Acts 15:30–41	Test of grace
402	70	07/09/1967	Acts 16:1–10	Europe's open door 4 Laws for Believers Heathenism (4)
402	71	07/30/1967	Acts 16:11–18	Cracking Europe's barrier
402	72	08/06/1967	Acts 16:19–31a	Operation Philippi

402	73	08/13/1967	Acts 16:30–33	Pressure evangelism; the Philippian jailer; baptism
402	74	08/20/1967	Acts 16:34–40; 17:1–3	Along the Ignatian Way; Paul’s civic stand 3 Reasons Why Paul Took a Civic Stand Here in Philippe
402	75	08/27/1967	Acts 17:4–14	Operation Thessalonica; mobs The Mechanics of Opposing the Gospel in Thessalonica
402	76	09/10/1967	Acts 17:15–20	Mars Hill “seed pickers”
402	77	09/17/1967	Acts 17:22–25	Paul’s Mars Hill message; idolatry and demonism
402	78	09/24/1967	Acts 17:26–34	Nationalism and sanctification; divine institutions; God–consciousness and gospel hearing
402	79	10/15/1967	Acts 18:1–8	Operation Corinth
402	80	10/22/1967	Acts 18:9–17	The Ministerial occupational hazard; God’s timing; Aquila
402	81	11/05/1967	Acts 18:18–28	Ephesians interlude The Teachings of John the Baptizer
402	82	11/12/1967	Acts 19:1–5	Operation Ephesus; The Ministry of the Holy Spirit During the Age of Israel
402	83	11/19/1967	Acts 19:5–12	The Doctrine of the Baptism of the Spirit (2) The Four Pentecosts The True Doctrine of Tongues separation from apostasy; tongues and healing miracles at Ephesus
402	84	12/03/1967	Acts 19:13–19	Rebound revival; demons and idolatry Doctrine of Rebound
402	85	12/10/1967	Acts 19:20–29	Dissertation on mob violence Demetrius Knows What He Is Doing

402	86	12/17/1967	Acts 19:30–41	Action of the mob; Priscilla and Aquila
402	87	12/24/1967	Heb. 5:11–14	Background for Acts; the Christian blockade Believers Who Cannot Learn Doctrine The Doctrine of a Baby
402	88	12/31/1967	Heb. 6:1	Paul's greatest failure;; doctrine of morality The Uses of Repentance in the Bible
402	89	01/07/1968	Heb. 6:1–3	Foundation of doctrine; repentance, faith, baptisms, laying on of hands, resurrection, judgment
402	90	01/14/1968	Heb. 6:4–6	Dallas Seminary Day; “falling away”
402	91	01/21/1968	Heb. 6:7–10	Divine vs. human good; the two immutable things
402	92	01/28/1968	Heb. 6:11–15	The two immutable things
402	93	02/04/1968	Heb. 6:13–20	The two immutable things
402	94	02/11/1968	Acts 20:1–4	Life of a Pastor; God's protection of Paul from assassins
402	95	02/18/1968	Acts 20:5–10	Death and resuscitation; The Doctrine of the Soul
402	96	03/10/1968	Acts 20:7–12	Soul of Eutychus
402	97	06/30/1968	Acts 20:13–19	Itinerary of Pastor; obedience to the pastor The Concept of Humility
402	98	07/14/1968	Acts 20:17–19	Paul's pastors conference; pastor–teacher gift and function Humility for the Pastor-teacher
402	99	07/21/1968	Acts 20:20–21	Paul's pastors conference; witnessing; repentance; Dr. Davajan's testimony

402	100	07/28/1968	Acts 20:22–25	Paul's message to pastor–teachers at Ephesus Pressure and a Change of Locale
402	101	08/11/1968	Acts 20:26–28	Warning to the pastors, responsibility
402	102	08/18/1968	Acts 20:28–30	False teachers
402	103	08/25/1968	Acts 20:30–31	Every believer in full–time Christian service; alertness of the pastor–teacher
402	104	09/01/1968	Acts 20:32–38	The Doctrine of Deposits More Blessed to Give than to Receive seminary training
402	105	09/08/1968	Acts 21:1–6	Divine guidance and will of God; warning to Paul: don't go to Jerusalem
402	106	09/15/1968	Acts 21:7–14	Agabus' warning to Paul; God's will; believers' volition Doctrine of Privacy (From Acts Study) The Doctrine of Privacy (from NB #1)
402	107	09/22/1968	Acts 21:15–20a	Jerusalem pastors invite Paul to an act of legalism Zealous for the Law (instead of Grace) The True Doctrine of the Mosaic Law
402	108	09/29/1968	Acts 21:20b–25	Geographical and operational will of God; legalism causes the believer to become unstable and inconsistent Conclusions of the Mosaic Law Paul's Failure in Acts 20:23 What Does it Mean to Take a Vow?
402	109	10/13/1968	Acts 21:26	Will of God; Paul's sin; taking a vow Paul's Sin Going to the Temple
402	110	10/27/1968	Acts 21:27–29	Paul out of fellowship; 3 categories of the will of God; religion; mental attitude sins; respect for the flag

402	111	11/03/1968	Acts 21:30–31	Attacks on freedom; mob action against Paul; privacy
402	112	11/10/1968	Acts 21:32–37	Rioting and crime; Paul delivered The Doctrine of Human Freedom Paul under the Control of the Roman Soldiers
402	113	11/17/1968	Acts 21:38–40	Objectivity and protection under Roman law
402	114	11/24/1968	Acts 22:1–3	Poise; good manners; Paul's defense before the Lord
402	115	12/15/1968	Acts 22:4–5	Objectivity based on learning law; Roman, English, and Jewish Law; Paul's persecution of believers
402	116	12/22/1968	Acts 22:6–12	The Doctrine of the Ordinary Life
402	117	12/29/1968	Acts 22 via Prov. 27:1–7	Six enemies of the ordinary life (Hallelujah chorus at end) One Day at a Time
402	118	01/05/1969	Acts 22:12–21a	God's provision; God's cognizance of human free will
402	119	01/12/1969	Acts 22:21b–30	Paul's scourging
402	120	02/09/1969	Acts 23:1–5	Paul before the Sanhedrin; expletives, reviling the high priest; civil disobedience; problems of the poor Applying Doctrine from Divine Institution #4
402	121	02/23/1969	Acts 23:6–11	Paul's defense; emotion taking precedence over doctrine Paul's Discouragement
402	122	03/02/1969	Acts 23:11–13	Assassination plot; no spiritual advance by taking vows Paul's Discouragement (II) Paul in Jail in Jerusalem

402	123	03/09/1969	Acts 23:14–15; 2Tim. 2:1–2	Qualification and function of the pastor–teacher Terms for the Pastor-teacher The Pastor-teacher from Salvation to Use of the Gift
402	124	03/16/1969	Acts 23:16–35	Attacks on grace; tether from Claudius Lycius to Felix God's Plan and Paul
402	125	04/06/1969	Acts 24:1–6	Historical background on Herod's family Historical Background (Felix, Druscilla, Bernice, Herod Agrippa)
402	126	04/13/1969	Acts 24:8–10	Outline of Paul's defense before Felix Paul and Roman Law
402	127	04/27/1969	Acts 24:11–16	Paul before Felix; objectivity of Roman law Heresy
402	128	05/04/1969	Acts 24:17–22	Divine establishment; liberalism; objectivity of Roman law
402	129	05/25/1969	Acts 24 via 2Tim. 3:8–12	Opposition to Paul; scar tissue in soul/Jannes & Jambres Religion
402	130	06/01/1969	Acts 24:22–27	God's plan is never hindered; historical background of Nero, Priscilla, Bernice, Felix; witnessing by Paul
402	131	06/08/1969	Acts 25:1–12; Rom. 8:28	Festus; Paul's trial in Caesarea; God's plan moves on Festus Reverses Himself Paul's Decision to Avoid Suffering
402	132	06/15/1969	Acts 25:13–16	Family history of Herod; facade of self righteousness
402	133	06/22/1969	Acts 25:17–22	Festus and his dilemma regarding Paul

402	134	06/29/1969	Acts 25; Exodus 20:4–6; Deut. 24:16	Culpability; four generation curse
402	135	07/13/1969	Acts 25:23–26:3	Paul before the VIP's in Festus' court The Hatred of Religion The Hypocrisy of Festus
402	136	07/27/1969	Acts 26:1–3	Paul's poise from doctrine in his soul; ECS Paul Living One Day at a Time
402	137	08/03/1969	Acts 26:6–12	Paul's defense; Old Testament covenants; Coniah's curse
402	138	08/10/1969	Acts 26:12–17	Paul's account of his conversion
402	139	08/17/1969	Acts 26:17–20	Failures and grace orientation; inheritance of property
402	140	08/24/1969	Acts 26:20–22	Anthropopathisms; repentance
402	141	09/07/1969	Acts 26:23–32	Paul's message before Festus and Agrippa
402	142	09/28/1969	Acts 27:1–3	Voyage to Rome – cursing turned to blessing
402	143	10/12/1969	Acts 27:4–13	Paul's common sense warning about impending danger
402	144	10/19/1969	Acts 27:14–20	Paul in great storm at sea; preparation for the crisis
402	145	10/26/1969	Acts 27:21–23	Paul establishes his authority in the crisis
402	146	01/18/1970	Acts 27:16–21	Paul's authority in hopeless situation; shipwreck
402	147	02/01/1970	Acts 27:22–24	Function of GAP; 3 sources of divine good
402	148	02/15/1970	Acts 27:25; Col. 1:9	Role of pastor–teacher in GAP; PLEEROO

402	149	02/22/1970	Gen. 2:20; Eph. 5:31	Right man / right woman
402	150	03/01/1970	1Cor. 11:7	Right man / right woman
402	151	03/15/1970	Acts 27:27–41	Storm at sea; shipwreck at Malta
402	152	03/22/1970	Acts 27:41–44; 28:1–6	Centurion's good commands; Paul's viper bite
402	153	03/29/1970	Acts 28:6–9	God's essence; purpose of miracles
402	154	04/05/1970	Acts 28:10–31	Positive volition on Malta; Paul's ending ministry to the Jews and beginning ministry to the Gentiles
402	155	04/28/1970	2Peter 1:12–21	Peter exalts doctrine
402	156	04/28/1970	2Peter 3:15–16	Paul's fourth missionary journey; Peter passes the baton to Paul END OF SERIES

1 11/28/1965 Acts 1:1–3a The ascension

There is no, *the Word of God is alive and powerful...*

Chapter 1

We know from the first three verses of this book that this is volume two of the Gospel of Luke. Luke is the writer of the third Gospel and the second volume deals with the book of Acts. The book of Acts is actually the written history, the sacred history of the early church before the canon of scripture was completed. There are many things in the book of Acts which are doctrinal and which are just as true today as they were in the day in which it was written, and there are certain things in the book of Acts which would never occur again because these things actually look the place of the Canon of scripture before the Canon was completed.

The place of Acts in the New Testament is to give us a history of the early church before it had a Bible. Many of the New Testament epistles were already in circulation, most of them were not. Many times when we read about the believers in the book of Acts searching the scriptures they were actually studying the Old Testament scriptures because as yet they did not have the New Testament. The style in the Greek of Acts is exactly the same as the style of Luke. There is no question as to the fact that Luke wrote both Acts and the third Gospel.

He wrote this somewhere between 61 and 63 AD. He was writing Acts while Paul was writing the four prison epistles. Luke was with Paul and both of them were writing at the same time.

Act 1:1 **The first account indeed I made concerning all [things], O Theophilus, which Jesus began both to be doing and to be teaching, [see Luke 1:1-3]**

Verse 1— a Classical Greek prologue. This is actually the Attic Greek principle involved and it is not the same as the usual Koine Greek. Luke, by the way, was one of the great educated men of his day and this is quite obvious from the Greek of the first three verses.

“The former treatise” is a reference to the Gospel of Luke; “have I made” is an aorist tense indicating the time when Luke wrote the Gospel of Luke; “O Theophilus” is a vocative referring to a person in the Roman empire. We know exactly the status of this person because of the phrase in Luke 1:3. “most excellent.” He was a knight of the Roman empire. At the time that Luke was writing the knighthood of the Roman empire was made up of many hundreds of men who were not simply millionaires but who had tens of millions of dollars, sometimes even hundreds of millions.

There has never been wealth like the Roman empire. Some men owned 100,000 slaves. One reason for the collapse of the Roman empire, they wanted more and more luxuries. There was not enough manufacturing in Rome. They would sail to India. Caravans would come from China, and they would only take gold. Their gold was drained in about 100 years. Rome lasted another 100 years or so. People depended upon the Roman government.

We are about 50 years away from a similar collapse. We have a totally false economy. Increasing number of people today dependent upon the government. The government provided entertainment and all the food.

When Luke wrote, this was a golden age of Augusta.

Theophilus was a knight because of the phrase “most excellent” found in the third verse. He probably had 100 million dollars; and like published Luke’s writings.

“of all that Jesus began” — this is the key to the Gospel of Luke as it relates to Acts. The completion is the story of Acts. Notice the order here. With us it is teach, learn and do: but with Jesus it was “do and teach.” Both of these are present active infinitives and the order is extremely important. Before Jesus could teach He had to first of all do. This refers to miracles, all of the acts of healing, to every supernatural act performed in the power of the Spirit by Jesus Christ, and He had to do these things in order to get a hearing. This is the principle which is given in Isaiah. that the Messiah would come with signs to Israel. These signs are the various miracles, acts of healing, and as He performed these signs then people would listen to Him. In order to get a crowd, in order to get a hearing. He first of all fulfilled the signs and the miracles. So first of all. with Jesus it was do and teach. With us it is teach, learn, and do.

The performance of divine good is based upon understanding the filling of the Spirit, the categories of doctrine, their application. When you have two infinitives together the last one is the whole purpose. The purpose of doing was to get a hearing. The great thing is the message, not the miracles. The miracles will alleviate suffering for a few moments but it is the teaching of Jesus which results in eternal life and great repercussion as far as time is concerned.

Act 1:2 **until the day [in] which He was taken up [into heaven], having commanded by [the] Holy Spirit the apostles whom He chose,**

Verse 2 is a transitional sentence. It is still a part of the prologue. “Until the day in which he was taken up.” This transition is the transition between volume one and volume two of Luke’s writings. “Until the day” is a reference to the ascension. This is the last day covered in the book of Luke; this is the First day covered in the book of Acts. Aorist tense: point of time of the ascension. Passive voice: the humanity of Christ was lifted up by the power of God the Father, the author of the divine plan. The passive voice indicates that He did not propel Himself in His humanity. His humanity is lifted up into the 3rd heaven.

“after that he had given commandments” — there were many commandments that Jesus gave after His resurrection. Remember that Jesus spent forty days on the earth after He had been resurrected and during that time He briefed born again believers in the vicinity of Jerusalem. But there were two commandments that were more important than all of the others put together and these are the two that God the Holy Spirit led Luke to discuss in Acts. The First is found in verse 5 and has to do with the doctrine of the baptism of the Spirit. It is vitally important that every believer understand the baptism of the Spirit because this is how the Church is made, this is when the Church began, and this is the whole key to positional sanctification. It is the ministry of the Holy Spirit at the point of salvation to enter even believer into union with Christ. Therefore Jesus made a specific promise with regard to the baptism of the Spirit. It is also necessary to understand this because in 70 AD the Jews are going into the fifth cycle of discipline, they will be scattered throughout the earth until the second advent of Christ. Therefore, there must be someone or some organization to replace Israel as custodians of the truth and disseminators of the gospel. So on the day of Pentecost the body of Christ will begin. The secret to the body of Christ is the baptism of the Holy Spirit whereby every believer, whether he is formerly a Jew or a Gentile, is entered into union with Christ. So this as the First thing that was emphasized just before the ascension.

The second factor which was emphasized was the ministry of every believer on the earth, and this is found in verse 8. This has to do with the fact that every believer is in full time Christian service.

“through the Holy Spirit” — dia plus the genitive connotes instrumentality. It reminds us that during the course of His earthly ministry the humanity of Christ was sustained by the Holy Spirit. In other words, the humanity of Christ was indwelt by the Holy Spirit and during His entire ministry Jesus Christ was Filled with the Spirit. “Through the Holy Spirit” is a reminder, then, that all the time that Christ was on the earth He was sustained by the Holy Spirit. He did not depend upon His own divine attributes and He did not use His own divine attributes independently of the plan of the Father.

The Doctrine of the Sustaining Ministry’ of the Holy Spirit in the Life of Christ

1. The ministry of the Spirit was prophesied in the Old Testament — Isaiah I 1:2,3. 42:1. 61:1,2.
2. The Holy Spirit was given without measure to the humanity of Christ — John 3:34. This is another way of describing the Filling of the Spirit. Not only did the Holy Spirit indwell Jesus Christ but He Filled Him perpetually. The only thing that breaks the Filling of the Spirit is actually sin in the life.
3. The Holy Spirit is related to the baptism of Jesus in a special way — Matthew 3:16. This was the ministry of the Spirit in the public ministry of Jesus Christ.
4. The Holy Spirit is related to the earthly ministry of Christ. By comparing Matthew 12:18; 18:28 we know that every miracle He performed, every message He gave, every thing that He did, He did in the power of the Spirit.
5. The ministry of the Holy Spirit was discontinued on the cross. When Jesus Christ during the last three hours was bearing our sins the ministry of the Holy Spirit was

discontinued. Jesus said. “My God, My God” — the second ‘My God’ is addressed to the Holy Spirit — “why hast thou forsaken me?” The answer: Christ was made sin for us — 2Corinthians 5:21. The Father can only judge sin, and He did at the cross; the Holy Spirit can have no fellowship with sin, so the Holy Spirit forsook Jesus Christ at the cross.

6. However, the Holy Spirit had a definite part in the resurrection of Christ — Romans 8:11; 1Peter 3:18. The Holy Spirit actually raised Jesus Christ from the dead.
7. The present ministry of the Holy Spirit in relation to Christ is different. Now, instead of indwelling the humanity of Christ the ministry of the Holy Spirit is to indwell the believer to glorify Christ — John 7:39 which tells us that, first of all, the Holy Spirit was not yet given because Christ was not yet glorified. But after the cross Christ was resurrected, He ascended, was seated at the right hand of the Father, and in His humanity that is the beginning of His glorification. Ten days after Christ was seated the Holy Spirit came to the Church on the day of Pentecost and now the Holy Spirit actually indwells every believer — John 16:14. The ministry of the Holy Spirit at the present time is to glorify Christ and He does this through indwelling of every believer — 1Corinthians 6:19,20.

Different teams were translating the KJV. There was some esprit decor, the Oxford team knew that *pneuma* meant *spirit*. The Cambridge group translated the same word *ghost*, which showed their own group spirit.

“unto the apostles whom he had chosen” — who did the choosing? Jesus Christ. This is an aorist middle indicative. The word to choose is an aorist tense and this means that the appointment comes in a point of time which is divorced from time and perpetuated forever. In this case the apostles are appointed by Christ and they are perpetuated as apostles. The middle voice here is reflexive, and that means that this is strictly the decision of Jesus Christ.

Apostle, Selection; “Whom He Hath Chosen”

1. This verb emphasizes the divine prerogative in the selection of apostles and anticipates the great failure of believers at the end of the chapter.
2. The selection of the twelfth apostle to replace Judas is the prerogative of divine sovereignty and not the privilege of believers’ election. All of the elections in the world are not going to make an apostle out of Matthias.
3. In other words, the election of Matthias in Acts 1:24-26 is a farce.
4. Paul, not Matthias, is the twelfth apostle — 1Corinthians 15:7-10; 1Timothy 1:12-16.
5. This verb, “he chose,” emphasizes the sovereignty of Christ in the selection of apostles.
6. An election cannot give Matthias the gift of apostleship any more than calling a person [calling a pastor] can make the person a pastor. A unanimous ballot does not mean that a person has whatever gift they have called him for.
7. All spiritual gifts are the sovereign decision of Jesus Christ [Ephesians 4:8.1 11 and given at the moment of salvation today by the Holy Spirit — 1Corinthians 12:11.

Both the second and the third persons of the Trinity are involved in spiritual gifts. Jesus Christ makes it possible for spiritual gifts to exist in the Church Age by His departure. In that sense He gives them. The Holy Spirit also involved because He is said to actually distribute them at the point of salvation.

8. Jesus, in His departure from the earth, made provision for spiritual gifts, including apostleship to the Church.
9. These gifts in the mechanics are specifically distributed by the Holy Spirit — 1Corinthians 12:11.

Remember this for the time that we get to the great election. The first half of the book of Acts is all about the importance of the function of the Holy Spirit. [Man looks on the outward appearance, but God looks upon the frontal lobe.](#)

Matthias was probably very sweet and very sincere. And he could pat hands and tell people that everything was going to be alright.

Act 1:3 [to whom also He presented Himself living after His suffering, by many convincing proofs, appearing to them during forty days and speaking the \[things\] concerning the kingdom of God.](#)

Verse 3 the post resurrection appearances of Jesus Christ. “To whom also” — Jesus Christ is not only involved in appointing apostles, He also is involved in briefing believers in Jerusalem in those days before the Church began. We know the exact time. Jesus Christ rose on the firstfruits. He died three days before on the Passover. In fact, the whole schedule of the death, resurrection of Christ and the beginning of the Church is given in the feasts. The firstfruits occurred on Sunday. It bothered the Jews because Sunday was the first day of the week and the Sabbath was their big day, and every Sunday once every year they celebrated the firstfruits. It always occurred on the same day, Sunday. The next feast after that was exactly fifty days away, and fifty days is simply the word “Pentecost.” Fifty days away you have a Sunday again. The resurrection took place on Sunday; the Church started on Sunday.

There was a doctrinal basis for all of this. In six days in the days of the restoration of the earth God worked. He provided in six days everything that man would need in innocence and He rested on Saturday, the seventh day, simply because there was nothing else to do. This is a picture of the work of Christ on the cross.

Our days are named after Norse gods.

On the cross Christ did the work and we rest in that. Our rest is faith — “Believe in the Lord Jesus Christ and thou shall be saved.” Now Sunday is the first day of the week and we worship or rest on the first day of the week, and this is a picture of faith-rest in the Christian life. As a result, in the next six we produce, and the point is that we produce on the basis of grace or we produce on the basis of the faith-rest technique. Jesus Christ rose on Sunday. He was on the earth after His resurrection forty days. Then He ascended. There

were then ten days before the Church began, and it was sometime during that ten days that they had the election of Matthias.

“he showed himself alive” — this is during the forty days. “Alive” is a reference to the resurrection and the word is a present active participle. The present tense is linear aktionsart and that means that He kept on staying alive in His humanity, in fact His humanity could no longer die.

“after his passion” — the word passion doesn’t mean passion at all, it means after His suffering and it refers specifically to the cross; “by many infallible proofs” — these infallible proofs are then given.

“being seen of them forty days” — He was alive on the earth in His resurrection body for forty days, and being seen reminds us of the resurrection appearances of Jesus Christ, many of which are recorded in the scripture.

Three Categories of Post-Resurrection Appearances

1. We have the resurrection appearances up to the ascension, eleven are recorded in the Bible.
 - a. For example, He appeared first of all to Mary Magdalene. John 20:11–18 Mark 16:9–11
 - b. His second appearance was to the other women who learned Bible doctrine — Matthew 28:9.10.
 - c. Then, finally on Sunday afternoon He made His third appearance and that was to Peter.
 - d. Later He appeared to a couple of believers on the road to Emmaus, people whose names are not known to us. In any generation there are many, many believers whose names are not known; believers who learn doctrine, believers who keep their eyes on the Lord, believers who apply doctrine to experience, believers who have great unseen production. They represent the believers who are not given any sort of public recognition.
 - e. Then He appeared to the ten disciples. Thomas wasn’t there — Mark 16: Luke 24: John 20.
 - f. Then He appeared the eleven and then to seven disciples by the Sea of Galilee, then to 500 believers at once, and then to His step brother, James. James was an unbeliever until the resurrection — 1Corinthians 15:7 cf. Acts 1:14; Galatians 1:19. James became the leader of the Jerusalem church. He had a very practical mind; and he learned many practical principles. But he did not understand grace.
 - g. Finally, there was the appearance at the ascension — Acts 1:3-11.
2. The post-ascension appearances. There were five. He appeared to Stephen, to Paul on the road to Damascus, to Paul in Arabia, to Paul in the temple, and He appeared to John on the island of Patmos.

Mary Magdalene had no illusions about human behavior. She learned Bible doctrine much more quickly than the Apostles did.

Bob will discuss the resurrection body next Sunday morning.

1965 Acts 1:3b–5a

Lesson #2

2 12/05/1965 Acts 1:3b–5a The ascension promises

We are studying in Acts that period of time just before the ascension. During that time Jesus taught many things and two of the promises are recorded because they are the two most important. The first of these promises is found in verse 5 and it has to do with receiving power to witness. It has to do with the ministry of the Holy Spirit for the Church Age is executed entirely by the Holy Spirit. Since this is different from any previous dispensation never before in the history of the human race were all believers indwelt by the Spirit. Here is something new and therefore Jesus must brief them on this particular operation. Only a very few people in the past had the Holy Spirit for any reason whatever, and they could lose Him.

Witnessing is more than giving out the gospel; but it is the whole structure of the Angelic Conflict; where we have a witness to the angels and to the unbelieving world.

How did the church get along without the completed canon of Scripture? The is what Luke tells us. The post-canon period is about A.D. 132 and forward.

Pre-ascension and post-ascension appearances of Jesus.

The doctrinal significance of the resurrection

When Christ went to the cross He was the unique person of the universe, he was God and He was man in one person forever. He is coequal with the Father and with the Spirit and yet He is different from the Father and the Spirit in that he is true humanity. Yet he is different from all true humanity in that He is perfect and He is God. So Jesus Christ who hung upon the cross is unique.

When He hung upon the cross he was deity. He had sovereignty, righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability and veracity. He was also true humanity and minus the old sin nature. He was indwelt by the Holy Spirit for the First three hours and He also had a human spirit and a human soul. When He hung upon the cross in the last three hours our sins were poured out upon Him. Obviously now the deity cannot die. Deity cannot die because deity is sovereign and sovereignty is not subject to anyone or anything. Deity cannot die because deity is eternal life. Deity cannot die because of immutability, deity cannot change. Deity could not hang upon the cross because deity is omnipresence and omnipresence cannot be reduced to one point. So it is quite obvious that the deity of Christ could not and did not die. That is what He had to become true humanity. But during those last three hours the sins of the entire world were

poured out upon Christ and when they were the Holy Spirit left. Jesus said: "My God [the Father), my God (the Holy Spirit), why hast thou forsaken me?" The answer is 2Corinthians 5:21 "For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him." When He was made sin for us the Father judged Him, and therefore forsook him [spiritual death, and the Holy Spirit forsook Him. So that our sins were poured out upon Him and He died spiritually. All of our sins were judged at that point, they can never be judged again. It was His humanity that died spiritually.

Three hours later when all of this had been accomplished then Jesus said. "It is finished." Mission accomplished. He came to save the world, he provided this salvation through dying for our sins, and once this mission was accomplished He declared it. Then, after he declared it was Finished, immediately He came back into fellowship with the Father. While bearing our sins He cried. "My God." but once it is over then He says "Father." "Father, into they hands I dismiss my spirit." and he dismissed His spirit. In other words, He died physically. So Christ died twice on the cross. First He died spiritually, bearing our sins. Secondly, he died physically, and when He died physically His spirit went into the presence of the Father. His soul went to Paradise, and His body went into the grave.

Now from that particular point Jesus Christ rose again. But when we are talking about resurrection we are talking about the humanity of Christ. Deity did not die: deity is not resurrected. Then we are talking about the humanity of Christ forty days on the earth, and then we are talking about ascension. The humanity of Christ ascended into the presence of the Father and this was the first time that any member of the human race has ever been in the third heaven. Until that time all of the Old Testament saints had gone to Paradise. Abraham's bosom, and there they had resided until this time. Once Jesus Christ ascends into the presence of the Father then we have this very significant and wonderful fact. humanity as represented by Christ is accepted by God. Christ is seated at the right hand of the Father and this is higher than all angelic creatures. For the first time in the history of the human race a member of the human race, a human being, is higher than the angels. Jesus Christ coming into the world was created lower than the angels and when he was seated at the right hand of the Father He was made higher than the angels.

"Going to the moon is like going to Tomball." Our physical bodies are not designed to travel around in space very well. Jesus was the first astronaut and He went all the way to the 3rd heaven. Jesus did not even require a launching pad. His body was recognized as a human body.

His voice was recognizable; Jesus could eat or not eat. We apparently do not have blood? Jesus can walk through doors, open or closed. So the body must be differently designed. In the atomic structure of anything has more space that solid. A different atomic structure.

We will have a body exactly like His forever. We can travel through space; or slow down and walk along a road.

During the time that Christ is seated there His enemies are being made His footstool, this is occurring all the time that we are in the Church Age. Even time a person is born again it resolves the angelic conflict and eventually the number of people in the Church Age will equal the number of demons operating under Satan on the earth. When that occurs then the Church will go to be with the Lord. The ascension is based upon resurrection. Christ had to have a different body than the one with which He came into the world.

Act 1:3 **to whom also He presented Himself living after His suffering, by many convincing proofs, appearing to them during forty days and speaking the [things] concerning the kingdom of God.**

“and speaking of the things pertaining to the kingdom of God”— what is the kingdom of God? There are actually three kingdoms on the earth at the present time. The first is the kingdom of God. The second is any national entity divine institution #4. Thirdly, there is the kingdom of Satan which takes many forms: religion, internationalism, etc. The first two are recognized by God and the third is in conflict with God. Divine institution #4 is made up of X number of believers and unbelievers. The kingdom of God today is made up of anyone who is in union with Christ. This is the Church universal, the invisible body of Christ. This is what will be mentioned in verse 5 where it says, “John baptized with water: but ye shall be baptized with the Holy Spirit.” This is the kingdom of God. and during those forty days what Jesus was primarily doing was not making appearances but teaching, he briefed. He taught them about the kingdom of God. In other words. He taught the Church Age.

Verses 4-8 begins the post-resurrection ministry of Christ.

Act 1:4 **And being assembled together, He gave strict orders to them not to be departing from Jerusalem, but to be waiting for the promise of the Father, "Which," [He said,] "You heard from Me; [Luke 24:49]**

Verse 4 “And being assembled together.” Notice that whenever the Church was taught, even before it was the Church, there was always an assembly. Jesus is teaching that assembly for forty days. but after He leaves there will be a gift. He leaves one category of gift. the pastor-teacher, and that is to carry on the principle that when believers are assembled there are those who have the gift and can teach them.

“he commanded them” the Greek word for command *paraggellô* (παραγγέλλω) [pronounced *par-ang-GEL-low*]. *Aggellô*, from which we get our word “angel,” simply means to announce or to tell. *Par* is *para* and is the preposition of immediate source. So to announce from the immediate source is actually the word here. This is a little more than simply giving a command, it means to teach and command. The command comes from the immediate source of doctrine.

“that they should not depart from Jerusalem” in all of this briefing He kept saying, “Stay here.” The Church has to begin in one place and it will begin in Jerusalem. Jerusalem was the place of cursing, the place of the crucifixion, and cursing is always turned into blessing in God’s plan and cursing will be turned into blessing on the day of Pentecost, the Church

will begin in the place where the curse occurred, where Christ was made a curse for us on the cross.

“but wait for the promise of the Father” the word “promise” is in the singular even though it involves many promises because they all pertain to the Holy Spirit. The Holy Spirit will do certain things for them and thereafter when any person is born again that person will receive five things immediately from the Holy Spirit. So “the promise of the Father which ye have heard” takes into consideration all of the teaching that Jesus did during that forty days. Why did Jesus stay that forty days? Because during that forty days He covered the whole realm of doctrine necessary for the beginning of the Church Age.

Two facets of this promise are given. The first is given in verse 5. the second in verse 8.

Act 1:5 **because John indeed baptized** [or, immersed, and throughout book] **in** [or, with] **water, but you, will be baptized in** [or, with] [the] **Holy Spirit after not many** [of] **these days** [fig., in a few days]." [Matt 3:11]

Verse 5 a contrast of baptisms. We have here two categories of baptisms. We have ritual baptism, and ritual baptism always involves water, in a ritual baptism water always represents something. For example, in the baptism of Jesus the water represented the plan of God for their incarnation. When Jesus went into the water he said in effect I will go to the cross. In reality, water in the baptism of Jesus represents the cross. Then in the baptism of John. John baptized with water. The water in the baptism of John represented the kingdom of God and when people believed in Christ they were entered into the kingdom of God. Then, thirdly, the baptism for the believer in the Church Age. Here the water represents Christ. When you go into the water it represents Christ in His death. Identification with air is identification with Christ in His resurrection. So the water actually represents current and retroactive positional truth.

We also have some real baptisms. The Greek word to baptize means identification, and there are four real identifications found in the scripture.

Four Real Baptisms

1. The first is the baptism of Moses in 1 Corinthians 10:2. The Jews were identified with Moses. Moses was identified with the cloud as they crossed the Red Sea.
2. In Matthew 20:22 we have the baptism of the cup in which we have the drinking of the cup. This cup is filled with the sins of the world. At the cross Christ drank all of the sins of the world and they were poured out upon Him and judged. It is a real baptism. Christ really was identified with our sins.
3. Then there is the baptism of fire mentioned in Matthew 3:11 and Luke 3:16. and the baptism of fire takes place at the end of the Tribulation.
4. Finally, there is the baptism of the Spirit which is mentioned in verse 5 and the baptism of the Spirit is one of the five things that happens to every believer at the moment of salvation. At the moment of salvation it is the ministry of the Holy Spirit to enter us into union with Christ.

John is the herald of the First advent and the only ritual authorized in John's ministry was water baptism.

"For John truly baptized" aorist active indicative The aorist tense indicates even act of baptism performed by John. But he baptized "with water," water representing the kingdom

There is no reaffirmation of your faith or of your salvation. You get right with God in one way and one way only; rebound.

"but ye" here is the contrast now. The word "ye" is you all, plural "shall be baptized with the Holy Spirit." The word baptize means identification, and this starts back in Homer's Odyssey in which baptized was first used in 900 BC. When Jesus said "but ye shall be baptized with the Holy Spirit" he is referring to an actual identification. This is in the future tense and means that the baptism of the Spirit had not taken place as yet. This is very important because the Church cannot begin until the baptism of the Spirit begins. There is no church unless you are entered into union with Christ. Never once in the Old Testament anywhere under any circumstances is the baptism of the Spirit mentioned. Then, this is in the passive voice. Voice in the Greek always indicates the relationship between the subject and the verb. In this case the subject receives the action of the verb which means the moment we believe we receive the baptism of the Spirit. We do not do something to get it, we do not work for it, it is something that God does for us. Actually, it is something we cannot feel even.

"with the Holy Spirit" is not with the Holy Spirit, it is really "by means of the Holy Spirit" we have the instrumental case here. The Holy Spirit is the instrument of the baptism. You are not baptized into the Holy Spirit, the Holy Spirit baptizes you into Christ. Connect this with 1Corinthians 12; 13. "For by means of one spirit are we all baptized into one body."

"not many days hence" was actually ten days.

The Doctrine of the Baptism of the Spirit

1. The baptism of the Spirit did not occur in the Old Testament or any previous dispensation future tense of baptizō (βαπτίζω) [pronounced *bap-TID-zoh*] in Acts 1:5.
2. The baptism of the Spirit was prophesied by John in Matthew 3:11 And by Jesus in Acts 1:5. However. He prophesied it in another way in John 14:20, "I in you. and you in me."
3. The mechanics of the baptism of the Spirit — 1Corinthians 12:13. We retain our personality after salvation. Mode of dress, manner of speech, modus operandi. The Christian way of life is not a system of ethics; it is not a system of morality.
4. The baptism of the Spirit is the basis of unification among believers — Ephesians 4:3. We are not unified by any sort of external thing or by personality. Our unity is based upon the Holy Spirit within us. Christ is Lord at the moment of salvation. The one baptism is baptism of the Holy Spirit. Ritual baptism does

not unify believers. The unity of the body of Christ is achieved by the Holy Spirit, not by man.

5. The implications of the baptism of the Spirit are given in Galatians 3:26-28. Principle: All social distinctions are destroyed.
6. The baptism of the Spirit begins the Church Age. Cf. Matthew 16:18 says the Church is future: Acts 1:5: 2:3 actually took place, doesn't say so: Acts 11:15-17 — key verse, says the baptism of the Holy Spirit took place on the day of Pentecost — 1Corinthians 12:13. "One body" is the body of Christ Colossians 1:18.
7. The baptism of the Spirit is the basis for positional truth Ephesians 3:1-6.
8. The baptism of the Spirit is not an experience. Aorist tense of 1Corinthians 12:13, once and for all, plus the phrase "we all," not just some.

This doctrine is continued into lesson #3.

1965 Acts

Lesson #3

3 12/12/1965 Acts 1:5b–12 Pre–ascension briefings

At most there were 120 people who saw the Lord Jesus Christ launched into space (what about the 500?). Just before He launched Himself into what we call the doctrine of the ascension He had several things to say which are of extreme importance to us. In the pre-ascension briefing there are only two things that are mentioned. One of them is found in verse 5 and that deals with our union with Christ, the baptism of the Spirit. The second, also connected with the Holy Spirit. "Ye shall receive power after that the Holy Spirit is come upon you" is a reference to the indwelling of the Holy Spirit leading to the filling of the Holy Spirit and this is the basis of witnessing.

When you arrive at the moon, what have you accomplished? Nothing. The throne room of God the Father is billions of light years away. No human being will ever get out of our universe until the rapture of the church. One Person has broken through all space barriers. It takes a resurrection body to do what He did; and some day, we will do the same. We did not see this, because it is God's plan for us to make decisions based upon the Word of God.

Jesus Christ we share His election, His Sonship, His Kingship, His priesthood. We share all of these things because we are in union with Him.

The first beautiful prayer was a total flop. You can sound great and talk to the Lord and it is nothing but hot air. "Lord, show us who You have chosen," and God did not choose either one. The 12th Apostle would be Paul.

Act 1:5 **because John indeed baptized** [or, immersed, and throughout book] **in** [or, with] **water, but you_p will be baptized in** [or, with] [the] **Holy Spirit after not many** [of] **these days** [fig., in a few days]." [Matt 3:11]

Bob reviews the types of baptisms (found in the previous lesson). Review of baptism of the Spirit. Christians cannot get together on everything; Bible teachers cannot get together on everything. Differences exist as long as we are on this earth. But, every believer is in union with Christ, which is a result of the baptism of the Spirit.

Hi is important because there are a bunch of kooks who think that the baptism of the Spirit is an experience.

A Greek man who had a wife used her for perpetuating his seed. He spent a lot of time either with his boy or his mistress. The woman was not allowed out of the house; so she could not go look for him.

The baptism of the Spirit was an amazing thing. This made a great change in the position of the woman. Christianity is why women are free. Christianity has done for women that nothing else has. The Bible tells us that the woman is human. The baptism of the Spirit gives true freedom to all members of the human race. You cannot make people equal in this world. All people are different in mentality, athleticism, business ability, etc.

The world is filled with nice unbelievers. **If any man is in Christ, he is a new creature.** We are new creatures because we are in Christ. We are not new creatures because we have given something up.

Morality is not Christianity. Christianity begins at the moment of salvation. We become new creatures apart from our own volition (that is, we don't know that we are made into new creatures).

The Ascension

Act 1:6 **So indeed, having come together, they began questioning Him, saying, "Lord, are You restoring the kingdom to Israel at this time?"**

Verse 6 — "Lord, wilt thou at this time restore the kingdom to Israel?" This is a ridiculous question. Jesus has just talked to them about the baptism of the Spirit, the means whereby a new kingdom will be developed. The baptism of the Spirit forms a new kingdom. In the Church Age we have a kingdom on earth but it is a kingdom made up of believers. These believers all have one thing in common, they are all in union with Christ. This is the body of Christ and so obviously this is a different kingdom. This kingdom must exist because during the Church Age the Jews are under the fifth cycle of discipline. They are scattered, they are not restored. The Church Age is the age when the Jews are scattered, when they no longer have responsibility for the Word custodianship of it or responsibility for its dissemination. So they ask a silly question. At this time they are under the fourth cycle of discipline in which they are under the domination of the power of Rome. They want to get out from under the power of Rome, they want to go back to their wonderful days when they were independent.

The disciples might want to become the 11 rulers of the new kingdom, independent of Rome.

Act 1:7 But He said to them, "It is not yours_p to know times or seasons which the Father placed in His own authority,..."

Verse 7 — "it is not for you to know the times or the seasons." The word "times" is *chronos* (χρόνος) [pronounced *CHRON-oss*] from which we get our English word "chronology," and it means a succession of events, one event after the other. Usually *chronos* (χρόνος) [pronounced *CHRON-oss*] is connected with the history of Israel under its cycles of discipline. The Greek actually says "it is not from you to know the times." "From you" is a genitive of source and it indicates that the ignorance of the disciples to understand the upper room discourse is hurting them now. In other words, you don't have this information in you. It is available but you don't happen to have it in you. It is "not from you to know." Yet we have a detailed teaching of this in Matthew chapters 24 and 25. There are detailed teachings of this in the book of Isaiah. There are many passages of scripture, beginning with Leviticus chapter 26, that teach the times. And they should know the times, they should understand the times. They should understand that they are right here in this transitional period and when this transitional period is over the Jews are going to be scattered throughout the world. So "it is not from you to know", which is another way of saying they are ignorant. They should have this information, they should understand that the kingdom of Israel will not be restored. They will be scattered throughout the earth and will remain scattered until the second advent, and when Christ returns to the earth they will be regathered. They did not understand the times and because of this they were not oriented or prepared for the coming of the Church Age.

The second word is "seasons." the Greek word *kairos* (καιρός) [pronounced *kī-ROSS*] which means an epoch or a period of time. *Chronos* (χρόνος) [pronounced *CHRON-oss*] is a succession of events but *kairos* (καιρός) [pronounced *kī-ROSS*] is dividing them down into sections. The disciples should understand by now the four sections of time, or the four dispensations: The Age of the Gentiles Genesis 1-11, the period when there was one race in the world, the Gentiles; the Age of Israel which was interrupted by the cross, resurrection, ascension and session; the Church Age. By now the disciples should begin to understand the age of the Church because for three years Jesus has been periodically briefing them on things pertaining to the Church Age. But they didn't get it and as a result they are not prepared for it. After the Church is the Jewish Age is completed and then Christ returns, and then we have the Age of Christ or the Millennium. They don't understand the Church Age, yet they should. They are going to start the Church Age and will be the nucleus and have to know what they are doing.

"which the Father has put under his own authority?" The word "power" is authority here.

Act 1:8 but you_p will receive power, the Holy Spirit having come upon you_p, and you_p will be witnesses to Me both in Jerusalem and in all Judea and Samaria, and as far as [the] end of the earth."

Verse 8 — “But ye shall receive power.” This power is actually inherent power, *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*]. They are going to receive inherent power. The power they are going to receive is the omnipotence of God the Holy Spirit who will indwell them. “Ye shall receive” is future tense indicating that this power and the reception of it is ten days away.

“after that the Holy Spirit” is come upon you: ye shall be witnesses unto me” — the impact for Christ comes from the power of the Holy Spirit. They will be witnesses for the Lord Jesus Christ. The area of witnessing is given and this is also an historical sequence. First it will start in Jerusalem, and one of the purposes of the book of Acts is to show us that the Church did not begin all over the world, the Church began in one spot. With the beginning of the Church in Jerusalem there is a problem. In Jerusalem from the day of Pentecost we have Church Age believers and throughout the rest of the world we have Old Testament believers. And for awhile you are going to have Old Testament saints and New Testament saints living in the same world. The book of Acts shows how eventually what started in Jerusalem went throughout the entire world and there are no longer any Old Testament saints, they are phased out.

Acts 19 is the final time that an Old Testament saint is brought into the church.

It starts out in Jerusalem. Then this thing will spread “in all Judea,” the southern kingdom. Then it will go to the hated place, Samaria. When we get to Acts chapter eight we see the gospel going to Samaria. Then before too long we get into “the uttermost parts of the earth” by the end of the book of Acts. So this is the historical sequence from starting in one spot and moving the Church throughout the world.

This method provides a stable beginning. The authority is clearly understood throughout the Roman empire. Doctrine was consolidated; the Word was firmed up; and then the gospel went throughout the world. People become confused by apostasy, and that spreads like wildfire; and it spreads from different places.

The church begins in one place.

Act 1:9 **And having said these [things], while they [were] looking, He was lifted up, and a cloud took Him from their eyes [fig., sight].**

The first launching.

Act 1:10 **And as they were looking intently into heaven [or, at the sky] as He [was] going, then look!, two men had stood by them in white robes,**

Bob and his friends would gather and look up, until a number of people came along and also looked up. Then, they would ease their way out of the crowd and go somewhere else and look up.

Verse 10 — they stood there with their eyes bulging: “two men stood by them in white apparel” two angels have joined them. The words “two men” is actually “two persons.”

Act 1:11 **who also said, "Men, Galileans, why have you_p stood looking attentively into heaven? This Jesus, the One having been taken up from you_p into heaven, will come in the same manner [in] which manner you_p saw Him going into heaven."**

Verse 11 — “Which also said.” Now they bring them down to earth: “ye men of Galilee” — what stranger could walk into a crowd and tell they were all from Galilee? How did they know they were from Galilee? They were angels and they had been sent to brief them.

“this same Jesus” — Jesus is the title of His humanity, it was the humanity of Christ which ascended: “which is taken from you [ascension] into heaven, shall so come in like manner as ye have seen him go into heaven.”

They had been standing on the Mount of Olives and looking up. This is the original, historical launching pad.

Matthias Chosen to Replace Judas

Act 1:12 **Then they returned to Jerusalem from the mount being called Of Olives, which is near Jerusalem, a Sabbath day's journey [away] [i.e. the distance which Jews could travel on the Sabbath without breaking the Law, which was less than a mile].**

Verse 12 — they were standing on the Mount of Olives looking up. Jesus will be returning to the same place Zechariah 14:4. He is not coming back today and they might as well get down and start learning some of the things which are necessary so that they will know how to operate during His absence. The Church Age is the period when Christ is absent from the earth. Now, everything that Jesus wants us to know we have in the Word of God. 1Corinthians 2:16 says the Word of God is the mind of Christ. We have everything that Jesus is thinking in writing. This is our instructions during His absence. We have everything that we need in time for any circumstance.

1965 Acts

Lesson #4

4 12/19/1965 Acts 1:13–26; 1 Tim. 1:12; 1Cor. 12:11; 15:7 The twelfth apostle; baptism of God the Holy Spirit

Acts 1:13 **And when they entered [Jerusalem], they went up into the upstairs room where they were staying: both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James [the son] of Alphaeus and Simon the Zealot, and Judas [the son; or, the brother] of James. [cp. Jude 1:1]**

Verse 13 – “where they abode” is in the imperfect tense which means that they probably resided here. There is a list of the people present, the eleven apostles to Israel and they are appointed apostles to the Church. Peter is mentioned first because his leadership is

obvious. Thomas is mentioned, even though he totally failed 40 days before in the matter of believing in the resurrection. This did not keep him from being on the roster of apostles. To each of these is given apostleship, the gift of absolute dictatorship for the next 50 years or so while the Church is being established.

There are to be 12 apostles. Obviously someone had to take the place of Judas and the big question is who is going to be the replacement. This is a sovereign choice of God the Holy Spirit, according to 1Corinthians 12:11. It is the ministry of the Holy Spirit to appoint spiritual gifts. The twelfth one is not even saved yet, and for five more years he will not be saved, but there is going to be an attempt to elect a replacement.

Paul is not immoral; but he is religious and very self righteous; and therefore, the worst sinner who has ever lived. Paul was better oriented to the grace of God. He became better oriented to grace than any other believer who has ever lived.

Acts1:14 **These all were continuing with one mind in prayer and petition, together with [the] women and Mary the mother of Jesus and with His brothers.**

Verse 14 – “These all continued with one accord.” This means they were in harmony with one another and were all in fellowship with God. There were 120 of them and they were well equipped to spend the next ten days. The resurrection is on the feast of the firstfruits, and there are fifty days between the firstfruits and the next feast which is Pentecost. For forty days the eleven disciples and the others are gathered together in the upper room and they are in harmony with one another, which indicates that they stated out in fellowship. According to John 20:22 they were given the Holy Spirit, so they are controlled by the Holy Spirit. Yet in spite of that of that they get into a sin which is fantastic because it doesn't depend upon the filling of the Spirit or their walk with the Lord, it depends upon their knowledge of doctrine. So there is an area of sin into which people fall through ignorance of Bible doctrine. This was their failure; and this will lead them to a terrible choice, to elect an Apostle.

“and his brethren” – the four brothers of Jesus, mentioned in Matthew 13:55 and Mark 6:3. Jude and James are half-brothers of the Lord, and each wrote a book.

Acts1:15 **And in these days, Peter having risen up in [the] middle of the disciples, said (and [the] crowd of names [fig., the number of people] at the same [place] was about a hundred and twenty),**

God does not use perfect people. Peter failed greatly; but after rebound, he becomes a useful servant to God.

Verse 15 – “Peter stood up.” Peter is the presiding leader in the roster of disciples given in verse 13; “in the midst of the disciples” – the word “disciples” is used for 120 people here. Then there is a parenthesis which tells us how many people were involved in this operation.

Acts 1:16 "Men, brothers, it was necessary [for] this Scripture to be fulfilled which the Holy Spirit foretold by the mouth of David concerning Judas (the one having become a guide to the ones having arrested Jesus),

Verse 16 – Peter’s speech was based on scripture. But when we start praying for the will of God and are ignorant of doctrine we are going to wind up out of the will of God. There is no substitute for knowledge of Bible doctrine. The will of God is declared through the Word of God.

“Men and brethren” – because there were ladies present and they were included in the “brethren.”

“this scripture” – there is going to be a dissertation on the Word; “must needs have been fulfilled” – that is, it is necessary to fulfill a scripture from the Old Testament.

“which the Holy Spirit by the mouth of David spoke before” – this was a prophecy from David. David was a king but he was also a prophet, and many of the Psalms which David wrote contained prophecy.

“concerning Judas” – Peter is right in this part of his interpretation; “which was a guide to them that took Jesus” – the word “guide” is used in the sense that he guided the soldiers to where Jesus was in order to betray Him, but the word means “traitor.”

Acts 1:17 because he had been numbered with us and obtained [or, was chosen to have] the share in this ministry."

Verse 17 – “For he was numbered with us.” This is a foreshadowing of what we have today. Always among born again believers there are a certain number of unbelievers numbered with them, identified as Christians though they are not Christians because they have not accepted Christ as saviour; “and obtained part of this ministry” – so that Judas was actually identified with the twelve when they went to Israel as apostles and he actually had a part of their ministry. This means that the miracles performed in Matthew chapter ten were also performed by Judas.

Acts 1:18 (This one indeed then acquired a field by [the] payment of [his] unrighteousness, and having fallen headfirst, he burst open in the middle and all his inward parts were poured out.

Verse 18 – “Now this man purchased a field.” This is what happened to the money that was used for the betrayal. Judas became conscience stricken. Then he tells how Judas died. There are two accounts: one that he hung himself and the other that the rope broke. Apparently it was some time before it was known that Judas had hung himself and the rope rotted, he had been hanging so long that he simply broke asunder. This was one man who was never taken down, he had no friends, no loved ones, no one who cared, he had the respect of no one. This is why Peter mentions this. Judas is not loved or respected by

anyone, among the pharisees or from among the disciples of Jesus. But who is worse than Judas? Saul of Tarsus. As an unbeliever, Saul was worse than Judas.

Judas had been hanging for so long that the rope finally broke and he burst apart.

Acts 1:19 **And it became known to all the ones living in Jerusalem, with the result that that place is called, in their own language [i.e. Aramaic], Akel Dama, that is, Field of Blood.)**

Verse 19 – “And it was known unto all the dwellers at Jerusalem.” Everyone knew about Judas but no one cared for him.

“insomuch as that field is called in their proper tongue, Aceldama [Aramaic], that is to say, The field of blood.”

Acts 1:20 **"For it has been written in a scroll of [the] Psalms: 'Let his residence become desolate, and let no [one] be dwelling in it'; and 'Let another take his position of overseer.' [Psalm 69:25; 109:8]**

Verse 20 – Now Peter quotes the scripture for which he has in mind for this message. “For it is written” – at this point he cites scripture which is to be used in this regard, and he is going to quote from two passages. The first is from Psalm 69:25—**“Let his habitation be desolate,”** and the second is from Psalm 109:8— **“and his office let another take.”**

“Let his habitation be desolate” indicates that the Potter’s field was a place of desolation and no one has any regard for Judas; “let no man dwell therein” means that there is now a vacancy among the apostles, the eleven, there should be twelve.

Acts 1:21 **"Therefore, it is necessary of the men having accompanied us in every time in which the Lord Jesus came in and went out among us—**

Verse 21 – Peter suggests that they fill the vacancy right away. Peter gets into error because the appointment of the twelfth apostle is strictly the appointment of God. In 1 Corinthians 12:28 we see that the fact that there would be apostles was the sovereign decision of God the Father. In Ephesians 4:8, 11 the sovereignty of the Son is involved in spiritual gifts. In 1 Corinthians 12:11 it is the sovereign ministry of the Holy Spirit to actually select who is involved in apostleship.

Peter is misapplying Scripture and misinterpreting it.

120 people agreed to vote on this issue. Peter has introduced democracy to the nascent church.

A church called a man to be their church in Illinois. They were probably unanimous in their selection of him. They called him as a pastor, which means pastor-teacher. He went to the board and said, “My gift is not pastor-teacher; I have the gift of evangelism.” They mutually agreed to separate. And so Billy Graham went into evangelism.

The word “wherefore” means “Which of these people.”

Acts1:22 **having begun from the baptism [or, immersion, and throughout book] of John until the day which He was taken up from us—[for] one of these to become a witness with us of His resurrection.”**

Verse 22 – **“must one be ordained.”** There is no word for ordained in the original, it is the word to become. It is **“it is necessary for one to become a witness with us with regard to the resurrection.”**

Acts1:23 **And they put forward two: Joseph, the one being called Barsabas, who was surnamed Justus, and Matthias.**

Verse 23 – the nominating committee. Everything is done decently and in order, and this is highly commendable. The only problem with it is that the sovereignty of God is not in it at all. Now there is a ballot and there are two men on it. Joseph Barnabas and Matthias.

Acts1:24 **And having prayed, they said, "You Lord, knower of the hearts of all [people], disclose which one of these two You chose**

Verse 24 – the beautiful and useless prayer.

“show which of these two though hast chosen” – this is where they have gone astray. God hasn’t chosen either. They recognize that it is God who does the choosing and yet they are voting to choose themselves. In other words, they are superimposing their volition on the sovereignty of God, and this is a most ghastly sin. They are out of fellowship at this point and when people are out of fellowship they are tremendously inconsistent.

Acts1:25 **to receive the share of this ministry and apostleship, from which Judas turned aside to go to his own place.”**

Which was to hell.

Acts1:26 **And they gave [fig., cast] their lots, and the lot fell on Matthias, and he was numbered with the eleven apostles.**

Verse 26 – the futile election. Matthias is numbered with the eleven apostles and said to be the twelfth. Note 1Corinthians 12:11, **“All these are empowered by one and the same Spirit, who apportions to each one individually as He [the Holy Spirit] wills.”** The gift given is a sovereign decision by God the Holy Spirit.

1Timothy 1:12 **(I thank Him who has given me strength, Christ Jesus our Lord, because He judged me faithful, appointing me to his service,)**—this verse emphasizes the fact that Christ put Paul into the ministry. All 3 members of the Trinity participate in this selection.

1Timothy 1:13 though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief,...

1Timothy 1:14 ...and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.

1Timothy 1:15 The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.

1Timothy 1:16 But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life.

1Corinthians 15:7ff, all of the apostles had to be a witness to the resurrection.

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

1Corinthians 15:8 Last of all, as to one untimely born, He appeared also to me.

1Corinthians 15:9 For I am the least of the apostles, unworthy to be called an Apostle, because I persecuted the church of God.

Paul was grace oriented. If the church voted on Paul, he would have never been voted an Apostle.

1Corinthians 15:10 But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.

Paul would be the great theologian; and he would be the chief example of what God can do with a man.

1Corinthians 15:11 Whether then it was I or they, so we preach and so you believed.

120 disciples failed. They voted for an Apostle, which was not their prerogative. The plan of God moves forward, despite any of our failures.

1965 Acts

Lesson #5

5 12/26/1965 Acts 2:1–4 The day the Church began

Believers of the previous dispensation will be integrated into the church.

Age of Israel, broken down into 3 parts. The Church Age begins on the day of Pentecost A.D. 30. God the Holy Spirit did not indwell believers in the Age of Israel. So, the faith-rest technique was spirituality during that time frame. There was the enduement of the Holy Spirit in the Old Testament.

A contrast between the Acts and the epistles. Precanon versus post-canon periods. Special gifts and Apostles existed in the precanon period. No one has the gift of tongues, miracles, or Apostles today. We will study this transitional period.

The book of Acts is a record of many failures. Paul failed twice. Practically everyone failed in the book of Acts, except, perhaps, Stephen.

Church Age has positional truth, which did not exist in the past. Specialized priesthood during the Age of Israel. Today, every believer is a priest. We are in full-time Christian service. We also have the complete canon of Scripture, where God reveals to us by His Word.

“Moses longed to see My day.”

Some woman who claimed that Jesus was talking to her from the end of her bed. These people are not mentally right.

We are picked up and put into union with Christ by the Holy Spirit.

Satan’s first advent in the garden. As a result of his first advent, the first advent of Christ. Now the first advent of the Holy Spirit. This begins the Church Age.

The church is removed and Jesus returns for the 2nd advent.

The Coming of the Holy Spirit

Chapter 2

The day the Church began. Verses 1-4, the first advent of the Holy Spirit.

Acts 2:1 **And when the Day of Pentecost [had] come, they were all with one mind at the same [place].**

Pentecost is simply the timetable. Jewish time begins and ends at night. This probably took place in the morning.

The Passover was the time of the cross. 3 days later the feast of the firstfruits. All during that day is a 7 day feast called unleavened bread. Firstfruits then 50 days. Firstfruits is on a Sunday? The gap represents the Church Age. Feast of the Trumpets, which is an assembly feast, where the Jews are gathered up. Feast of the Tabernacles is the Millennium. A 7 month blank out represents the Church Age.

Verse 1 – the day the Church began. Acts deals with the pre-canon transitional period of the Church Age. One of the unusual characteristics was the existence of temporary spiritual gifts. On the day of Pentecost we have certain characteristics which were different from anything in previous dispensations. First of all, positional truth/baptism of the Spirit did not exist in the past. Furthermore, no believer on the Old Testament was ever indwelt by Christ. Then there was the indwelling of the Holy Spirit. Universal indwelling of the Holy Spirit did not exist in the Old Testament but from the day of Pentecost every believers is indwelt by the Holy Spirit. Also, in the Church Age every believer is his own priest. We also

have something they didn't have in the Old Testament: a completed canon of Scripture, so that God reveals Himself to us by the Word only.

The timetable for the first advent of the Spirit is given: "And when the day of Pentecost was fully come." Pentecost was God's schedule for starting the Church; "they" includes 120 believers—Acts 1:15; "were all," imperfect linear aktionsart, goes back to John 20:22 where they had received the Holy Spirit; "with one accord." The Church started that way, and that was the end of it right there. The Church has two times when it will be with one accord: the day it begins and the day it ends with the Rapture. "One place" refers to Jerusalem and it indicates that when the Church Age began it began in one spot only; it was localized. Harmony on the first day of the Church Age; and harmony when the rapture occurs.

The tongues crowd makes a big deal out of this one accord and one Spirit. And they are the most disrupted and disagreeing of all the Christian cults.

Acts 2:2 **And suddenly [there] came from heaven a sound like a violent rushing wind, and it filled the whole house where they were sitting.**

Verse 2 – "And suddenly." When things begin with God they begin, often, suddenly. All of a sudden we have the Jewish Age and then in the next second we have the Church Age. The Jewish Age is discontinued for a time.

"there came a sound" – the Church begins with a sound and the Church will end with a sound. The Church began with the noise of the coming of the Spirit; the Church will end with a loud noise: the trumpet at the Rapture. The Greek word here means a roar, a reverberation; "as a rushing mighty wind" – like the rush of a tornado. This is an analogy: "as" introduces an analogy. The word "it" is not it, it is the second masculine singular pronoun and it should be translated, "and he"—reference to the Holy Spirit; "filled the room" – the Holy Spirit has arrived for the new dispensation. The Jewish dispensation began with Abraham; the dispensation of the Church began with God. He filled the room, not it. The Church Age has now begun. This is the 1st advent of the Spirit. He has come as God.

What gathered the people in Jerusalem? This great noise. Everyone rushes into the streets because they hear this great sound. Peter will give his message of salvation. The noise gathered the crowd. This is an evangelistic opportunity. They need to be evangelized and there needs to be a sign involved. The prediction by Isaiah that the Jews will be evangelized in Gentile languages. Thousands of Jews have come from all over the world. They were scattered all over the world from the time of Alexander the Great. Some of these Jews have been living elsewhere for hundreds of years. They do not speak Aramaic, even though they are Jews. When they come out into the streets, they hear gentile languages; they are evangelized in gentile languages.

The evangelization takes place outside from where they are. The church is the place where believers are taught. It is not where evangelization takes place. People bring their unsaved friends to church; but, evangelization takes place on the outside. At the end of v. 2 they are all sitting; and in v. 6, they are outside in the streets evangelizing.

Acts 2:3 **And [there] appeared to them tongues as of fire distributing themselves, and [one] sat on each one of them.**

Verses 3-4, the principle of the Spirit's advent. "And there appeared unto them"—He appeared in a special way—"cloven tongues" – the Greek means divided into parts or distributed. This is the gift of tongues actually. It should be translated, "And it was distributed to them divided tongues." They were divided into languages. The Holy Spirit was dealing out the languages. The word "tongues" is a reference to the gift of tongues, which is declaring the gospel in a foreign language. The Holy Spirit is just dealing out the gift of tongues to each one. That is what "cloven tongues" means. The Greek word simply is the word to divide, a present passive participle, dramatic present, passive voice: they received this distribution, they didn't get to pick, the Holy Spirit made the decision; "like as of fire" – "as" is an analogy.

Fire represents judgment. The gift of tongues was designed to announce the fifth cycle of discipline, i.e. maximum judgment to the Jews. This is the fulfillment of Isaiah 28:11,12. Cf. 1Corinthians 14:21, 22. This announcement of the gospel to the Jews is an announcement of judgment to the Jews, but it is an announcement that includes grace. It says cursing can be turned to blessing through faith in Christ. While they are being warned of coming judgment they are also given the out: and literally, "and he [the Holy Spirit] sat upon each of them." This is not the gift of tongues at this point. The Holy Spirit distributed the spiritual gifts but as soon as He sat upon each of them for the first time God the Holy Spirit indwells every believer. "And" is the conjunction which separates. "Each of them" means every believer involved. John 7:34 this had not occurred before.

God does not judge us without the opportunity of grace (at least, regarding the human race).

Acts 2:4 **And they were all filled of [or, with] [the] Holy Spirit, and they began to be speaking with different tongues [fig., foreign languages], just as the Spirit was giving them to be declaring boldly.**

Verse 4 takes us to an experience. They were all filled with the Holy Spirit. The Holy Spirit does five things for us at the moment of salvation. We do not experience these things, these are things the Spirit does for us—regenerating, indwelling, sealing, baptizing, giving of gifts. We do not ask for any of these. This is an aorist tense and it indicates that in a point of time when the Church began, they began with the filling of the Spirit.

"and they began to speak" – the word "began" is a chronological verb in the aorist tense, indicating that they immediately began to speak with other languages; "as the Spirit gave them utterance" – it is the Holy Spirit who gave them utterance. The word "gave" is imperfect linear aktionsart, the Holy Spirit kept on giving them utterance. "Utterance" is an infinitive: "gave them the ability to speak."^[1]

Isaiah warned about this in his writing and speaking around 700 B.C. The time period that we are looking at is around A.D. 32. The fifth cycle of discipline will be administered in A.D. 70, Tongues continue as a Satanic operation after 70 A.D.

1965 Acts

Lesson #6

6 01/02/1966 Acts 2:5–12; Isa. 28:9–11; 1Cor. 14:21 What about tongues?

The background for this passage is the cycles of discipline. Bob reviews the application of the 4th and 5th cycles of discipline.

Isa 28:9 “To whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast?”

Isa 28:10 For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.”

Isa 28:11 For by people of strange lips and with a foreign tongue the LORD will speak to this people,

Isaiah 28:9-11. The word “stammering lips” in verse 11 is a reference to Gentile languages. This is the sign which would indicate the coming of the fifth cycle of discipline. The Jews were responsible in the Old Testament for the dissemination of the gospel. They were custodians of the Word of God and were responsible for getting the gospel out to Gentile people. And the sign that the fifth cycle of discipline would come for a prolonged period of time was to be the fact that the Gentile languages would be used to evangelize them, the Jews. In other words, this is putting missionary activity into reverse.

1Cor. 14:21–22 In the Law it is written, “By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.” Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers

Cf. 1Corinthians 14:21-22, a quotation of Isaiah 28:11, 12. Tongues have nothing to do with those who believe, but to those who do not believe. The Jews were to go to the Gentiles, and the warning to the Jews was that they personally were going to be evangelized in Gentiles. But this is more than a warning, it is a sign with a purpose. When they go into the fifth cycle of discipline in 70 AD they will be scattered, and they will remain scattered until the Second Advent. During this particular period all Jews are under the curse of the fifth cycle of discipline, and the only way to remove the curse on any individual Jew is to believe in the Lord Jesus Christ and become a member of the Church, the body of Christ. Only when a Jew believes in Christ during this age is cursing turned to blessing. There needs to be a warning which fulfills the principle of a sign, and the warning is the fact that the Jews, through a miracle, will be evangelized in Gentile languages—“tongues are for a sign.”

Antoine Caesar the long period of peace, for 100 years; on 3 continents, there is no war. Bible doctrine in the Roman empire, this was the greatest period of peace. It was often difficult to find Roman soldiers at this time. Bible doctrine makes the difference in a national entity. This was true in Judah, untouched (I guess during the time of Solomon?). It is the impact of Bible doctrine. Remarkable things which occur.

Interesting approaches. A ghastly prayer for peace during a football game, praying in the names of all the gods. Somehow, through liberalism, we are going to know peace. The world has known periods of time where there is peace; but this is when one or more countries have great armies; and there is the influence of Bible doctrine over the same region.

This thinking is contrary to faulty liberal thinking today. Bible doctrine leads to the golden age of any national entity. The period of peace for Judæa was about 200 years.

Rome in A.D. 70 will take over Jerusalem. Those who survive of the Jews will go into captivity. But prior to this, the Jews will be warned, and that will take place in Acts.

When the Jews go into the fifth cycle of discipline, they will be scattered. Jews will not be gathered up to their own region. Some are gathered for a period of time.

There needs to be a warning, a miracle; to warn the Jews. Tongues is a miracle. The word *tongues* always refers to a foreign language. It never refers to an ecstatic utterance. The first fulfillment of this sign is below, starting with Acts 2:5.

Bob was a language major throughout his college years. Bob had the only parent teacher conference for Bobby when he took Latin and was not very enthusiastic.

Acts 2:5 **Now [there] were Jews dwelling in Jerusalem, devout men from every nation of the [ones] under heaven.**

The disciples were Galileans and they barely spoke their own language. Aramaic was a combination of Chaldean and Hebrew, established in the Babylonian captivity.

The first fulfillment of this sign is found in Acts 2, beginning at verse 5. "And there were dwelling in Jerusalem." Why the gift of tongues on this occasion? Because there were dwelling in Jerusalem "Jews." The word for "dwell" means to dwell temporarily, to dwell according to a standard, and the Jews who were dwelling in Jerusalem were there according to one standard: Judaism. That is why we have the word "devout," a word that is never used in Scripture for spirituality, it is used for an unbeliever who is religious. In other words, the worst kind of an unbeliever. These are religious Jews and they have come to Jerusalem for one purpose: for the holy period which is being observed. It began with the Passover which was followed by the feast of unleavened bread. In the midst of the feast of unleavened bread there was the firstfruits, and the fourth feast at the end is Pentecost. Pentecost is fifty days after the feast of the firstfruits. The feast of firstfruits was always held on Sunday, and that bothered the Jews because Sunday was the first day of

the week. Pentecost was always held on Sunday, and Pentecost simply means fifty days. Actually, these feasts were a part of God's plan and they showed His schedule. The Passover represents the cross; Christ died on the Passover—"Christ our Passover is sacrificed for us." The firstfruits represents His resurrection. Unleavened bread is fellowship with God in time—operation phase two. Pentecost is not only the day the Church Age began but it is also the beginning of the warnings for the Jews that they are going into the fifth cycle of discipline. All of these things were involved in the phrase, "There were dwelling in Jerusalem, Jews." These are religious Jews, they are not saved. They have come from all over the world for one reason, they are pilgrims who at least one in their life time tried to get into the holy city to observe the Passover during the Pentecost period, a period of great religious activity. They are said to be "out of every nation." They are out of every nation based on several principles.

When Alexander the Great came to Jerusalem on his conquest of the world the Jews came out to meet him. Under the leadership of the high priest they brought out to him the Daniel manuscript and pointed the story of Alexander out from chapter eight. Alexander was so impressed that he was found in Scripture that he immediately took a liking to the Jews, and he became their benefactor. He immediately discovered that they were excellent in administration and wherever Alexander went during his twelve years of conquest he took Jews. In this way the Jews had their first scattering, and they were scattered all over the earth. Then, during the course of the Roman empire Jews had been discovered in the field of administration to have great abilities and were also in international business. Therefore Jews were scattered all over the Roman empire. Many of the Jews had been living away from home for several hundred years, and they had now gathered in Jerusalem during this particular holy period.

Alexander went all over the region setting up democracies. He took many Jews with him. He would leave behind good administrators. These Jews were being scattered.

In Alexandria (in Egypt?), a great banking system was set up.

Acts 2:6 **Now this sound having occurred, the crowd came together and was bewildered, because they were each one hearing them speaking in his own language.**

Verse 6 – "Now when this was noised abroad" is erroneous. In the Greek it says, "Now when they heard the sound." This was the sound of verse 2, apparently an explosion of some kind. When the Holy Spirit came there was a tremendous explosive type noise which woke up everyone in Jerusalem. This is how the crowd was gathered together on the day of Pentecost: people came to investigate, "the multitude came together." And it says "they were confounded [startled], because that every man heard them speak in his own language." Here is the gift of tongues. The people hear the disciples speak to every man in his own language. The language of Judea at this time was Aramaic, but these men had been away from Judea a long time and they spoke Gentile languages. "They heard" is in the imperfect tense, referring to linear aktionsart: "they kept on hearing." The word "speak" is in present linear aktionsart. So there is an interesting contrast here, and this is an idiom in the Greek, an imperfect tense followed by a present tense. The two are always related

and both of them in the field of linear aktionsart. The imperfect tense means that once they heard their own language spoken, in many cases over a thousand or two thousand miles from home, they gravitated to the speech to see what was going on. The idiom used to declare this is the imperfect tense plus the present tense. In other words, they kept on listening all the time the speaking was going on. The disciples kept right on witnessing and the people kept right on hearing. They kept listening for two reasons: because they were astounded and because of the content.

Acts 2:7 **Then they themselves were all being amazed and were marveling, saying to one another, "Listen! All these [who] are speaking are Galileans, are they not?"**

Verse 7 – “And they were all amazed.” The word “amazed” is *exístêmi* (ἐξίστημι) [pronounced *ex-ee-STAY-me*] which means to stand out of yourself, and to stand out of yourself or to jump out of your skin means to be amazed. They were utterly startled. They were so astounded that all they could do was concentrate on what they heard. This is what the verb implies.

“and marveled, [kept] saying one to another, Behold are not these who speak Galileans?” A Galilean is a unilingual individual. Galilean is used for a person who has had no formal education.

Acts 2:8 **"And how [is it that] we each hear in our own language in which we were born?"**

Verse 8 – “And how hear we every man in his own language, wherein we were born?”

Acts 2:9 **"Parthians and Medes and Elamites, and the ones dwelling in Mesopotamia, also in Judea and Cappadocia, Pontus and Asia,**

In verses 9-11 we have the mechanics of the gift of tongues. First of all there are languages—people from all over the world. Parthians, who occupy the country which is north of Persia or Iran and south east of the Caspian Sea. The Medes, along with the Persians, were once part of a great empire.

The Elamites were part Persian and part Semitic who lived in wild, mountainous country east of Babylon. This is a very isolated area.

The “dwellers of Mesopotamia” bring us into the Tigris-Euphrates valley. Judea refers to southern Palestine.

Cappadocia takes us to Armenia, its western side, famous for being the Hittite empire. Pontus is an area of southern Russia, located on the Black Sea.

Asia refers to the Roman province of Asia. “Strangers of Rome” is literally, “those dwelling among the Romans.” Includes areas settled by the Gauls. Some settled down in a region we now call Turkey.

All these are representative of the Roman empire, as represented by Jews. Jews lived throughout the entire Roman empire.

Acts 2:10 also Phrygia and Pamphylia, Egypt and the parts of Libya, the [one] along Cyrene, and the visiting Romans, both Jews and proselytes [i.e. converts to Judaism],

All of the languages of the world were spoken by this 120 people.

Phrygians were professional soldiers.

Pamphylia was the place of the pirates. Caused John Mark to turn back.

Cyrene would be a type of Greek. Libya would be a north African language.

Italy, France and Spain under the control of the Romans. This gives us a complete picture of the Roman empire, because Jews came from all over. People from all over the world, motivated to come from all over the world.

Acts 2:11 Cretes and Arabians, we are hearing them speaking in our tongues [fig., languages] the marvelous [deeds] of God!"

So we have people who came from all over the world: religious Jews, motivated to come to Jerusalem for one reason: to observe the Passover and to stay through Pentecost, to observe these religious feasts. But even though they came out of religion, they stayed to be born again. The thing that startled them of the day of Pentecost was that for the first time the thing that Isaiah had predicted in 700 BC was finally fulfilled. The people who respond will finally go back home with the gospel all over the Roman empire to evangelize their areas.

"we do hear them speak in our languages the wonderful works of God" – the wonderful works of God is the content of the gift of tongues; it has to do with the gospel message. Jews evangelized in gentile languages.

Matthew would later go to India. People heard the gospel first in Jerusalem, in their own language.

Bob had to read every type of extent Greek. In college, they still could not figure out the Greek spoken in Crete yet.

Herod was half Arab. No one made much of a penetration into the Arab peoples. They were a nomadic people who lived in tents and moved around. The Arabs were the traders of the ancient world. So no one made too much of an attempt to conquer them. Any attacks would often result in people dying of thirst.

There are Jews among the Arabs at this time.

These people hear their own dialects spoken fluently.

One returned to Cyrene. He was the one who picked up the cross and carried it. He heard the message and took the gospel back to his family. Paul addresses Rufus and his mother who were saved because of being in Jerusalem.

Acts 2:12 **So they themselves were all amazed and thoroughly perplexed, saying to another one, "What might this want to be [fig., What does this mean]?"**

Verse 12 – “And they were all amazed, and were in doubt.” When it says they were all amazed, this means that everyone was flabbergasted by the phenomenon. Again, the word is *exístēmi* (ἐξίστημι) [pronounced *ex-ee-STAY-me*] which means to jump out of your skin. The word “and” separates. Not all were in doubt, but some were in doubt. The reason we know that some, not all, were in doubt is because we have a different Greek construction. This time we have the imperfect tense, then a conjunction to separate, and then the imperfect tense again, an idiom to indicate that some, not all, were in doubt.

Next time, one of the most misunderstood passages of Scripture.

Some there did not understand the other languages. They did not get it, as they heard gibberish, these other languages. Peter speaks in Aramaic, so that all the people in Jerusalem can understand what is happening.

Bob explains the cure hair of the dog. But people in Jerusalem did not do this sort of thing.

1965 Acts

Lesson #7

7 01/09/1966 Acts 2:13–21; 2Cor. 6:11; Joel 2:26–32 Interpretation vs. illustration

If you are listening to the series and following along in these notes, it is possible that your lesson #7 and #8 are switched. Mine were.

Bob is sick with a cough and may suddenly close down this session.

Acts 2:13 **But others mocking, were saying, "They have been filled with sweet wine!"**

Verse 13 – “Others mocking said, These men are full of new wine.” Some of the people there didn’t understand these languages. It was Peter who stood up and spoke in Aramaic so that all the people in Jerusalem could understand what was going on.

Whatever the reason, v. 13 is covered in greater detail in lesson #8, but it is moved to here.

The crowd gathers due to a great noise or explosion. This is what gathered the crowd. We saw last week to the gift of tongues was used; and they were for evangelism. We start with v. 14.

Peter's Sermon at Pentecost

Acts 2:14 **But Peter having stood up with the eleven, lifted up his voice and declared boldly to them, "Men, Jews, and all the ones dwelling in Jerusalem, let this be known to you, and listen carefully to my words.**

Verse 14 — Peter stands up to refute the drunkenness charge. When it says he “lifted up his voice” it means he shouted. “Ye men of Judea” referred to the citizens of Jerusalem and of the area round about — “and all ye that dwell at Jerusalem,” the verb means to dwell temporarily in Jerusalem. These are the people who have come from all over the world.

People have come from all over. They no longer speak Aramaic (at least as their primary language).

“Be this known unto you” is an idiom which means. “Now get this straight.” “Hearken” means to stop talking about it and listen to what I have to say about it because I have the explanation. In other words, Peter demanded their attention. You might ask how a simple Fisherman could ever gain the attention of a crowd like this, and how can he later on demonstrate such characteristics of leadership and such confidence. The answer is first of all the fact that he had the gift of apostleship. God the Holy Spirit bestowed upon him the spiritual gift of apostleship which gave him a gift of confidence, a gift of command, and a gift of rulership. In addition to this, as Peter becomes older he is going to recall many of the things that the Lord taught him, and later on he is going to learn from the epistles of Paul some of the great doctrines of the Church Age.

Peter will now explain what is going on with the apostles and these other 120 people who have been gathered in the upper room for ten days. For the moment we will only study that part of his message in which he explains this, for there is a very great difficulty in his explanation which has to be ironed out. It is really very simple, and a great deal has been made out of it by the so-called holiness crowd, the tongues crowd, and other people who are contrary to the Word of God. Anyone mixed up with the tongues crowd is blasphemous and confused.

Acts 2:15 **"For these are not drinking, as you, suppose, for it is the third hour of the day [i.e. 9:00 a.m.].**

Verse 15 — “For these are not drunken.” “These” refers to the 120 who had been gathered in the upper room; “as ye suppose.” The word to “suppose” means to be taken up by something; to make snap judgment of assuming these people are drunk.

Peter is sticking with the facts and the Word.

Then he gives a very common sense explanation, not that this is the only explanation, but he actually gives two. His first is common sense and his second is Biblical. Common sense and the Bible never conflict. In his Biblical explanation he will quote from Joel chapter 2:28-

32, but in one quick sentence he gives a common sense explanation: it is “the third hour of the day,” nine o’clock in the morning. What time the Holy Spirit came that morning we do not know: possibly about eight o’clock. By nine o’clock the crowd has gathered, they have already heard the Gospel in their own language. Obviously they would not be drunk at that time of the morning.

Acts 2:16 **"But this is the [thing] having been spoken by the prophet Joel:**

Verse 16 — “But this is that.” The phrase is an idiom and it means “this is the same kind of thing as that.” Then the quotation from Joel. It means that we have parallel situation. The Joel passage is fulfilled in the Millennium: this is the beginning of the Church Age, and in the Church Age we have a pouring out of the Spirit and the first gift which is used is the gift of tongues, and this which is occurring on the Day of Pentecost (the Church Age) illustrates that (the Millennium). The Joel passage (2:28ff) is fulfilled in the Millennium: it refers to spirituality in the Millennium, and “this parallels that” is perhaps the best translation — “this (which is happening right now) parallels that which was spoken by Joel.” He refers to the prophet Joel, and starting with that he begins the quotation.

HOW this quotation IS used — a quotation does not always interpret, a quotation sometimes illustrates. This is an example where a quotation illustrates and does not represent a fulfilment of the OT passage.

How Peter Responds to the Accusation Using Joel

1. Peter quotes Joel 2:28-32.
2. This is not the fulfilment of Joel 2:28-32 but is an illustration to rebuke the accusation of drunkenness.
3. These believers are actually using the gift of tongues under the power of the Spirit and can no more be charged with drunkenness than the believers in the Joel passage. The people there knew the Joel 2 passage.
4. The Joel chapter two passage by interpretation is Millennial; this phenomenon which they observe is Church Age, and only the first 38 years of the Church Age.
5. Peter does not say that the Joel passage is fulfilled, he is merely establishing a parallel between the phenomenon described in Joel 2 and what is occurring at that moment.
6. The Joel passage could not be fulfilled at this point because of the doctrine of the mystery (declared in Ephesians 3:1-6; Colossians 1:25.26; Romans 16:25.26). The doctrine of the mystery or intercalation simply says that everything pertaining to the Church Age. beginning with the baptism of the Holy Spirit and terminating with the Rapture of the Church, none of these things were revealed in the Old Testament, and Joel is in the Old Testament. So Joel is not talking about anything in connection with the Church Age.
7. The Joel passage refers to spirit-filled believers in the Millennium only. Therefore what is being said here is that the Joel passage merely illustrates but does not fulfil. The charge of drunkenness is going to be refuted by Peter because he is going to say simply this: What you see before you is not unusual, it is not drunkenness, it is

a spiritual phenomena. These people are no more drunk than the Millennial saints filled with the Spirit who are depicted for you and with which you are very familiar in Joel 2:28-32.

Acts 2:17 'And it will be in the last days, says God, [that] I will pour out of My Spirit upon all flesh [fig., all of humanity]; and your_p sons and your_p daughters will prophesy, and your_p young men will see visions, and your_p old men will dream dreams.

Verse 17 this brings up the principle that even time an Old Testament passage is quoted in the New Testament, and this is done literally hundreds of times, it is not always an interpretation, but it is often an illustration. It is an illustration in this case of a parallel phenomenon.

Bob apologizes to anyone who is in Berachah for the first time. This for many of you this will be brand new. There is no visitor card. You are here only to hear the Word of God says. My objective is simply to teach the Word.

In verse 17 we have Millennial spirituality. The verse quotes Joel 2:28 — “And it shall come to pass,” referring to the Millennium after Christ returns and establishes His kingdom on earth; “in the last days”, the Millennial reign of Christ, “saith God. I will pour out my Spirit” — a reference to the second advent of the Holy Spirit — “upon all flesh,” referring to the Millennial believers, and the word “all” is simply used because of the baptism of fire. When Jesus Christ returns to the earth at the second advent there is the baptism of fire at which baptism all unbelievers are cast off the earth, so that when the Millennium begins there are believers only. These believers only refers to the Millennial saints. “All flesh” means that the Holy Spirit will be poured out upon all believers at that time. This is a part of the second advent of the Holy Spirit.

Three Categories Who Receive the Holy Spirit

There are three categories who are going to receive the filling of the Spirit, and the three categories simply demonstrate the fact that the filling of the Spirit is not given on the basis of human merit but is a part of the grace package. There are three phrases used to express this.

1. The first is “sons and daughters.” In other words, this means that sex is the category and it means that whether a person is male or female that sex makes no difference, females receive the Holy Spirit, just as males. This is quite an amazing statement.
2. The second category has to do with age, and we have the words “old” and “young,” it doesn’t make any difference whether you are old or young, the Holy Spirit is poured out upon you.
3. The third category is given in verse 18: “servants” and “handmaidens.” This is a social category. So the point is, regardless of categories of distinction in the human race. in the Millennium at the beginning there are only believers and all believers receive the Holy Spirit.

Those who receive the Holy Spirit are said to do three things in verse 17: prophecy, see visions, dream dreams. The last two are ecstasies. "Prophecy" can be preaching, but number two and number three categories, seeing visions and dreaming dreams are both ecstatic experiences. The principle is that in the Millennium there will be ecstatic experience connected with the filling of the Spirit, but only in the Millennium. The filling of the Spirit never manifests itself in our day by ecstatic experience. You may have emotions which accompany the filling of the Spirit but this is strictly soulish. The only exception was on the Day of Pentecost when the filling of the Spirit resulted in the use of the spiritual gift which resulted in this dynamic approach to the Gospel for those who gathered together.

Emotions and Spirituality

1. These two verbs refer to ecstatic experience.
2. Spirituality in the Millennium will be characterized by ecstasies, but spirituality in the Church Age is not ecstasies.
3. During the Church Age Christ is absent from the earth, therefore ecstasies become detrimental to the believer — 2Corinthians 6:11-12. We are told in Romans 16:17.18 to avoid these people who get involved ecstasies. they are trouble makers.
 - a. 2 Cor. 6:12 — "You are not limited by us, but you are limited by your own emotional pattern." The word "straighten" in the KJV means to be limited, the word "bowels" refers to the emotions. Emotions are very destructive in the Church Age. Christ is absent and yet we have the mind of Christ present in Bible doctrine. Everything is to be centred in Bible doctrine. If there is a conflict between your emotions and what the Word says, the Word is right and the emotions are wrong.
 - b. Romans 16:17.18 — "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which you have learned" — this refers to several categories, anyone who is contrary to doctrine actually — "and avoid them," present linear aktionsart — keep on avoiding them. stay away from them — "for they that are such serve not our Lord Jesus Christ but their own emotional pattern." The word "belly" here refers to the emotions; "and by good words and fair speeches deceive the hearts of the simple." The word "simple" refers to the stupid, anyone who is ignorant of doctrine. This refers not only to the tongues crowd but anyone who is ignorant of doctrine, and it refers to believers.
4. While Christ is absent from the earth the believer is His ambassador, and as His ambassador must produce the very character of Christ. This is only possible through the filling of the Spirit. The purpose of the filling of the Spirit is to produce the character of Christ, it is not to produce ecstasies — Galatians 4:19; 5:22,23.
5. But the production of the character of Christ is not necessary in the Millennium; Christ is present.
6. So the filling of the Spirit in the Millennium is to appreciate Christ who is present. This is done by way of ecstasies.
7. Ecstasies is the characteristic of the filling of the Spirit in the Millennium, but in the Church Age the filling of the Spirit is designed to produce the character of the absent Christ.

8. Feeling is never the criterion for either salvation or spirituality. It isn't how you feel, it is what the Word of God says.

Acts 2:18 'And even upon My slave-men and upon My slave-women, in those days I will pour out of My Spirit, and they shall prophecy.

Verse 18 is a quotation from Joel 2:29. "And on my servants and on my handmaidens I will pour out in those days my Spirit, and they shall prophecy." The pouring out of the Spirit is, again, the second advent of the Spirit, the filling of the Spirit as we have it at the beginning of the Millennium. "Those days" refers to the early days of the Millennium; "they shall prophecy" is, again, indicating the dissemination of spiritual phenomena.

Acts 2:19 'And I will give [fig., show] wonders in heaven [or, the sky] above and signs on the earth beneath—blood and fire and vapor of smoke.

Verse 19 pictures what happens immediately before the second advent, and it quotes Joel 2:30, "I will show." Just before the second advent there is a warning, and the warning comes through signs and wonders — "wonders in the heavens above, and signs in the earth beneath: blood, and fire, and vapour of smoke." "Wonders" is an omen of a miraculous nature; miracles are indicated by the word 'signs.' Miracles are performed on the earth and unusual phenomena in the heavens above.

In verse 18 we have after the second advent, the pouring out of the Spirit; verse 19, before the second advent; verse 20, the day of the second advent.

Acts 2:20 'The sun will be turned into darkness and the moon into blood before the great and glorious Day of [the] LORD comes.

Verse 20 — what happens on the day of the second advent. How can you tell the day of the second advent and how will it be characterized at that time? It will be a day of complete darkness. Verse 20 quotes Joel 2:31.

The Day of the Second Advent

1. Darkness is a reference to the day of the second advent.
2. The day of the second advent is characterized by supernatural darkness, so when Christ returns every eye shall see Him, Revelation 1:7. Christ is the Light of the world, and it is fitting that the Light of the world should return to a world completely shrouded in darkness, and every eye shall see Him because the only light which will be visible on that day will be the light of Jesus Christ Himself.
3. The darkness is similar to the darkness of the day of our Lord's crucifixion. The darkness which covered Golgotha at the crucifixion completely hid Jesus Christ from human eyes while He was bearing our sins. It is a supernatural darkness that is totally devoid of light. No one saw Him except God the Father who poured out the sins of the human race on Him, but everyone will see Jesus Christ when He comes back in His glory.

4. The darkness of the day of the second advent is designed to focus attention on Christ — Revelation 1:7.
5. In addition, the darkness of the second advent protects the Jewish believers besieged in Jerusalem by the king of the north — Daniel 11, the last the last two verses, and Zechariah 12:1-3; 14:1-4; and some implication of this is given in Isaiah 63:1-6. In these passages the Jews are in danger of being annihilated; the Jews in Idumea by the kings of the east; the Jews bottled up in Jerusalem by the king of the north. But the darkness delivers them, it immobilises all the armies in Palestine. So the second purpose of the darkness is to protect born again Jews from the Satanic wrath in the day of the second advent.
6. Other passages indicating the day of the second advent is a day of total darkness on the earth: Isaiah 13:9,10; Ezekiel 32:7,8; Joel 2:10,11; 3:15; Amos 5:18; Zechariah 14:6; Matthew 24:29b; Luke 21:25-27; Mark 13:24; Revelation 6:12.

Acts 2:21 'And it will be [that] every [one] who himself shall call on the name of [the] LORD will be saved!' [Joel 2:28-32]

“The day of the Lord” sometimes refers to the Tribulation, second advent and Millennium, sometimes to the second advent, sometimes to the Millennium, sometimes to the whole and sometimes to a part of it; but the day of the Lord is a prophetic term which refers to all of these. In this case it refers to a part of that. the second advent.

Verse 21 — there will be deliverance. By interpretation this is the deliverance of the Jews at the second advent, the deliverance of anyone who believes in Christ during the second advent: and by application it refers to the Gospel approach on the Day of Pentecost. “And it shall come to pass” — he is now quoting Joel 2:32. The future tense of “it shall come to pass” is a logical future, it is logical that Christ wants to save the world — “whosoever” refers to the entire human race. It means that when Christ died on the cross He made “whosoever” possible. This is what we call the doctrine of unlimited atonement — 2Corinthians 5:14,15.19; 1Timothy 2:6; 4:10; Titus 2:11; Hebrews 2:9; 2 Peter 2:1 (it says that Christ died for those who denied Him); 1 John 2:2.

“shall call” is an aorist tense and it refers to the point at which a person believes, the point of faith in Christ. “Calling” does not depend on your ability, it depends on what God has given you. The middle voice means that you are benefitted by the action of the verb. Anyone who believes in Christ and calls upon His name is benefitted by it. The benefit is eternal salvation. Then we have the subjunctive mood which means that this is strictly potential, it depends upon your volition. And it indicates the fact that while salvation is open to everyone it does not follow that everyone is going to be saved. “Call” is a synonym for faith — “the name of the Lord” is specifically Jesus Christ. “The Lord” is the Father: “the name of the Lord” is Jesus Christ, the title for revealed God. Name is also human; Lord is deity. This is a picture of the God-Man.

This is the correct end of lesson #7.

8 01/16/1966 Acts 2:21 Dispensational spirituality

It appears that lessons 7 and 8 got swapped somehow. My notes for lesson 8 are not very good because I was confused. I have some of the notes, but I kept trying to find where I was in the pre-existing notes.

When Alexander the Great controlled Israel, they enjoyed a golden age. Then the 4th cycle of discipline took place under Pompey the Great (320 B.C.?). The Jews could avoid the problems of the fifth cycle of discipline by having faith in Jesus Christ. They would have cursing turned to blessing.

[It sounds as if Bob has taught this lesson before and that he is reviewing it...but there is just a week's time between this and the previous lesson. In places here, the notes seem more extensive than what I am hearing on the *tape*. I have checked and double-checked, and I seem to be in the correct lesson, but there are notes found here which are not in lesson #007. When I look for keywords from Bob's lesson #7, this takes me far away from this lesson. Maybe lessons 7 and 8 are mixed up?]

Bob is going over the concept of dispensations, and I cannot find that here in the notes for this particular lesson.

Israel has their own positional truth, their system of security based upon the covenants, and there was a special discipline for failure. This period goes from Abraham all the way to Pentecost.

The two dispensations which are important are the Church Age and the Millennium, the Age of Christ. Gentiles, Jews, Church, Christ are the 4 ages. Pre-canon period and post-canon period for the Church Age. I think Bob calls A.D. 136 as being the closing of the canon?

The Church Age is characterized by positional truth. We are all indwelt by the Holy Spirit and by Jesus Christ. The canon is completed. There is no more direct contact with God. The way of the life of the believer is supernatural. Humanly impossible for any unbeliever to execute. Every believer is in full-time Christian service.

We are embarking on the Church Age. This is the first day of the Church Age. All 120 believers are entered into union with Jesus Christ; and they are all indwelt by the Spirit and filled by the Spirit. Many were given the gift of tongues.

Satan attempts to superimpose the concept of human good. He wants to perform any good that God does. Do-gooders, greatest good for the greatest number, socialism. None of this is possible. The improvement of man's environment is not the key to a good life. The perfect environment will not be the solution in the Millennium.

The 1st advent of Satan was in the garden. This led to the 1st advent of Jesus Christ. The 1st advent of the Holy Spirit occurs later on the day of Pentecost after the crucifixion.

Jesus Christ is in heaven; so the Holy Spirit is sent to sustain the believer and fills every believer.

At the end of the Jewish Age, we have the 2nd advent of Jesus Christ. The Millennium introduces the 2nd advent of the Spirit. Satan returns for a 2nd time and finds perfect environment and he revolts against perfect environment again.

All believers are indwelt by the Holy Spirit. We have a sin nature; and it produces sin and human good. The believer imitates the sin nature. His sin does not please God and his human good does not please God.

We have emotional reactions to various things. We see something or read something or hear something and we appreciate it. This is for personal appreciation but it should not be our decider about anything. If our response is ecstasies, then that is messed up.

2Corinthians 6:11–12 **We have spoken freely to you, Corinthians; our heart is wide open. You are not restricted by us, but you are restricted in your own affections.**

They are not limited by Paul's preaching but by their own emotional patterns. How we feel and what our status happens to be are two different things. Peter is saying that those who are speaking in tongues are similar to the Joel passage. Joel 2:28–29. In the Millennium, the filling of the Spirit is characterized by ecstasies. We will have ecstasies in the Millennium.

There is some other wing of Christians today, and they are disoriented to the plan of God and the grace of God. People have various emotional responses; and when they feel bad, they try to figure out some way to work up that feeling again of happiness and ecstasies. There is nothing wrong with emotion; we all have it. It is not spirituality.

When an OT Scripture is quoted, sometimes it is fulfilled. Sometimes it is used as simply an illustration. Peter is using that in this way. Sometimes the OT is quoted for confirmation. Peter says that Joel illustrates. Today, it is a matter of doctrine, doctrine, doctrine all the way. This was the end of lesson #7.

Acts 2:21 **'And it will be [that] every [one] who himself shall call on the name of [the] LORD will be saved!'** [Joel 2:28-32]

1965 Acts

Lesson #9

9 01/23/1966 Acts 2:22–36 Peter's Pentecostal service; baptism

Anything mechanical needs to be warmed up first. Same for the voice.

Acts 2:22 "Men, Israelites! Pay attention to these words! Jesus the Nazarene, a Man having been attested by God among you, by miraculous works and wonders and signs which God did through Him in your midst, just as you yourselves also know—

Verse 22 – Peter’s Pentecostal sermon. “Ye men of Israel” – addressed to Jews, Jews who had come from all over the world as we have previously seen; “hear these words” – in the ancient world, when you want to make a speech the first thing you had to do was to get the hearer’s attention. They need to start concentrating. “Jesus of Nazareth” – the use of this title means that Peter is going to discuss the humanity of Christ, the incarnation, and the reason for the first advent. Jesus Christ is God, but He had to become true humanity; “a man approved of God among you by miracles and wonders and signs.” The word “approved” is *apodeíknumi* (ἀποδείκνυμι) [pronounced *ap-od-IKE-noo-mee*] [apo = ultimate source; deiknumi = to point out, to demonstrate], to demonstrate from ultimate source is the way this word was originally used, and it does not really mean to approve, it means to exhibit or display from the ultimate source of God. It comes to mean God revealing something very special to man. “Among you” is a reference to the first advent of Christ. There are three manifestations of this incarnation: miracles, wonders, and signs. Miracles points out the true character of Christ—He is the God-Man; wonders emphasize His saviourhood; signs are a warning of the fifth cycle of discipline. These things God did “by Him” – by Jesus Christ. The perfect tense means they had known these things in the past in the study of the Old testament Scriptures, and they have now seen these things fulfilled before them—“as ye yourselves also know.”

Acts 2:23 *this One, handed over by the having been designated plan and foreknowledge of God, you, having taken by lawless hands, having crucified, you, executed;*

Verse 23 – he now goes to the real purpose for Jesus Christ coming into the world. “Him” – subject, Jesus Christ—“Being delivered”—it is obvious that the religious Jews, and the Roman empire represented by Pontius Pilate, have had something to do with the crucifixion of the Lord Jesus Christ. But when it says “Him, being delivered,” this is also the plan of God; and ultimately, the fact that Jesus Christ went to the cross is the plan of God the Father. “Being delivered” is not a verb, it is an adjective, and as an adjective it gives great emphasis on this particular word. Jesus Christ was delivered by the plan of God to the cross. In other words, all of the Roman empire, all of the power of the Jews, could not put Christ on the cross; it is the plan of God the Father that put Him on the cross. This plan was given in eternity past, long before man existed, and this is indicated by the words “determinate counsel.” The word “determinate” is a verb, a perfect passive participle. The perfect tense represents something that happened in the past with results that go on forever. The word “determinate” means to be appointed. This counsel was appointed in the past with the result that it stands forever, and the appointment took place in eternity past. The passive voice indicates that the plan was received by the second Person; He acquiesced to it. The word “counsel” means decree, and this is a reference to the eternal decrees which occurred in eternity past. This is aid to occur in the “foreknowledge of God.”

The Foreknowledge of God

Foreknowledge refers to the omniscience of God

1. The omniscience of God planned salvation with full knowledge of everything that would actually occur historically before and at the time of the cross.
2. Foreknowledge is omniscience. It knows everything apart from limitation of time or apart from relationship with time. God let us live today, despite the fact of every sin that we would commit. God does not coerce us. He gives us free will and He does not tamper with it. Our understanding is related to time.
3. Divine foreknowledge does not coerce or influence man's free will. Our free will is designed to act independently of Him. God knew every choice that we would make from our free will.
4. Both divine and human volition coexist as an extension and resolving of the Angelic Conflict.
5. God knew billions of years ago exactly how every free will would operate at any point in history.
6. Such knowledge does not coerce the free will from acting independently of God.

The next phrase, "ye have taken," is not there in the original. It should read, "the foreknowledge of God, and by wicked hands have crucified and slain." Notice that the first half of the verse deals with the sovereignty of God, and it was God's will for Jesus Christ to go to the cross. But in the mechanics of going to the cross it was the free will or the volition of man which was involved. The active voice in the Greek indicates human volition. Who knew the free will of man billions of years ago in eternity past? God did! And He knew exactly how they would operate and think, therefore, at the exact right time Jesus Christ was brought into the world, and at the exact right time Jesus Christ was brought up for crucifixion. This is all the plan of the Father, and the Father did His planning on the basis of knowing what every person would think in the city of Jerusalem at the time of the crucifixion. There is only one point at which the whole thing got out of the hands of the human will of man, and that was the last three hours when Christ bore our sins on the cross. That was strictly from God. God poured out upon His Son our sins; man's free will had nothing to do with it. But bringing Christ to the cross was the operation of the free will of man, and God's plan was fulfilled. It was the sovereign decision of the Father to pour out on Christ the sins of the world. Sovereignty planned the cross at the perfect time when every type of volition was designed to get Jesus Christ to the cross, but once they get Him to the cross, then at that point sovereignty takes over and it is the sovereign decision of the Father to pour out on Christ the sins of the world.

There is no problem at all regarding the sovereignty of God and the free will of man provided you stick with the Scripture. If you follow any system of theology you are going to get into trouble because men who have developed systems of theology have been very ignorant as to what ALL the Scripture says. For example, Calvin was pretty clear on the sovereignty of God and the free will of man but the followers of John Calvin messed it up completely, and so we have a principle call ultra-Calvinism and supra-lapsarianism, and so on, in which only the sovereignty of God is recognized in Scripture and the claim that there is no free will. Of course, this ignores every third class condition, every active voice, many of the principles as well as the grammar of the original languages of Scripture. At the same time there are systems of theology—Arminianism—in which only the free will of man

is recognized. Neither of the systems are correct because they both have to ignore portions of Scripture. They just simply grab portions of Scripture which fit into the system, and they beat the drums for these portions and ignore the rest; a common problem in the understanding of the Word of God. The Word of God teaches both the existence of the sovereignty of God and the free will of man. But God has the jump on human volition in that billions of years before the first man started thinking and using his volition the Trinity knew exactly what man would think and what decisions would come from his free will. The whole plan of history is based on the fact that God knew just exactly how man's volition would operate, and He designed history accordingly. History, then, is designed to bring the plan of God into the face of the free will of man and to actually give man a choice in every generation between God's plan and Satan's plan. In this way the whole problem of the angelic conflict was resolved.

So we have a very interesting verse. The first half of the verse indicates the sovereignty of God; the second half is the free will of man.

"Ye have taken, and by wicked hands have crucified and slain" – "ye have crucified" is an aorist active participle. The action of the aorist participle precedes the action of the main verb; "and slain" – they put Christ on the cross and are responsible for His physical death. But in between putting Him on the cross and the physical death we have the spiritual death which was strictly the work of God in which the sins of the world were poured out upon Christ and God the Father judged the sins of the world at that point. No power could remove Jesus from the cross.

Acts 2:24 **whom God raised up, having loosed the pains of death, because it was not possible [for] Him to continue being held by it.**

Verse 24 – the resurrection. "Whom God [the Father and the Spirit] hath raised up." This is an aorist tense, referring to the point of resurrection; "having loosed the pains of death" – the "birth pangs" of death is what is actually says, and this means that from this point on salvation is an accomplished fact.

"because it was not possible that he should be held of it" – in other words, death could not hold him; "of it" is literally, "under the authority of." or "by death." Resurrection broke up the authority of death over the Lord Jesus Christ. And that is over His humanity. His deity cannot die, and did not die.

The resurrection was quite startling to these Jews, so it requires some documentation. In verse 25-36 we have in this passage again the quotation of Old testament Scriptures. Verses 25-28 is a quotation from Psalm 16:8-11, and this is for interpretation. Verses 34 and 35 is a quotation from Psalm 110:1, and it is a confirmation.

Acts 2:25 **"For David says in regard to Him: 'I myself was foreseeing the LORD through all [fig. continually] before me, because He is at my right hand, so that I shall not be shaken.**

Verse 25 – “For David speaketh concerning him [Christ].” Now we have a quotation from Psalm 16. “I foresaw the Lord always before my face.” The word “foresaw” is in the imperfect tense which is linear aktionsart in past time. Obviously when David wrote the psalm he only saw Jesus Christ for a moment, he didn’t spend the rest of his life seeing Jesus Christ. But the imperfect tense is used to say that what David saw would be a perfect record in the Word of God, and what David saw we will see. David saw it; now we see it, because it is a part of the Word. “I kept on foreseeing,” which indicates, not only do I see this but anyone who studies the Scripture can see it also.

“for he is on my right hand, that I should not be moved” – David is explaining the basis of his stability in life because of what he saw concerning the Lord Jesus Christ. “I shall not be moved” is not quite correct because it is an aorist passive, and the passive voice indicates that the subject receives the action of a verb. In this case David receives stability from seeing the Lord.

Acts 2:26 'For this reason my heart [fig., inner self, and elsewhere in book] celebrated and my tongue was very glad, and yet my flesh also will rest on hope [or, confident expectation];

Verse 26 – “Therefore did my heart rejoice.” Because of his stability he now has inner happiness. The heart is the mentality of the soul, and rejoicing is not an overt activity but is an inner mental happiness; “and my tongue was glad” – it loosened up his tongue and he expressed his gladness; “moreover also my flesh shall rest in hope” – in other words he recognizes that Jesus Christ rose from the dead, and this means that his flesh will have a resurrection body, and hope has to do with the eternal future.

Acts 2:27 because You will not abandon my soul to the realm of the dead [Gr., hades], nor will You give [fig., allow] Your Holy One to see corruption.

Verse 27 – “Because thou wilt not leave my soul in hades [Heb. Sheol],” a reference to the entire underworld. In this passage is referring to the section called Paradise. David is referring to the fact that he will not stay in Paradise forever but that he will receive a resurrection body. David is expressing the hope of the resurrection and it is now being quoted by Peter. There is a twofold interpretation here. The soul refers to David who is having the experience of seeing the resurrected Christ, and therefore he knows that he will have a resurrection. The human soul of Christ is also involved: Jesus went to Paradise. His body went into the grave; His spirit went into the presence of the Father; but His soul went into Paradise. His soul would not stay in Paradise of Hades but would be delivered up by resurrection.

“neither wilt thou suffer thine Holy One to see corruption” – not seeing corruption is being resurrected; victory over it.

Acts 2:28 'You made known to me [the] ways of life; You will make me full of gladness with Your face [fig., presence].' [Psalm 16:8-11]

Verse 28 – “Thou hast made known to me the ways of life.” He understands phase three; he now understands phase two. He understands that God has a plan for his life; “thou shalt make me full of joy with thy countenance” – he understands that he can have inner happiness and peace throughout phase two, his life on earth.

The psalm being quoted here connects the psalm with the Person of Christ.

Acts 2:29 "Men, brothers! It is possible [for me] to speak with confidence to you, concerning the patriarch David, that he both came to the end [of his life] and was buried, and his tomb is with us until this day.

Verse 29 – an explanation. “Men and brethren, let me speak boldly to you of the patriarch David.” This is an idiom which means, ‘Let me put it on the line to you.’

“that he is both dead and buried, and his sepulcher is with us unto this day” – i.e. in 30 AD.

Acts 2:30 "Therefore, being a prophet and knowing that God vowed to him with an oath, from [the] fruit of his reproductive organs according to the flesh [fig., from one of his descendents], to raise up the Christ [or, the Messiah, and throughout book] to sit on his throne,

Verse 30 – “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.” David is saying something here. He is a king but he is more than a king, he is a prophet. When he wrote the 16th Psalm he was prophesying the resurrection of Christ. Furthermore he knew that Christ would be raised up because Christ is the fulfillment of the Davidic covenant. The promise is 2Samuel 7:8-16; Psalm 89:20-37. God promised David unconditionally that he would have a son who would reign forever. Peter is now explaining this. He says to them that God has sworn with an oath to him, David, that of the fruit of his loins, according to the flesh—the humanity of Christ—he would raise up Christ to sit on his throne. David understood that his son would die, and how can He die and still rule forever? So David understood that He would be raised from the dead so that He could rule forever as the son of David. His humanity would die; His humanity would be raised; His humanity would reign forever. At the Second Advent and from then on Christ will reign as the son of David, fulfilling the Davidic covenant.

Acts 2:31 having foreseen [this], he spoke concerning the resurrection of the Christ, that His soul was not left in the realm of the dead [Gr., hades], nor did His flesh see corruption.

Verse 31 – “He seeing this before.” David understood it before, and “spake concerning the resurrection of Christ, that his soul [of Jesus Christ] was not left in Hades [Paradise, or Abraham’s bosom], neither his flesh did see corruption,” i.e. David’s flesh saw corruption because, as Peter says, his tomb was still there. However, this psalm is not speaking about David, it is speaking about the Lord Jesus Christ.

Acts 2:32 "This Jesus God raised up, of which we are all witnesses!

Verse 32 – “This Jesus hath God raised up, whereof we are all witnesses.” Peter now makes his point. This same Jesus about whom David was speaking, who is his son, was the Messiah who would go to the cross and die for the sins of the world. He says, ‘David knew that He would rise up from the dead, and He has risen, and we have seen it; we have actually seen the fulfillment of the 16th Psalm.’ “Raised up” is an aorist tense, referring to the point of resurrection. And he says, “We keep on being witnesses.”

The first sermon of the Church Age is about the resurrection of Jesus Christ.

The resurrection of the Old Testament saints does not take place until the 2nd advent.

Acts 2:33 "Therefore, having been exalted to the right hand of God, and having received the promise of the Holy Spirit from the Father, He poured out this which you_p now see and hear.

Verse 33 – “Therefore being by the right hand of God exalted.” The resurrection is only a step in the direction of the exaltation of the humanity of Christ which is absolutely necessary to fulfill the angelic conflict. Remember that after His resurrection Jesus Christ is seated at the right hand of the Father, above all angels, as a member of the human race. Humanity is above angels because Christ in His resurrection body is seated at the right hand of the Father. Once Christ is seated at the right hand of the Father He is glorified. His deity was always glorified, there never was a time when His deity wasn’t glorified; but His humanity is glorified. While the body is here: John 7:39 – the Holy Spirit was not yet given because Christ was not yet glorified.

There is no universal ministry of the Holy Spirit in the Old Testament, or even in the Gospels, as we have it today. But when Christ ascended and was seated at the right hand of the Father, then He was glorified, and then we have the first advent of the Spirit. And the purpose of the Holy Spirit in this Church Age is to glorify Christ – John 16:14. He doesn’t do this through ecstatic experiences, He does this by producing on the inside of us the very character of the Lord Jesus Christ. Christ is absent; how can people see Him? They see Him through the filling of the Spirit. When God the Holy Spirit controls the life of the believer, then Christ is seen. This brings Peter around to the fact: What do you see before you? You see the filling of the Spirit. This is the first manifestation of the filling of the Spirit.

“and having received of the Father the promise of the Holy Spirit” – this is an important passage because it tells us that up until this day the promise of the Holy Spirit to all believers was not forthcoming. It also means that when Jesus said to His disciples, “Ask for the Holy Spirit,” He was teaching them a principle under the Old Testament dispensation. Today we do not ask for the Holy Spirit; today we do not pray as David did, “Take not thy Holy Spirit from me,” because God the Holy Spirit indwells every believer, starting at the point of salvation and continuing throughout his lifetime. The issue as far as the ministry of the Spirit is concerned today: if you are out of fellowship the Spirit is grieved; if you are in fellowship the Spirit controls your life, and when the Spirit controls your life you execute the plan of God, the Christian way of life and/or phase two. All of this is bound up in the principle of the exaltation of the Lord Jesus Christ. Once He is seated at the right

hand of the Father, once He is exalted, then we have the principle of the giving of the Holy Spirit.

“he hath shed forth this, which ye now see and here” – this is an explanation of the coming of the Holy Spirit on the day of Pentecost.

“These people are not drunken; not any more than those who receive the Holy Spirit in the book of Joel (in the prophecy.”

Acts 2:34 "For David did not ascend into the heavens, but he says himself: 'The LORD said to my lord, "Sit at My right hand,

Verse 34 – he then explains the exaltation of Christ from Old Testament Scriptures. “For David is not ascended into heaven.” So when he is discussing in Psalm 110:1 the activity of Christ at the right hand of the Father no one is to construe this as having anything to do with David. “The Lord [deity] has said unto my Lord [same title for deity], Sit thou at my right hand.” When God says to God, “Sit down,” this in itself is incomprehensible and inscrutable because obviously God does not sit down. So obviously He is speaking to the humanity of Christ, but He addresses Himself to God the Son because Christ is the unique Person of the universe, the God-Man.

Acts 2:35 until I put Your enemies [as] Your footstool for Your feet." [Psalm 110:1]

Verse 35 – “Until I make thine enemies thy footstool,” is a reference to the demons who are going to become the footstool of Christ at the Second Advent when the Church returns with Christ.

Acts 2:36 Therefore, let all the house of Israel know securely [fig., without a doubt] that God made Him both Lord and Christ—this Jesus whom you crucified!"

Verse 36 – “Therefore let all the house of Israel know assuredly [with confidence].” In other words, if they will accept Christ they can begin to have confidence with regard to these things; “that God hath made that same Jesus whom ye have crucified, both Lord [deity] and Christ [humanity].”

1965 Acts

Lesson #10

10 01/30/1966 Acts 2:28, 37–38; Gal. 3:26; Mark 16 Baptism

The Lord's humanity sat at the right hand of the Father.

A review of vv. 33–36. Psalm 110:1 Omnipresence does not sit down.

Acts 2:37 Now having heard, they were pierced through to the heart [fig., were greatly distressed], and they said to Peter and to the rest of the apostles, "What will we do, men, brothers?"

Verse 37 – the response to Peter’s sermon. “Now when they heard this, they were pricked in their hearts [mentality of their souls].” The Greek word translated “pricked” is a compound verb, *katanýssō* (κατανύσσω) [pronounced *kat-an-OOS-so*] [*kata* = preposition of norm or standard; *nussō* = to pierce]. The norm in this case is the Word of God, the Bible, as Peter has preached it, and it has actually pierced the minds of these Jews who are standing around. So the principle is quite obvious. Whenever Christ is proclaimed and the gospel message disseminated the Holy Spirit then pierces the mentality of the hearer, unbeliever; but He does so through the norm or the standards of the Word of God. The aorist tense indicates at this point when they heard the gospel they were pierced, and the passive voice means their minds received piercing by the ministry of the Holy Spirit. The indicative mood is the reality of the fact that when the gospel is preached God the Holy Spirit takes it and moves it into the understanding of the unbeliever. In other words, these unbelievers are now under conviction, and they say to Peter and to the rest of the apostles, “What shall we do?” – we who are unbelievers, we who are religious Jews, we who are pilgrims who have come to this land to observe the feasts.

Acts 2:38 Then Peter was saying to them, "Repent, and let each of you_p be baptized in the name of Jesus Christ, to [or, for; or, because of] [the] forgiveness of sins, and you_p will receive the free gift of the Holy Spirit.

Verse 38 – Peter answers the question. On this verse, as it stands, many systems of false theology and apostasy have been built. The most obvious one is so-called baptismal regeneration, that man can actually do something to save himself. Remember that baptism is a work, something that man does. All ritual involves human motion, human volition, in a meritorious sense; so all ritual involves works. Water baptism is a ritual in which someone is actually doing something, but doing in ritual always depends upon knowing, and the secret of all the ritual involved in worship in the Old Testament was the fact that they understood before they did. Because some people have taken this ritual and made it a system of salvation they have introduced the principle of salvation by works. Titus 3:5; Ephesians 2:8,9.

When Jesus said, “It is finished” there is no other work which could be added to it.

“Then Peter said unto them, Repent.” The word “repent” is a non-meritorious word in this case. It means to change your mind about Christ. Repent and believe are actually two parts of the same thing. You cannot believe without repenting; you cannot repent without believing. *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*]. But it must be remembered that repent in salvation has nothing whatever to do with sin. You do not repent of sin to be saved; you do not feel sorry for sin to be saved. Repent means a complete change of mental attitude. The word was used in this verse for a very simple reason. These people were Jews. They had come from all over the world. They had been the recipients of the gospel under supernatural conditions and they are still holding back, even though they are convicted, and so they say, What must we do? And Peter tells them to repent. The reason he says repent is because if they change their minds they will believe because changing the mind about Christ and believing becomes automatic. You cannot repent without believing. When “repent” is used it means believing, and when

“believe” is used it means repenting. Sometimes “repent” is used when Jews are involved, and when Gentiles are involved the word “believe” is used. Cf. Acts 16:31 where a gentile says, “What must I do to be saved?” In each case—Acts 2 and 16—an answer is given. Here Peter gives an answer, and he says repent. In Acts 16 Paul gives the answer and he says believe. There is no difference, they are both saying exactly the same thing. To the Gentiles “believe” is simply because they had no previous Biblical information, and having no previous information they understand systems of perception because Gentiles are under Hellenistic culture. There is only one non-meritorious system of perception and that is nothing more or nothing less than believe. So whether you say repent or believe you are saying exactly the same thing, but you are saying to two entirely different cultures.

The Hellenistic culture was universal throughout the Roman empire. The Romans had no culture of their own, they adopted the Greek culture. So under Hellenistic culture the emphasis is on perception. Therefore when we are dealing with Gentiles it is “Believe on the Lord Jesus Christ.” But under the culture of Judaism, which is as antithetical as it can be, a change of mind is demanded but repent and believe are synonymous terms. They are two sides of the same coin.

It must be emphasized that “repent” has no emotional connotation, it does not mean to feel sorry for sin. Whenever you find the word repent sins are not involved at all, unless in the verse the object of repent happens to be sin, and there is no such thing. In Luke 15 it is the sinner who repents: sinner is subject; sinner is unbeliever. There is no such thing as being saved by feeling sorry for sins; that is works. You cannot believe without repenting; and you cannot change your mind without believing in Jesus.

“Repent” is an aorist tense, an active voice, an imperative mood, and the person is second person plural. Aorist tense: repent in a point of time when you hear; active voice: you do it, you are the subject; imperative mood: this is a command, you have to change your mind,

it comes from your own volition; second person: addressed to the crowd; plural: all of them are involved. The word means change of mind. The Greek word is *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] = change your mind. Repenting towards Christ is changing your attitude towards Christ.

Repent and believe are two sides of the same coin. Often, repent is used with Jews; and believe with gentiles. So the Jews already have a background; and they are changing their minds about Jesus Christ as their Messiah. There is no such thing as being saved by feeling sorry for your sins.

The believer cannot be forgiven for his sins by feeling sorry for committing them; and the unbeliever who feels sorry for his sins cannot be forgiven by God as a result. Feeling sorry for sins is a work.

“and be baptized” – this is an aorist tense, but it is a passive voice. It is an imperative mood. It is a third person verb and is in the singular. It connotes water

Dry baptisms: Baptism of Moses; baptism of the cup; baptism of fire (unbeliever at the 2nd advent); baptism of the Holy Spirit (we are placed into the body of Christ).

Water baptisms: John's baptism; the Lord's unique baptism; and Church Age baptism. Water baptism connotes to the Jews there, no more works, no more human good.

baptism. The word "baptize" in the Greek means to identify. There are seven different kinds of baptism in the Bible. Water baptism is involved here, and water baptism is a good thing to mention to the Jews because water baptism connotes no more human good. The Jews who were there are pilgrims, they are trying to be saved by good works, by observing the Passover, the firstfruits, the unleavened bread, and the day of Pentecost. So obviously they are out of line.

"Baptized" – aorist tense: in a point of time; passive voice: you receive baptism; imperative mood: it is an order. The third person is in contrast to the second person and the plural is in contrast to the singular. This is very significant. The Greeks punctuated syntactically. They did not have punctuation marks as we do today. Here, the word "and" plus a change in person and a change in number, and a change from the active to the passive voice, is what is known in the Greek as a syntactical break. This means that these two things are entirely separate and that one follows the other, but they do not go together.

In a syntactical break the second verb is not a part of the requirement but is a command which follows after the first imperative is fulfilled. In other words, you cannot be baptized until after you have been saved. Repent is the salvation verb; baptize is a ritual which indicates that you have been saved and that you now understand your salvation. Baptism is a ritual which indicates that you have been saved and that you now understand your salvation. You understand that when you believed in Christ the Holy Spirit entered you into union with Christ in His death, therefore you are no longer under the power of good deeds, and you no longer have to produce human good. Also, that you are in union with Christ as He is at the right hand of the Father, that His life is your life, that His righteousness is your righteousness, and therefore you are now in a position to execute divine good.

So the whole principle that Peter is bringing out is that after salvation there is no place for human good. After salvation you can only produce divine good which is produced by the power of the Spirit. Peter has been emphasizing the coming of the Spirit.

This is a radical change because under the Mosaic law you have believers and unbelievers living under it, and they produce human good. But now you have the promise of the Holy Spirit and the requirement is the production of divine good. The whole purpose of water baptism: when you enter into that ritual you understand three things. You understand that you are identified with Christ in His death, therefore you are dead to human good. No longer do you have to perform human good. You understand that you are identified with Christ as He is seated at the right hand of the Father; you can't lose your salvation. You understand that you are now in a position to perform divine good.

1John 3:23 has a similar set up: **And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.**

We are now filled with the Spirit and we can produce divine good by the filling of the Spirit.

The best way to translate this is, **“You all repent, and let each one of you be baptized.”**

“in the name of Jesus Christ for” – the word “for” isn’t for, it is a very sticky preposition, eis (εἰς) [pronounced *ICE*]. It can be translated many ways and in other passages this same preposition is translated “because of.” E.g. Matthew 3:11—should be **“because of repentance,”** not “unto.” Matthew 12:41—**“because they repented”** is translated correctly. Why the different translations? Because different people worked on the translation. Most were unbelievers; some were better scholars than others. The KJV was translated by language experts (not necessarily believers). Romans 4:20— **“. . . was strong because of faith.”** In each case eis (εἰς) [pronounced *ICE*] should be translated “because of.” There is another way this can be translated legitimately—“upon,” as in Mark 1:10; Acts 27:26. So back to our verse 38, where it should be **“because of the remission of sins.”** The sins were already forgiven. The word “remission” means “payment,” and you can be baptized because all sins have been paid for. The only issue left is human good. And because of the payment for sin you can be baptized because the cross did something else: it not only solved the sin problem, it rejected human good. You are identified with Christ in His death. Christ rejected human good; you reject human good. That is what “because of the remission of sins” means.

“and ye shall receive the gift of the Holy Spirit” – this means that you have rejected human good. You are identified with Christ in His death. You will receive the gift of the Holy Spirit and he will produce divine good. The issue of the Christian life is human good versus divine good. You are going to be baptized when you understand that you are through with human good. Baptism is a recognition. It doesn’t save. Water doesn’t wash away sins, it is the blood of Christ that washes away sins. The principle is that once you understand what it is all about, then you can be baptized.

There are other passages which these people who insult the grace of God utilize. E.g. Mark 16:15ff. **“He that believeth and is baptized shall be saved: but he that believeth not shall be damned.”** The first thing that is wrong with this passage is that after verse 8, Mark ends. Codex Aleph and Codex B are the two most ancient and the two most accurate of all MSS, and they end with verse 8. In verses 9 to the end of the passage are many things that are true and many things that are not, but the point is, whether it is true or not true, it is not the Word of God.

Galatians 3:23-27 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. Impossible to be a Greek scholar and believe in baptismal regeneration. Verse 27 is Spirit baptism, the emphasis

is on current positional truth. The believer enters into union with Christ as He is seated at the right hand of the Father; he is identified with Christ as He existed on the cross. So we have both retroactive and current positional truth.

A woman told Bob, meeting him for the first time in Dallas, *if a preacher doesn't know the Greek, don't trust him.*

1965 Acts

Lesson #11

11 02/06/1966 Acts 2:39–47 Christianity vs. Communism

Acts 2:39 "For the promise is to you_p and to your_p children and to all the [ones] far off, as many as the Lord our God shall call to Himself."

Verse 39 – “For the promise is unto you.” This is the promise of salvation through the blood of Jesus Christ—the fact that sins are remitted, the fact that Jesus Christ has paid in full; the work of salvation was accomplished en toto on the cross and nothing can be added to it. Everything was completed, Jesus said, “It is finished.” Therefore, because salvation is completed we can have eternal life. The promise is “unto you” – unbelievers; “and to your children” – this is the same as Acts 2:31 where “and thy house” is the subject, not the object. The subject means when they believe in Christ they, too, shall be saved. Children have to believe in Christ for themselves. Once they pass the age of accountability the children are responsible for making their own decision; “and to all that are afar off” refers to the Gentiles; “even as many as the Lord our God shall call” – here is one of those interesting phrases whereby people get confused about the false version of the doctrine of predestination.

Predestination simply means to share the destiny of Christ; election means exactly the same thing. When a person believes in the Lord Jesus Christ he enters into union with Christ. Christ has a destiny. Christ is elected from all eternity past and we simply share His destiny and we share His election. Only in this sense are we predestined, only in this sense are we elected. The Greek says here, “whom the Lord shall invite.”

The verb is an aorist middle subjunctive. The aorist tense refers to the point of time when anyone is exposed to the gospel or to the time when anyone reaches God-consciousness, and at that point of time the invitation is open. The middle voice means that the subject is benefitted by the action of the verb, but it also has a reflexive connotation. Here it has the reflexive concept, the Lord Himself actually invites every member of the human race to receive Christ as saviour, due to the fact that when Christ died on the cross He died for every member of the human race. The subjunctive mood indicates potential, and the potential is based upon the fact that at the point of God-consciousness some people go on negative signals, and when they do, then God does not have any further responsibility though he often gives them the gospel anyway. Now the word means to invite and not to call. **God can only invite. It depends on your volition,** and volition expressed in a non-meritorious manner which is faith in the Lord Jesus Christ. God invites all members of the human race, “and whosoever shall call upon the name of the Lord shall be saved.”

There are many ways to declare to gospel. There are many approaches.

Acts 2:40 **And with many other words he was urgently warning and urging [or, exhorting] [them], saying, "Be saved from this perverse generation!"**

He testified (aorist tense); He exhorted (imperfect tense). There is the content of the gospel itself. *Testify* is to give the content of the gospel.

Verse 40 – “And with many other words did he testify [declared the gospel] and exhort.” The word “testify” indicates, along with the words “other words,” that there are numerous ways of presenting the gospel, and probably no two people will respond to the same approach to it. But the content remains the same. Peter is declaring the gospel in different words and different approaches. Then the word “exhort” is a change from the aorist tense to the imperfect tense which is linear aktionsart, which means he kept on exhorting. Not only did he present the gospel but he told them what to do with the gospel, which is what the word “exhort” means. First of all you have the content of the gospel itself—testify; but the word “exhort” tells them what to do—believe in Christ.

“saying, Save yourselves from this untoward generation.” The word “save” means to deliver, and when he says “deliver yourselves” the word “yourselves” is a reflexive pronoun, and this puts the responsibility on them.

“Untoward” means crooked or perverse, and this generation was perverse in that they were religious. He is addressing himself to religious people, the most difficult of all to reach for the Lord Jesus Christ.

Acts 2:41 **So then, the ones having gladly received his word were baptized, and about three thousand souls were added on that day.**

Verse 41 – there was a response. “Then” is a particle which introduces a result of Peter’s message and exhortation; “they that gladly received his word” – an indication of the fact that they believed in Jesus Christ. John 1:12.

The word “received” is in the aorist tense, indicating the principle of salvation; “and were baptized” – these people were apparently taught the doctrine of positional truth between the time of their decision and their baptism. God the Father judged our sins in the Person of Jesus Christ; and rejected human good at the same time. God, when we believe in His Son, places us into Christ.

Their baptism has to do with their understanding of three factors: a) retro-active positional truth; b) current positional truth; c) the filling of the Holy Spirit which produces divine good. So human versus divine good is the issue in baptism, even as it was at the cross.

The water is identification with Jesus in His death. The sins were all judged; they cannot be judged again. Human good was rejected. He is identified with Christ in His death.

Behind communism is the principle of human good. They plan to provide perfect environment through Marxism. Now, they may have to destroy a few million people along the way. The animals who cannot be assimilated will be eliminated.

Baptism means you have identified yourself with Jesus in His death and you have rejected human good. Coming up means that you have identified with Jesus in His resurrection, which is current positional truth.

“and the same day were added about three thousand souls” – on that first day 3000 people found Christ as saviour.

Verses 42-47, the first local church.

The Fellowship of the Believers

Acts 2:42 **Now they were continuing in the teaching of the apostles and in fellowship, and in the breaking of the bread and in prayers.**

Verse 42 – the secret to their power had nothing to do with the gift of tongues. The gift of tongues was to evangelize, to give the sign of the fifth cycle of discipline; it was discontinued in 70 AD, the power of the Church continues and tongues has absolutely nothing to do with the power of the Church. In fact, today tongues is apostasy and blasphemy, and many believers ignorant of doctrine are caught up in its claws.

“They continued steadfastly in the apostles doctrine” – the first secret to their power was doctrine. The secret to power is always Bible doctrine. The phrase “continued steadfastly” is made up of two verbs in the Greek, and we call these verbs a periphrastic. A periphrastic is designed to show that this is something that is begun and is continued. In other words, it indicates the principle of stability and continuity. They started this; they made it their lifetime pattern; they stayed with it. They continued to persist in adherence to the principle of building their lives on doctrine. It is called the apostles’ doctrine because it has to do with new doctrine not found in the Old Testament—doctrine of the mystery, the doctrine of the Church—and since the New Testament is not completed it is called the apostle’s doctrine.

There is a second factor involved in power, it has to do with fellowship: “and fellowship” – i.e. the bottom circle, fellowship with the Lord, the filling of the Spirit. This means that when they got out of fellowship they used rebound—1John 1:9. In other words, they logged a maximum amount of time in the bottom circle. There is power. It doesn’t mean they were patting each other on the back in a mutual admiration society. Fellowship with the Lord is the thing that counts; fellowship with people is very definitely secondary. If you have your fellowship with the Lord and if you are oriented to doctrine, then you will have fellowship with people in a realistic and wonderful basis. Other wise people will get you all confused. You’ll get your eyes on people and will be miserable.

The third factor was the breaking of bread: “and in breaking of bread,” which had to do with the Eucharist. The purpose of the Eucharist is occupation with Christ, remembering phase

one, who and what Christ is and how He did what He did. Behind the ritual of baptism is the concept of the filling of the Spirit producing divine good. Behind the ritual of the Lord's table is the concept of occupation with the person of Jesus Christ.

The fourth factor is prayer: "and in prayers." Prayer is designed to cover all of the unknown situations in life, and therefore it became the basis of great power.

Acts 2:43 **Then fear came to be in every soul, and many wonders and signs were taking place through the apostles.**

Verse 43 – the apostolic ministry. "And fear came upon every soul." The word "fear" here does not mean mental attitude fright, it refers to respect. Notice that the apostles were not loved, they were respected. The word "fear" is used for the concept of respect for authority, respect for the authority of the apostles, and the reason is given in that first word, "doctrine," in the previous verse. As a result, "and signs were done by the apostles." They exercised their gift and the gifts that go with it—temporary gifts which do not exist today.

Bob knows a pastor who has to move regularly. If someone in the congregation does not love him, then there is a problem. The only thing a minister should be doing is providing the Word of God. A minister is not a personality boy, he is not to ingratiate himself to others. He is the ruler/leader of that local church.

Acts 2:44 **Now all the ones believing were at the same [place], and they were having all [things] in common.**

Verse 44 – the problem: Christian charity versus communism. The words "together and" are not found in the original Greek. The verse should read, "And all that believed had all things in common." People have used this verse and said that Christianity advocates communism. Nothing could be further from the truth. Everything in Christianity, all Bible doctrine, is one hundred per cent in opposition to communism. The Word of God is the chief source of opposition to communism now and forever, and there is a vast gulf between communism and Bible Christianity.

Having all things in common has been a matter of confusion for believers for a long time.

"And all that believed" is an aorist active participle, indicating the people who had responded to the gospel, who had believed in Christ; "had" – imperfect linear aktionsart, which means that they kept on having.

Christianity Versus Communism

1. The principle of believers helping believers in time of emergency or catastrophe is the subject of this verse. We have an emergency situation. Believers, because of their faith in Christ, were ostracized. The Jews were very strong in ostracism. As a result many believers found themselves in dire straits—without food, shelter, or help of any kind. This passage indicates how the early church met a catastrophe:

believers helped each other. Having all things in common simply means that they provided charity.

2. Almost immediately persecution began with believers losing property, possessions, and even their lives. The concept here is the Roman system called the “ten percenters.” If a Roman could prove that a person was a Christian he could report them to the procurator who would then take them to the Praetorium where they would be tried. If found guilty the Romans would confiscate all of their bank account, their estates, all of their business, and ten per cent of it would go to the informer. So there were many in Jerusalem making ten per cent as informers on those who had found Christ.
3. There is no more communism in what the believers did here than there is in any system of charity. Charity is a bona fide operation, so long as it involves your free will. When you are coerced it then becomes an infringement of freedom. The United Fund has used coercion to get funds given to them. That is not legitimate for a charity.
4. Christianity and communism are not only mutually exclusive, but antagonistic.
5. Christianity emphasizes the Godhead and relationship with God, whereas communism denies God and glorifies man.
6. Christianity recognizes the freedoms and the rights of individuals, including the right of private property, the right to private ownership of business, and so on. In other words, all principle connected with divine institution #4 or nationalism. Communism rejects all of these things.
7. This passage does not teach or advocate communism or socialism. We do not have socialism in this verse, we have born-again believers helping each other in time of catastrophe—believers producing divine good. Socialism at its best can only produce human good. The situation in Jerusalem was simply believers helping other believers.
8. Under the persecution background of this passage dispossessed believers were helped by those who still had materialistic things of this life—food, shelter, clothing.
9. When the situation in Jerusalem became critical so that all of the believers were dispossessed, then it was the apostle Paul who went through northern and southern Greece and took up an offering for the relief of the poor saints in Jerusalem.

Persian Empire was great, but as a result of Cyrus and believers in Persia. Humanist philosophers glorify the Greek culture.

Acts 2:45 **And they were selling their possessions and their belongings, and they were distributing them to all, to the extent which anyone was having need.**

Verse 45 – the mechanics. They sold their possessions and put the proceeds into a common fund which was then distributed: “as every man had need.” The purpose of these funds was to help the needy.

Acts 2:46 **And continuing daily with one mind in the temple, and breaking bread at every house, they were sharing food with great happiness and simplicity of heart [fig., generosity],**

Verse 46 – “And they, continuing daily with one accord.” Here is unity among believers. They achieved unity by means of doctrine. They continued in two places. First of all, they went to the temple to witness; Secondly, they went to homes in order to have church services—daily.

“and did eat their food with gladness” – the word “gladness” means with extreme joy. They had great mental happiness as a result of Bible doctrine. Joy is not an overt activity, it is a mental happiness; “and singleness of heart” – singleness means their lives were anchored on one thing: doctrine. Their criterion was Bible doctrine. This would be with great appreciation for these blessings.

Acts 2:47 **praising God and having favor with all the people. So the Lord was daily adding the ones being saved to the Assembly [or, Church, and throughout book].**

Verse 47 – “Praising God, having grace with all the people.” They actually manifested grace. This is important because it avoids the facade of self-righteousness. They were relaxed around unbelievers. They made an issue out of the gospel, and grace means they were not accused of hypocrisy and self-righteousness which are the great enemies of the gospel.

“And the Lord added to the church daily such as should be saved.” The phrase “as should be saved” should be “as were being saved.” The word “should” is not found in the original. How are they added to the church? Positional truth; union with Christ. They became members of the body of Christ.

[\[1\]](#) See the Doctrine of the Gift of Tongues.

1965 Acts

Lesson #12

12 02/13/1966 Acts 3:1–11 Peter's credit card

586 B.C. Nebuchadnezzar conquered the land; Rome did in A.D. 70.

Chapter 3

In 70 AD the temple in Jerusalem was destroyed. The destruction of the temple by a foreign power is always indicative of the fifth cycle of discipline. It has occurred twice historically, first in 586 BC when Nebuchadnezzar came into the land and conquered Jerusalem, destroyed the temple, and leveled the entire city to the ground. Then, once again in 70 AD the Romans duplicated this situation. At the time this chapter three occurs the temple will be destroyed in 40 years, but in the meantime the temple still depicts the person and the work of the Lord Jesus Christ. We might wonder why the apostles and

other born-again believers would go to the temple. But it must be remembered that they had personally accepted Christ as saviour, the articles of furniture and the modus operandi of the temple was meaningful to them, they did not have the completed canon of Scripture as yet, and therefore they found it a wonderful place to go to teach and evangelize, and also to pray. As far as prayer is concerned, all prayer is addresses to God the Father but we come in the name of God the Son. God the Father is the recipient of all prayer. When Peter and John go into the temple they are saying in effect that there is only one way to have your prayers answered, and that is to come through the Lord Jesus Christ, because everything in the temple spoke of Jesus Christ.

The Lame Beggar Healed

Acts 3:1 **Now Peter and John were going up at the same [time] to the temple at the hour of prayer, the ninth [hour] [i.e. 3:00 p.m.].**

Verse 1 – “Now Peter and John went up together.” The imperfect tense indicates that this was habitual, that they actually did this every day. They spent time in prayer and they did some of their praying actually in the temple. The temple is the testimony of the Lord Jesus Christ, they are approaching God the Father through God the Son, and therefore it is normal for them to be found in the temple praying. The hour of prayer is indicated here as the ninth hour which would be three o'clock in the afternoon. Actually, there were three times of prayer every day in the temple. One was at the third hour, which is nine o'clock in the morning. Then the sixth hour, which was twelve noon, and the ninth hour.

Acts 3:2 **And a certain man being lame from his mother's womb was being carried, whom they were laying every day at the gate of the temple, the [gate] being called Beautiful, [in order for him] to be asking [for] a charitable gift from the ones entering into the temple,**

Verse 2 – on their way into the temple on this afternoon they encounter a helpless person. “And a certain man lame from his mother’s womb.” In his helplessness he depicts the human race physically alive but spiritually dead. There is absolutely no way that any member of the human race can save himself. So the helpless man immediately sets up an analogy. The whole principle of the first half of this chapter is to demonstrate the principle: What should the church do about people who are helpless, weak, and in this case are needy. Not only was this man a case of congenital lameness but apparently he had no money or very little money and he depended upon the kindness of people in order to survive. He needs money to live and he is now begging at the gate “which is called Beautiful.” Now what is the attitude of the church toward people who are helpless, people who are without funds, people who are poor? This passage is designed to explain at the outset and to set a precedent with regard to this problem. Is the responsibility of the church in this world to alleviate suffering, to help the less fortunate? Is this the entire responsibility? Is the responsibility of the church in the field of the social gospel, or is the purpose of the church the Bible gospel—regeneration? Once and for all we get a very clear answer from the manner in which this problem is dealt with. So we have a certain man who is helpless, lame, poor, everything that could be described as needy. He even has to be carried to this particular gate of the temple, and again, the imperfect tense indicates that

every day someone carried him to this point. There they laid him down and placed him, and he “kept on asking alms (money) of them that entered the temple.” This had been going on for a long time. This man had daily needs and therefore he had someone to bring him to the place where he could beg for money.

Acts 3:3 **who having seen Peter and John about to be entering into the temple, began asking [for] a charitable gift.**

Verse 3 – the mission of the church is challenged. “Who seeing Peter and John about to go into the temple asked an alms.” In other words, just as Peter and John were about to enter for a very spiritual operation of the church—prayer—they encountered this helpless man. Immediately we have an interesting situation. It is obvious that the purpose of the church as far as its leadership is concerned involves the teaching of the Word, but here we find an additional thing. The responsibility of the church is prayer. Every born-again believer has responsibility for personal prayer as well as for collective prayer in a place of worship. Now this person specifically confronts them and asks for money. While believers often help less fortunate people the primary mission of the church with regard to someone like this is evangelization. Their responsibility to this man is not to simply give him physical food, to provide money to him, or even to alleviate his suffering if possible. Their responsibility is to provide a permanent answer, and they have that answer in the gospel. This man’s great problem is the problem of salvation, and since it is the responsibility of Peter and John, and all born-again believers, to convey gospel information rather than anything else, how are they going to handle this problem? Obviously, Peter and John are going to do some preaching in the temple. They need a credit card, and here is the credit card all set up for them because they not only have the gift of apostleship but the accompanying gift of miracles. They can perform a miracle and alleviate the man’s problem. But the alleviation of the man’s physical problem is not going to solve his real problem. He can still be perfectly well, healed, and run around and walk around and have full use of his physical body, and still be miserable, and still be lost. He can have neither happiness in time nor eternal life for the future and be perfectly well because right now the temple is filled with such people.

The mission of the church is the Bible gospel, regeneration. The responsibility of the church is not the social gospel, not socialism, and not the alleviation of one’s human suffering though this sometimes becomes a by-product. So to improve the condition of this man is wonderful but it is nothing compared to providing gospel information whereby he can have eternal life. The church is not callous and indifferent of others, but there is one thing that Bible doctrine does for every believer, it makes him see that the greatest need of man is not some physical or environmental improvement but that the responsibility of the church and every born-again believer who is a member of the body of Christ is to meet the problem of eternity. Once a man is related to God such things as physical handicaps and lack of funds and the basic necessities of life becomes a detail in our relationship to God. What this man really needs is relationship to God eternally. He needs to become a child of God, he needs to be born again. The big problem right now is not to get side-tracked—to handle this man’s case, for he has confronted them, and yet at the same time not to be side-tracked by the do-goodism of life. In order to do this, Peter is the spokesman

and he begins to deal with the problem. Probably one of the biggest things in verses 4-6 is the fact that Peter is without funds. This is very important for one definite reason. We are accustomed to solving many of the problems of life by the use of money. And we do solve many problems in this way, and eventually we come to think that money paying something is the solution to all the problems in life, that all you need is money, and using it properly you can solve any problem in life or you can get anything in life. Probably one of the reasons the church was so powerful at this time, in spite of their many failures, is the fact that they were without funds. Therefore their emphasis was not on money but on divine power. This passage teaches us that it is not providing money to the poor that solves the problem of the poor or the needy or the helpless. And while Peter is going to heal this man it is not healing that is the answer to his problem, and Peter will emphasize this. It is the gospel that counts.

Acts 3:4 **But Peter, having looked intently toward him, along with John said, "Look at us!"**

Verse 4 – the first thing to do if you are going to help someone is get their attention. You cannot help people until they will listen to you, until you get their attention. Sometimes God has to get someone's attention by giving them the treatment. And many times people wonder why so many difficult things are happening in their lives and it is simply because they will not pay any attention to doctrine, they will not listen to the Word of God until they are so badly beaten down that they begin to realize that maybe the Bible is the only thing they have left. They've tried everything else and the tough treatment from God finally brings them around to where they are willing to listen to the Word of God. This is learning the hard way. So Peter must first of all get this man's attention. He must concentrate on Peter. "And Peter, fastening his eyes upon him with John, said, Look on us." The Word of God is no good to you unless you can concentrate on it. "Look on us," aorist active imperative. This is a verb which demands full attention. If you are going to help people you have to get tough with people, especially if they will not face the facts.

On a Sunday morning, about half the people are not even listening.

There is nothing wrong with having money and spending money.

Acts 3:5 **So he began fixing his attention on them, expecting to receive something from them.**

Verse 5 – "And he gave heed unto them." He finally gave his attention—imperfect linear aktionsart, he kept on listening to them. Many of the people going into the temple not only gave him money but they gave him sympathy. One of the worst things that you can do to people in this kind of a condition is to give them sympathy. You do not solve people's problems by sympathy. There is a principle called Bible compassion, but that is something else and that is for believers who have a little maturity. What you do when you give someone sympathy, what you do is make them feel sorry for themselves, and instead of solving their problems you put them back about 20 years in solving anything. Sympathy will not get the job done.

“expecting to receive something of them” – “expecting,” present linear aktionsart. He is really anticipating that he would receive something from them. He focuses his attention on Peter and John because he was expecting a hand-out.

Acts 3:6 **But Peter said, "Silver and gold do not belong to me [fig., I do not have silver and gold], but what I do have, this I give to you: in the name of Jesus Christ the Nazarene, get up and be walking about!"**

Verse 6 – the first thing this man hears must have made his mouth drop open. “Silver and gold have I none.” This man has learned to associate his problems with getting some money—silver or gold. The first thing he hears is that there will be no human solution today.

We have become accustomed to solving many problems with using money to solve the problems of life. Peter does not have any money. Just like with the widow, who put her two pennies into the offering plate.

Regeneration is the solution to man’s problems; money is not.

The Doctrine of Money

1. Money is a bonafide means of exchange.
2. It is not wrong or sinful to possess or to spend money.
3. There are sins connected with money, such as stealing, materialism lust, etc.
4. There are some illusions with regards to money.
 - a. Money cannot buy happiness.
 - b. Money cannot buy friends.
 - c. Money cannot provide security. Rich people can be very insecure.
5. Money as a god is idolatry and blasphemous. We no longer worship idols of gold and silver.
6. Money cannot buy salvation.

This man for the first time was going to come into contact with divine power. The words “have I none” is a present active indicative and the word means to possess, “I do not possess.” The present tense indicates that he probably hasn’t had any money in his pocket for several days. So if he is going to help this man he is making it clear he is not going to help by means of a donation. This doesn’t minimize the necessity of money in the life, but God did not provide Peter with funds, He provided him with divine power. Peter had this power because his emphasis was not on money but on relationship with God.

The pope was sitting on piles of money and he was speaking to Thomas Aquinas. And the pope said, “We no longer say, *Silver and gold have I none.*” Thomas replied, “And you can no longer say, *rise up and walk.*” Possibly an apocryphal story.

Money has not solved the problem of this man. Peter has divine power, and when he gives divine power, he still has more.

“such as I have” – present active indicative, linear aktionsart, indicating that while he didn’t have money he did have a relationship with the Lord and he was in tap with divine power; “I give” – dramatic present tense, this is a dramatic in the life of this lame man because he is going to receive something he has never received before. Money has not solved his problem. Peter does not tell him to rise up. That is not found in the original. Peter lifts him up but he does not tell him to rise up. He does tell him to walk—present active imperative, “keep on walking.” This must have shocked the man. He has never been able to walk, he was lame from his mother’s womb.

The lame man is going to be healed, and this has an analogy—salvation, entrance into phase one. The lame man is going to walk all over the place—a picture of the operation of phase two, the Christian way of life. The principle behind this is that the man will do his own walking. Every believer must live his own life. Peter can’t walk for the man, the man must walk for himself. Peter can give him information but the man must do his own walking. The mission of the church is to get man to walk for himself by entering into the plan of God. Our responsibility is not to alleviate human suffering, our responsibility is to get people into the plan of God where the problems can and will be solved, in time and in eternity.

Acts 3:7 **And having taken hold of him by the right hand, he raised [him] up. Then immediately his feet and ankles were strengthened.**

Verse 7 – “And he took him by the right hand, and lifted him up: and immediately his feet and his ankle bones received strength.” Apparently the reason this man had congenital lameness was because of his ankles and his feet. He had never been able to walk and all of a sudden he has the ability to walk.

Acts 3:8 **And jumping up, he stood and began walking about! And he entered with them into the temple, walking about and jumping and praising God!**

Verse 8 – he learned to walk in a hurry. “And he leaping up stood,” present linear aktionsart, dramatic; “stood” is an aorist tense, which means he stood on his feet for a moment for the first time in his life; “and walked” – imperfect tense, he not only started to walk but he kept on walking.

“and entered with them into the temple, walking, and leaping, and praising God.” He is using his legs and voice, and everyone recognizes him. This is the hour of prayer, very quiet, and all of a sudden everyone looks up while they are praying this man comes in walking, jumping, and praising God. This miracle establishes an analogy to the fifth cycle of discipline and its termination at the second advent. This man is a picture of Jews under the 5th cycle of discipline in a hopeless, helpless situation; and there is a time coming when the Jews will walk again when Christ returns to the earth. At that time there will be the restoration of the unconditional covenants. Peter in his second message will emphasize the Abrahamic covenant as being fulfilled in the future.

What We Learn from this Miracle

1. Established Peter’s authority.

2. Established a basis for meeting the needs of the people. They will now listen to Peter.
3. What happened to the lame man illustrates the gospel.
4. It establishes an analogy to the 5th cycle of discipline and its solution.

Verses 9-11, public reaction.

Acts 3:9 **And all the people saw him walking about and praising God.**

Verse 9 – “And all the people saw him.” The aorist tense for the word “saw” means that they looked up. They were all praying and they looked up and they see him as he runs through the temple; “walking and praising God” – constantly walking and constantly praising God.

Acts 3:10 **And they were knowing [or, recognizing] him, that this was the one sitting at the Beautiful Gate of the temple [begging] for a charitable gift; and they were filled with wonder and amazement at the [thing] having happened to him.**

Verse 10 – “And they knew,” imperfect linear aktionsart, they kept on knowing “that it was he which sat for alms at the Beautiful gate of the temple: and they were all filled with wonder and amazement.” The word “wonder” is actually a word for shock. They were absolutely astounded at this thing “which had happened unto him,” perfect tense. It had happened in the past, a little while ago, with the result that it continued forever. It was quite apparent that this man was permanently healed.

Peter Speaks in Solomon's Portico

Acts 3:11 **Now while the lame [man] having been healed [was] holding on to Peter and John, all the people ran together to them in the Portico [or, covered walkway], the one being called Solomon's, utterly astonished.**

Verse 11 – “And as the lame man who was healed kept on clinging to Peter and John.” He would run up and down the temple and then hug Peter and John.

“all the people ran together unto them” – what he actually did was to gather everyone in the temple so that Peter can preach the gospel; “in the porch which is called Solomon’s, greatly amazed.” The reason that they all ran together was because they all wanted to see what this was all about. This was worth investigating, and this was the background for Peter’s sermon.

1965 Acts

Lesson #13

13 02/20/1966 Acts 3:12–18 Peter's temple message

Acts 3:12 But Peter having seen [this], he replied to the people, "Men, Israelites! Why do you_p marvel at this? Or why do you_p look so intently on us, as if by our own power or piety we have made him to be walking about?"

Verse 12 – Peter’s second sermon. Immediately it became important for Peter to explain something: that the fact that this man has health for the first time in his life, has the use of his limbs and can run and walk, does not in itself mean anything. The miracle is not important. There is something that happened to this man at the same time which is infinitely more important than the miracle—eternal life. Peter is now going to explain that the most important thing that happened to this man that day was the fact that he was now a child of God, a member of the family of God, and the possessor of eternal life, and about the best thing his health could do on that day is to express this.

Now Peter begins the message which comes out of this miracle, a message which is delivered in the temple to religious people and a message which was so successful that five thousand religious people were born again as a result of it.

“And when Peter saw it” – he saw the way the crowd was going. He saw that they were more impressed with the miracle than that which accompanied the miracle which is eternal salvation. Realizing immediately that there was going to be a misunderstanding and that the miracle was going to be blown out of its proper proportions he took steps to rectify the situation and he begins to speak; “he answered” – this is an answer to the people who thought that the miracle was the important thing rather than the salvation of this young man.

“Ye men of Israel, why marvel ye at this?” These are religious people who are amazed at the miracle; “or why look ye so earnestly on us?” Looking earnestly means to stare intently, to look at them as though they were super men. They were already developing a case of hero-worship for Peter because he was responsible for the miracle, along with the apostle John; “as though by our own power or holiness we have made this man walk” – in other words, they were saying that Peter accomplished this in his own power, therefore he had a supernatural power, and this power must undoubtedly be accompanied by his holiness, i.e. Peter could do this thing because he was so holy, because he was such a wonderful person. He now makes it clear that it was not because of his holiness, of which he had none, and it was not because of his power, it was actually a matter of divine power. So the miracle depended on who and what God was, never who and what Peter is. Immediately we see a change in Peter, he is oriented to the grace of God. He understands that he does not perform miracles because of some greatness in himself but all of it has to do with God Himself. It is strictly a matter of the grace of God. It becomes important immediately to present the Lord Jesus Christ. How different from the so-called modern ‘healers’! There is no such thing as a healer today. No one has the power of healing. This is a spiritual gift which died with the apostles.

No one has the gift of healing today; but how different is Peter when comparing him to current frauds who assert that they are healers. They are fakirs; they are charlatans. Those in league with Satan can use Satanic tricks to perform cures.

The difference between Ishmael and Isaac; one is a Jew and the other a gentile. The same for twin brothers Esau and Jacob. Rom. 9:16ff. You must be born again in order to proclaim the gospel.

Acts 3:13 "The God of Abraham and Isaac and Jacob, the God of our fathers, glorified His Servant Jesus, whom you, indeed handed over and denied [or, disowned] Him to [the] face of [fig., in the presence of] Pilate, he having given judgment to be releasing [Him].

Verse 13 – immediately the emphasis of Peter is on salvation, and to show his emphasis he speaks immediately of the God of Abraham, Isaac and Jacob. When he says Abraham, Isaac and Jacob he is discussing immediately the foundation of the Jewish race which is a great arrow pointing toward the principle of salvation. The thing that made Abraham a Jew was not physical birth. Abraham was born a Gentile but he became a Jew by means of regeneration; he believed in the Lord Jesus Christ. Genesis 15:6. Abraham has a number of sons. His first one, Ishmael, will always remain a Gentile because he was an unbeliever. But his second son, Isaac, became the line of the Jews because he was born again. The difference between Ishmael and Isaac was a difference of attitude toward the cross. Isaac had twins: Esau who was a Gentile and Jacob who was a Jew. So the line goes down through Jacob. Esau and Jacob were twins, and yet one is a Gentile and one is a Jew. The difference between them was the cross. When he says the God of Abraham, Isaac and Jacob, Peter immediately emphasizes the cross because Abraham was born again, Isaac was born again, and Jacob was born again. This is the story of Romans 9:6-14, and this tells us why all Israel is not Israel. It explains, then, the principle of regeneration as the basis of the foundation of the Jewish race. The reason for regeneration as the foundation of the Jewish race is because God had a special mission for them in the Old Testament. You have to be born again to proclaim the gospel, you have to be born again to evangelize.

In this case it was God the Father whose plan it was to send the Son, and this is emphasized in this verse: "hath glorified his Son Jesus." He mentions something that has happened within just a few weeks. The Lord Jesus Christ died on the cross. Three days later He rose again from the dead. Fifty days after the resurrection, on the day of Pentecost, the Church began. Now, just a few days after Pentecost, here is Peter standing in the temple proclaiming the Lord Jesus Christ. And remember that on the night before He died it was Peter who denied Jesus Christ three times. Now he stands boldly before a large crowd, and it has to be an exceedingly large crowd because as a result of this message 5000 people are going to believe in Jesus Christ. This is a great thing. These are religious, legalistic people, the results of the teachings of the scribes and the Pharisees, those who had been condemned by Jesus Himself. These are the ones who in the religious attitude have rejected Christ as Messiah and saviour and who have been responsible in part for His crucifixion. So when Peter stands up before them and says the God of Abraham, Isaac and Jacob, he is emphasizing something that is being lost by the performance of this miracle. He immediately gets back to the right emphasis. He mentions these three as being alive. The God of Abraham, Isaac and Jacob means that they are alive right now. It is true that they are physically dead but their souls and spirits are in the presence of God the Father, and they are waiting there for the resurrection.

What is important is not the physical healing of this man, but the chance in his soul from believing in Jesus Christ.

“the God of our fathers” – the word “fathers” refers to all Jew of the past who have believed in Jesus Christ. Peter is making a contrast between Jews in the past who were born again and the Jews who were standing in the temple, thousands of them, listening to him; “hath glorified his Son Jesus” – Jesus is the Son of God, deity and also true humanity; “whom ye delivered up” – and immediately Peter accuses those who were listening as having a part in the betrayal of Jesus. The word “delivered up” means to betray. It wasn’t merely Judas who betrayed Him. Judas could not have betrayed Him were it not for the attitude of the people. They betrayed Him, and in that sense Peter is saying to the thousands of religious Jews gathered in the temple, You have betrayed Him.

“and denied him” – the mental attitude behind their betrayal. They have rejected Him as saviour and the word “denied” is used. The aorist tense refers to the time when they heard Jesus; it refers to every time that they had the opportunity of understanding who and what He was. Many of the people who were standing there saw Jesus performing miracles, they had heard the messages of Jesus, they had watched Him as He went through the streets of Jerusalem so that He could go to the cross and bear their sins. Therefore this was a very shocking thing for them to be called traitors. They betrayed Jesus and Peter tells them why.

“in the presence of Pilate” – Pontius Pilate who was the procurator of the province of Judea, while he was a weak man he was a fair man. He gave Jesus a fair trial and pronounced Him innocent. When he pronounced Him innocent these people who are now gathered in the temple were the ones who cried, “Crucify Him.” And 5000 of those people who cried out those words are going to believe in Him before the sun goes down that evening. Peter calls a spade a spade. He lays it on the line. He doesn’t mince any words with these people, he tells them the truth. He offends them. “You were the ones to call for the Lord’s crucifixion.”

“when he [Pilate] was determined to let him go” – Pilate wanted to release Him, because Pilate gave a fair trial and in it he pronounced Him innocent.

The fact that these people are still alive is grace. These are people who called for the crucifixion of the Lord. Now they have the chance to hear the gospel and they will respond to it.

Acts 3:14 "But you_p denied [or, disowned] the Holy and Righteous One, and demanded a man, a murderer, to be graciously granted to you_p;:...

Verse 14 – “But,” conjunction of contrast, “ye denied” – once again he emphasizes the fact that they have denied Him and rejected Him. But they are not dead yet, and the very fact that they are still alive and hearing this message is a fantastic thing, and thousands of those people who cried for His crucifixion are actually going to be born again.

“the Holy One” – means the separated One. God the Father had separated Jesus Christ to be the saviour. Holy One means saviour in the sense that He was separated unto God for this purpose; “and the Just” means that He was perfect. God the Father found Him just. Pontius Pilate found Him innocent. He was examined by Rome and found to be innocent; He was examined by God and found to be just; He was qualified, therefore, to become the saviour of the world.

“and they desired a murderer to be granted unto them” – instead of Jesus Christ being released they wanted the release of Barabbas who was a gangster and a murderer.

Acts 3:15 ...but you_p killed the Prince of life, whom God raised from [the] dead, of which we are witnesses.

Verse 15 – “And [you] killed the Prince of life” – He is called the Prince of life for a reason, 1John 5:11, 12. He was called the crown Prince of life because He provides eternal life.

“whom God hath raised from the dead” – here is God’s answer to the fact that they killed Him physically. Resurrection is the answer, and resurrection means divine approval of what Jesus Christ did on the cross. While religion does everything to obliterate Christ, religion is incapable of obliterating Christ under God’s plan. God’s plan called for His physical, bodily resurrection. Religion does not have the power to suppress Jesus Christ. **“Greater is he that is in you than he that is in the world.”** He that is in the world is Satan who is the father of all religion.

“whereof we are witnesses” – present linear aktionsart, ‘we keep on being witnesses.’ He now tells them that this is the responsibility of witnessing for Christ. He is saying, We have actually seen Him in resurrection; we have seen the plan of God as it continues.

Acts 3:16 **“And on the basis of faith in His name, this one whom you_p see and know, His name made [him] strong. And the faith, the [one] by Him, gave to him this perfect health in the presence of you_p all.**

Verse 16 – is erroneously translated in the KJV. It is actually, “And on the basis of faith in his name.” “His name” is a reference to the Lord Jesus Christ. Faith has to do with the way of salvation. There is only one way of salvation: **“Believe on the Lord Jesus Christ and thou shalt be saved.”** He is now telling what happened to the man who was crippled and healed. This is the explanation. The miracle is nothing; the salvation is everything. The miracle is incidental; the salvation is permanent.

“this one” – reference to the cripple man; “whom ye see and know” – they have all seen him and known him for years as he has been crippled, and as he sits at the gate called Beautiful; “has been strengthened” – that strengthening is more than meets the eye. Peter is so excited about this himself that we have a dash in the punctuation, the rest of the sentence is elliptical; “his name” – he’s talking about Jesus Christ again; “and the faith which is through him has given this perfect health in the presence of you all.”

“And on the basis of his name this one whom you see and know has been strengthened: and the faith which is through him has given this [man] perfect health in the presence of you all.”

We can conclude that this man was probably saved prior to or coterminous with the miracle of healing. The emphasis on the faith here is what it did for salvation. The matter of healing was simply a matter of the decision of Peter. Behind that healing is what the Lord can do—eternal salvation.

Verses 17-19, an invitation.

Acts 3:17 "And now, brothers [and sisters], I know that according to ignorance you_p did [it], as indeed [did] also your_p rulers.

Verse 17 – “And now, brethren [racial brethren: Jews], I know that through ignorance you did it.” Peter softens the blow a little. This is probably true of most of the people. The religious leaders, however, did it deliberately; they knew what they were doing. But the masses of religious people are caught by a system, they are victims of a system.

“as did also your rulers” – the rulers can be saved, and Peter is going to give them the benefit of the doubt. If they did it deliberately, that is between them and God. Peter, in getting out the gospel, tells what has happened by way of facts; but he does not take the place of God and judge them. His job is not to judge them but to declare the gospel. He gives the facts: they betrayed Christ, they delivered up the Prince of life; but when it comes to judging their motivation he backs off because you must make the issue clear. No matter who the people are or what they have done—and there is no one more obnoxious than the religious Jews who cried Crucify Him—they can be forgiven, they can be cleansed, they can have eternal life. And so at this point when he is going to bring home the issue of the gospel in faith, he must do so by getting off their back. He does not judge them, he shows them the way of salvation. Peter does not make an issue of their personal sins, he makes an issue of the person of Christ.

You do not harangue people for their sins. The issue is salvation through faith in Christ; not personal sins. Everyone has their own special brand of holiness. When someone has an area of weakness which we do not like, we often judge them and emphasize the sins that they are committing. But you are no better than them. Self-righteousness is not any better than lasciviousness.

Jesus Christ died for those who called for His crucifixion. Peter did not act like a pompous ass, attacking the people for their sins. They are able to be saved just like Peter.

Every believer has the right to his own privacy and no one has the right to stick our noses into the business of others. Our resentment has no place in plan of God. We are not to be a group of spiritual bullies, imposing on others our concepts and our prejudices.

Acts 3:18 "But what [things] God announced beforehand by [the] mouth of all His prophets, [that] the Christ [would] suffer, He fulfilled in this manner.

This verse tells us all of the books in the Old Testament revealed Jesus Christ.

1965 Acts

Lesson #14

14 02/27/1966 Acts 3:18–26 via Deut. 18:18–19 Old Testament Christology

A passage about a prophet is read from the OT. Peter and Stephen both quote this passage, I will raise up a prophet. Moses is unique as a prophet; and so is Jesus.

The entire passage is:

Deuteronomy 18:15 Jehovah your God shall raise up to you a prophet from among you, of your brothers, one like me; you shall listen to him,

Deuteronomy 18:16 according to all that you desired of Jehovah your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, nor let me see this great fire any more, lest I die.

Deuteronomy 18:17 And Jehovah said to me, They have spoken well, what they have said.

Deuteronomy 18:18 I shall raise up a prophet to them from among their brothers, one like you; and I will put My Words in his mouth; and he shall speak to them all that I shall command him.

Deuteronomy 18:19 And it shall be, whoever will not listen to My Words which he shall speak in My name, I will require it at his hand.

Acts 3:18 "But what [things] God announced beforehand by [the] mouth of all His prophets, [that] the Christ [would] suffer, He fulfilled in this manner.

Verse 18 – this is one of those verses which tells us that Jesus Christ was clearly revealed in the books of the Old Testament. There is practically no book in the Old Testament which somehow does not reveal Jesus Christ as the Son of God and the only saviour. He is revealed through the animal sacrifices, and we understand this from John 1:29. He is revealed through the various types of feasts which were held in the Old Testament, and this is revealed in 1Corinthians 5 where Jesus is called "Christ our Passover." But since Jesus Christ had not died historically most of the revelation concerning Him was in shadow form. This is confirmed by Hebrews 10:1 where the shadow spoke of the Son of God who finally came in the flesh.

"But those things" refers to the doctrines pertaining to the Lord Jesus Christ: how He must come the first time and die on the cross for the sins of the world, and how He must be resurrected, how He must ascend and then return at a later date.

"which God had before showed by the mouth of all his prophets" – the phrase "before showed" is one word in the Greek. It is a simple compound made up of three different

words. The first one of pro, which is a preposition, and in this case it means “before.” The next word is kata, a second preposition which means a norm or a standard. Then the word which is usually translated “angel,” aggelō which means to announce, to tell, or to declare. So we have this triple-compound word meaning to tell according to a norm or standard before it happened. In other words, Jesus Christ was told according to the norm of the Word of God before Jesus Christ came the first time. Put together the word is prokatangéllō (προκαταγγέλλω) [pronounced *prok-at-ang-GHEHL-low*], and it tells us that Jesus Christ was revealed in Old Testament times. And the place by which He was revealed: “by the mouth of all his prophets.” These men were directed by God the Holy Spirit.

Bob gives the breakdown of the original organization of the Old Testament.

“that Christ should suffer” – this is a reference to His death on the cross; “he hath so fulfilled” – everything that the prophets of the Old Testament discussed about Christ’s suffering have already been fulfilled. In other words, Peter was announcing now to the Sanhedrin, to the religious people, to those who came into the temple as a result of the healing ministry, that Jesus Christ has come and has actually fulfilled every declaration regarding His suffering and death portrayed in the Old Testament. The Passover Lamb has been once and for all slain. The ministry of Christ has been fulfilled as far as salvation is concerned.

Peter is speaking to religious people. 5000 will find Jesus as their Savior in the Temple. Peter related Jesus to the prophecies of the Old Testament.

The reason why so many people responded to this message was because Peter related the ministry of Jesus Christ in its historical fulfillment to the prophecies of the Old Testament. And since many of these people had accepted the Old Testament as the Word of God without accepting the person who was revealed they now had the final link on the chain: the person who was revealed in the Old Testament was Jesus Christ. Peter has declared this and this was the breakthrough with religion. Notice that Peter does not spend a lot of time condemning religion. He showed them that they put Christ on the cross, but instead he makes the issue clear, and he makes the issue clear from their own frame of reference from the Old Testament Scripture.

Acts 3:19 **Therefore, repent and turn back [to God] in order for your_p sins to be blotted out, in order that times of refreshing shall come from [the] face [fig., presence] of the Lord**

Verse 19 – “Repent ye therefore.” Many times in the book of Acts the word “repent” is used instead of “believe” for the principle of salvation. The reason for that is very simple. Many times in the book of Acts the dealing is with religious Jews, and these religious Jews have already understood from the Old Testament Scripture that Messiah, the Christ, would come. Now, whenever the word “repent” is used it means to change your mind about Jesus Christ. It never means to feel sorry for sins. The Greek word is metanoéō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] and it always means a complete change of mental attitude, it has absolutely no emotional connotation connected with it. Peter uses this word

because “repent” and “believe” are two sides of the same coin. Repent and believe are the same thing. When Paul speaks to a Gentile jailer in Acts chapter 16, he says “Believe on the Lord Jesus Christ and thou shalt be saved.” But when Peter is speaking to religious Jews he says, “Repent.” They are saying the same thing but they are dealing with different people, with a different culture, with a different frame of reference. To the Gentile it is “believe”; to the Jew it is “repent.” Whichever way it is expressed it is saying the same thing. Repent does not mean to feel sorry for sins. The object of repentance in this case is the Lord Jesus Christ. When Peter says to repent, this is an aorist active imperative. The aorist tense: you repent right now. The active voice: you have to do it. Every person has to make the decision for himself. The imperative mood is a command.

“and be converted” – this means to be walking one way and to turn around and walk in another way. It is only used with religious people. They were walking in Judaism with all of its fallacies; now they can walk in the Spirit with all of its accuracies. It means to do an about-face out of their religious rut.

“that” introduces a purpose clause; “your sins” – here we have to be careful. Twice in this particular section we have a word in the plural which refers to a singular activity. We have the word “sins” which refers to the one sin for which Christ did not die, i.e. unbelief or rejection of Christ. Later on we have the word “iniquities” which refers to the old sin nature involved, but here we have the word “sins.” When Christ died on the cross all of the sins of the world were poured out upon Him and the Father judged them. But there is one sin for which Christ could not die: rejection of Himself—John 16:8-9. The sins here refers to the unbelief of those who are standing around; “your sins may be blotted out” – there is only one sin that is blotted out at the point of salvation, the rest of them were blotted out on the cross. The one sin that was blotted out when you believed in Christ is unbelief or rejection. That is the one sin that is blotted out at the point of salvation, the rest of them have been blotted out by means of the cross. Aorist tense: point of time in which you believe. Passive voice: you receive this. The infinitive indicates that it is God’s purpose to destroy this one sin at the point at which you believe. That is phase one; next is phase two.

“when the times of refreshing shall come from the presence of the Lord” – “when” is literally, “by which means.” The times of refreshing refer to phase two, because in phase two you have the filling of the Holy Spirit, and the filling of the Holy Spirit is a reference to times of refreshing. “Shall come” refers to the point at which anyone believes in Jesus Christ because the moment we believe we are not only indwelt by the Spirit but we all start out the same way—filled with the Spirit.

This verse is a hay-day for people who can be easily confused, but it is about the simplest verse in the world if you understand that the language for salvation and things pertaining to it was often couched in technical phrases, especially for religious type people. Actually, the words that are used here are the words which Peter has found in Judaism, a religion. He is using technical religious language to indicate the way of salvation.

Acts 3:20 and [that] He shall send the One having been appointed for you,^p—Jesus Christ,

Verse 20 – a reference to the termination of the fifth cycle of discipline. “And he shall send Jesus Christ, which before was preached unto you.” In other words, Jesus Christ is coming back. In the previous verse we have the result of the first advent; here in this verse, Jesus Christ is going to be sent again, reference to the Second Advent.

When Christ returns there are four things which have to be accomplished. First, the unconditional covenants to Israel will be fulfilled. Secondly, Jesus Christ will terminate the fifth cycle of discipline. Thirdly, Israel will be regathered. Fourthly, the temple will be restored.

Acts 3:21 **whom it is necessary [for] heaven indeed to receive until [the] times of restoration of all [things] of which God spoke by [the] mouth of all His holy prophets from [the earliest] age.**

Verse 21 – “Whom heaven [ref. to 3rd heaven] must receive until the times of restitution.” The Greek says, “the times of restoration” referring to the termination of the fifth cycle of discipline; “which God hath spoken by the mouth of all his holy prophets since the world began.” Once again we have the fact that in the Old Testament the fifth cycle of discipline is declared, and the fifth cycle of discipline’s conclusion is also prophesied in every passage that deals with the Second Advent.

Verses 22-25, Old Testament documentation. Peter’s hearers, religious Jews in the temple, are utterly astounded. They’ve never heard anything like this.

Acts 3:22 **"For Moses indeed said to the fathers, 'The LORD our God will raise up for you, a Prophet like to me from your, brothers; Him you, will hear [or, pay attention to] in all [things], as many [things] as He shall speak to you,**

Verse 22 – quotation from Deuteronomy 18:18, 19. “A prophet shall the Lord your God raise up unto you.” The prophet is the Lord Jesus Christ, of whom Moses spoke. “Shall raise up” means to bring on the scene, reference to the first advent. This is God the Father sending God the Son; “from your brethren, like unto me” – He is a unique prophet as Moses was a unique prophet.

“him [Jesus Christ] shall ye hear in all things whatsoever he [God the Father] shall say unto you.” This same passage is quoted by Stephen in Acts 7:37.

Acts 3:23 **'And it will be [that] every soul who does not hear [or, pay attention to] that Prophet will be utterly destroyed [or, completely cut off] from the people.'** [Deuteronomy 18:15,18,19]

Verse 23 – “every soul” refers to these religious Jews; “which will not hear that prophet [Jesus] shall be destroyed from among the people.” He is declaring to them judgment for rejection of Jesus Christ as saviour. This will be fulfilled in the baptism of fire which takes place at the Second Advent.

Acts 3:24 "Now also all the prophets from Samuel and the succeeding ones, as many as spoke, also announced these days.

Verse 24 – again he declares the principle: “Yes, and all the prophets from Samuel (who started the school of the prophets) and those that follow after, as many as have spoken, have likewise foretold these days” – the days of the crucifixion, the days of the death of the Lord Jesus Christ.

Acts 3:25 "You are sons [and daughters] of the prophets and of the covenant which God covenanted to our fathers, saying to Abraham, 'And in your Seed all the families of the earth will be blessed.' [Gen 22:18; 26:4; 28:14; cp. Gal 3:16]

Verse 25 – Peter’s conclusion. “Ye are the children of the prophets,” i.e. they are the recipients of the Old Testament Scriptures, they have the heritage of the Old Testament Scriptures. They have enough information by simply reading their Bible to be saved, but now Peter is helping them by explaining these things to them. He is actually saying that these people can go home and read their Bibles and find Christ. Cf. Acts 4:4. This does not mean that they all believed in the temple as soon as Peter finished. Undoubtedly many of the people believed right where they stood listening to what Peter said. Others went home and read the Scriptures and found the Lord. All this passage is saying is that as a result of that one sermon 5000 people were saved.

“And in they seed” – Abraham has a physical seed and also a spiritual seed. Here is the spiritual seed of Abraham, those that are born again: “shall all the kindreds [nations] of the earth be blessed” – Jesus Christ Himself is the seed of Abraham, and as the seed of Abraham He is the source of blessing to all of the earth. All the nations are blessed through the work of Jesus Christ on the cross.

Acts 3:26 "To you_p first, God, having raised up His Servant Jesus, sent Him, blessing you_p by the turning away of each one from your_p wicked ways."

Verse 26 – when Peter says all the nations of the earth will be blessed he is saying Gentiles will be saved. But he also makes it clear that “Unto you first” – God is starting with you. You Jews have the first chance.

“God, having raised up [brought on to the scene] his Son Jesus, sent him to bless you” – this goes with the phrase in the previous verse, “all kindreds of the earth be blessed.”

“and in turning away every one of you from his iniquities” – the iniquity here is the old sin nature. Jesus Christ has solved the problem of the old sin nature. The word “iniquity” simply means “evil.” Turning away from evil is simply a reference/title to the old sin nature—def. article, “the evil.”

15 03/06/1966 Acts 4:1–13 The Church in action

Chapter 4

Verses 1-22, the Church tested. Out of this will come great blessing. The doctrinal principle is that the greatest blessings that come to the believer come to him in times of suffering. In verses 1-3, Peter and John continuing in the temple. The message has just been completed and they are explaining to various people who are interested with regard to the message which was given in chapter three.

Peter and John Before the Council

Acts 4:1 **Now while they [were] speaking to the people, the priests and the captain of the temple guard and the Sadducees came up to them,**

Verse 1 – “As they spake [kept on speaking].” They are now answering questions about the person and the work of the Lord Jesus Christ. In the meantime the leaders have been alerted, and all the time that Peter was preaching they were getting organized. The Sadducees were the aristocrats of the land, they were politically very conservative, but theologically they were rationalists and far from conservative. They objected to the type of thing being taught because they felt it infringed upon their rights as leaders in the land. They enjoyed a rulership which even the Roman empire did not hinder and therefore they were ready to remove anyone who spoke about the Lord Jesus Christ. Allied with them were the priests, and in addition to that they had been able to gather up the captain of the temple. There were actually about 30 captains in the temple and each one rotated in patrolling the temple. The captain was under the command of the Sadducees as they approached this large crowd. So we find them coming suddenly upon Peter and John as they are teaching.

Acts 4:2 **being greatly disturbed because they [were] teaching the people and preaching in Jesus the resurrection of the dead.**

Verse 2 – the reason for their action. “Being grieved” in the Greek means they were indignant, upset about Peter’s sermon; “that they had taught the people” – notice that all good preaching is teaching: and preached through Jesus the resurrection of the dead.” This was the one thing that the Sadducees could not stand because they did not believe in any after life and they did not believe in resurrection.

Acts 4:3 **And they laid hands on them and put [them] in custody for [fig., until] the next day, for it was already evening.**

Verse 3 – “And they laid hands on them.” They seized them violently; “and put them in the hold [prison] until the next day: for it was now eventide.” They could not hold trials at night,

it was illegal. The Jewish day ran from five o'clock in the evening until five o'clock the next evening, and any time after five o'clock it was illegal to hold a trial.

Acts 4:4 **But many of the ones hearing the word believed, and the number of the men came to be about five thousand.**

Verse 4 – the results of Peter's sermon. "Howbeit many of them which heard the word believed." This means that not all who heard believed, which indicates a very large crowd; "and the number of the men was about five thousand." The word "men" indicates that only the men were known, but there were actually women and children so that it is possible that there were as many as seven or eight or nine thousand people believed. The key word here is "believed," and whenever Luke is describing historically salvation he goes for the word "believe" instead of describing it from the standpoint of the people who accepted Christ, "they changed their minds about Christ first." When the church began the men outnumbered the women.

Acts 4:5 **Now it happened on the next day, their rulers and elders and scribes were gathered together in Jerusalem,**

Verse 5 – as the result of this arrest it is necessary for a very interesting combine to meet. We have a syndicate in the ancient world which is comparable to the mafia. It existed in southern Palestine and it made vast amounts of money through every form of graft and theft. Gangs of bandits lived in the caves in the mountainous areas and elsewhere which raided the caravans going to Gaza and Egypt. Then between Arabia and Syria there were bandit gangs raiding trading caravans. The head of these gangs was a man by the name of Annas who was the high priest. Annas stayed in Jerusalem and this was the headquarters for the syndicate. All of these bandits sent a percentage in to Annas because he arranged for all the soldiers to look the other way. All the bribing of the Roman centurions, and so on, was carried out in Jerusalem. Then the greatest racket of all was the religion in the temple. The money changers were making a fantastic amount of money, they were selling animal sacrifices at exorbitant rates. Annas was one of the greatest con artists of all time when it came to operation religion. Many of the members of the Sanhedrin were under the pay of this gangster syndicate.

"rulers, and elders, and scribes" – these are some of the local bosses, members of the Sanhedrin. Not all of the Sanhedrin are under the pay but the entire Sanhedrin is pulled together and certain people in it are bribed and will help to control the Sanhedrin. The Sanhedrin is made up of three parts. There were twenty-four rulers or chief priests—religious rulers. There were also twenty-four elders who were strictly political rulers. Then there were twenty-two scribes—the theologians. This made up the Sanhedrin, the highest court in the land, whose number was seventy.

Acts 4:6 **and Annas the high priest and Caiaphas and John and Alexander and as many as were of high priestly descent.**

Verse 6 – the meeting of the people who actually run a gangster syndicate that operates throughout the strip of land that runs from Antioch in the north to Alexandria in Egypt. “And Annas the high priest” – actually, Annas has been the high priest but he could only hold it for a year. So it has been held in his family for quite a while. He has two sons who have been the high priest and also a son-in-law who is the present one—Caiaphas.

Bob is talking about the Levant, but I am not sure what it is. Related to this crime syndicate and trading between China and Rome.

“John and Alexander” – two of the leaders among the Sadducees and a part of the gangster syndicate. They control the Sanhedrin; “and as many as were the kindred of the high priest” – all involved in this gangster syndicate. This is one of the wealthiest and most successful syndicates of all time; “were gathered together at Jerusalem” – they are holding a meeting because for the first time there is some real danger to their syndicate, and the danger has come from the preaching of the gospel. We can assume from this that because of the two messages that Peter has preached some of the gangsters involved in this syndicate have actually been converted. Notice: Neither Jesus Christ Himself, nor Peter, nor James, nor John, nor any of the people who preached in Jerusalem, ever preached against the syndicate. They did not preach against slavery, or against the syndicate, or the social problems of their day. They preached the gospel, for the only way to permanently solve any problem in life must come through the gospel. There is no social gospel in the Bible gospel.

The disciples did not preach against the syndicate or against slavery. They proclaimed the gospel. Pickpockets were allowed by the syndicate; and they paid the syndicates a portion. But they were getting saved and they stopped picking pockets. There were several kinds of illegal types.

Acts 4:7 **And having placed them in the middle [or them], they began inquiring, "By what power or in what kind of name did you_p do this?"**

Verse 7 – they attempt now to get rid of Peter and John. There are two groups meeting: v. 5, the Sanhedrin; v. 6, the gangster syndicate. In this verse we go back to the meeting of the Sanhedrin. “And when they had set them in the midst,” i.e. Peter and John. The syndicate controls the Sanhedrin through certain people who were their men. Any gangster syndicate always tries to control as much of the local law as possible in order to fulfil their functions in a legal manner. A smart syndicate will always have the law on tap to be used when needed.

“they asked” – kept on asking, imperfect linear aktionsart; “by what authority, or in what name, have you done this?” There is a reason for that. Remember that this trial is being controlled by the gangster syndicate, and the gangster syndicate will not let anyone operate in the temple unless they are connected with them. This means that most of the priests were under the control of the syndicate. Therefore they are trying to find out who gave Peter and John the authority to stand up and speak, because they weren’t in the syndicate. That’s why this wording is so unusual. In other words, “Do you have a permit to

preach?" They aren't in the syndicate and, as a matter of fact, they are stirring up trouble for the syndicate by preaching the gospel. What have they done? Only one thing: preached in the temple.

Verses 8-12, Peter's defence.

Acts 4:8 Then Peter, having been filled with [the] Holy Spirit, said to them: "Rulers of the people and elders of Israel,

Verse 8 – "Then Peter, filled with the Holy Spirit." Notice that in making his defence he is defending himself as God would have him do it. He is not preaching this time, he is defending himself but doing so in the manner in which the Lord would have him do it. He is in fellowship, in other words, and he is doing the will of God.

"Ye rulers of the people, and elders of Israel" – he is addressing himself now to the members of the Sanhedrin.

Acts 4:9 if we today are being examined concerning an act of kindness [done] to a sick man, by what [means] this [man] has been cured,

Verse 9 – he starts out by embarrassing the court. He reminds them that he is being tried for doing a good deed. He puts the emphasis on his healing case rather than on his message. This is because the Sanhedrin understands that this is the type of sign that accompanies the coming of Messiah and the presentation of Messiah's case in Israel. "If" – first class condition (and it is true) – "we [Peter and John] this day be examined." He assumes that he is being tried now for doing a good deed. This immediately puts the court in a very embarrassing situation. Obviously, the highest court in the land, the Sanhedrin, is supposed to protect the innocent. But in this particular case the highest court in the land is definitely under the influence of the gangster syndicate headed by Caiaphas, and because they are immediately they are placed in an embarrassing situation. In fact, it is so embarrassing that Peter and John get off. There isn't any way that they can indict them and try them.

"the good deed" – he goes back to what he assumes is the reason for their arrest: healing in the temple. The word "examine" means to be cross-examined. The word "done" is not found in the original, and it should be translated, "If we this day be examined for the good deed to the impotent man." This is the man lame from birth; "by what means he is made whole" – he is saying there was no violation of the law in the manner in which they healed him. Peter apparently knows what is going on, i.e. that the syndicate had him arrested. He also makes it very clear that he didn't charge for healing this man. He wasn't encroaching on the syndicate's territory.

Notice: a) Peter is being very clever; b) the source of his cleverness is the Holy Spirit. The Holy Spirit is saying in effect, We will not get you by cutting off your income, we will get you by teaching the gospel. It is the gospel that makes the changes. You never, never stop any kind of a social evil by cutting off the social evil. There is only one way to meet social

problems and that is through the gospel. There is no other way to do it. People are changed by regeneration but they are not changed by reformation. Reformation has no permanence or stability.

Acts 4:10 **let it be known to you_p all and to all the people of Israel that by the name of Jesus Christ the Nazarene, whom you_p crucified, whom God raised from [the] dead, by Him has this [man] stood before you_p healthy!**

Verse 10 – “Be it known unto you all, and to all the people of Israel, [that I didn’t charge for this!] that by the name of Jesus Christ of Nazareth whom ye have crucified, whom God raised from the dead, even by him doth this man [pointing to exhibit A] stand before you whole [healed].” This is the way he is making an issue out of Christ.

Acts 4:11 **"This is, 'The stone, the one having been rejected by you_p the builders, which has become [the] head of a corner.'** [Psalm 118:22]

Verse 11 – “This [Jesus Christ] is the stone” – present linear aktionsart of the verb of absolute status quo, eimi, i.e. “This keeps on being the stone.” Now he quotes from Psalm 118:22 which is the prophecy about Messiah, that the stone which is rejected by the builders—the rulers of Israel—the same will be the cornerstone. There are two walls from the corner stone: Israel, now under the fifth cycle of discipline, and the Church. The cornerstone unites both walls, and Christ is the head of Israel and the head of the Church, and this is what is meant by the cornerstone. The builders are these Jewish leaders, the Sanhedrin; they have rejected Him. But the stone rejected by the builders becomes the chief of the corner. This means in the future. Christ has two spiritual kingdoms: Jews in the Old Testament who believed in Christ and people in the Church Age, whether Jew or Gentile, who believe in Christ. Jesus Christ was rejected by the political leadership of Israel, yet He will be the ruler forever of these two kingdoms.[\[1\]](#)

“set at nought” – this means to be disregarded, to be rejected, to be considered nothing; “by you, the builders” – the Sanhedrin, the leaders of Israel; “is become” is an aorist tense, which means that when He was accepted at the right hand of the Father He became the head of the corner. Jesus quoted this verse in the same temple in Matthew 21:42-44.

Christ as the Rock

1. Christ is the rock of salvation. Exodus 17:1–7
2. Christ is the rock of judgment. Isaiah 8:14 1Peter 2:8
3. Christ is the rock of provision Isaiah 26:3–4
4. Foundation rock of Israel. Isaiah 26:16
5. Foundation rock of the church. Matt. 16:16 Eph. 2:20–22
6. Destroying rock. Dan 2:35

Acts 4:12 **"And [there] is no salvation in any other, for neither [is there] a different name {under heaven} having been given among people by which it is necessary [for] us to be saved!"**

Verse 12 – Peter makes it very clear that there is only one way of salvation, and they have rejected that one way; and he takes the issue out of the hands of the gangster syndicate by making the issue clear. “Neither is there salvation in any other.” The word “salvation” refers to literally “the salvation.” This should be translated, “And there is not the salvation by anyone else.”

“for there is none other name” – the word “name” refers to the person. There is only one person who can save, and that is the Lord Jesus Christ. “Name” refers to His uniqueness; He is the God-Man.

“we must be saved” is really “it is necessary to be saved.” This is an aorist passive infinitive. The aorist tense is a point of time when anyone believes in Christ. The passive voice means that mankind receives salvation, he doesn’t earn it or deserve it. The infinitive means it is God’s purpose for all members of the human race to be saved.

Acts 4:13 **And observing the confidence of Peter and John, and having perceived that they are uneducated and untrained men, they began marveling, and they were recognizing them that they were with Jesus.**

Verse 13 – the reaction of the court. “Now when they saw the boldness of Peter and John.” What makes them bold? They are filled with the Spirit; Bible doctrine in the soul.

“and perceived that they were unlearned and ignorant men” – even though they had no formal academic training they were speaking, as it were, down to the Sanhedrin. What makes the difference? Bible doctrine. Bible doctrine is worth all of the academic training that has ever existed in the history of the human race.

“they marvelled” – they kept on marvelling; “and they took knowledge from them.” The scribes, the great theologians of the day, learned something from Peter and John. This is the purpose in witnessing: to communicate knowledge, to communicate information. They received knowledge from them. It is our responsibility to communicate information, not to persuade people, not to use gimmicks of any kind. We communicate information and leave the rest to the Holy Spirit. (Got to here in lesson 15)

1965 Acts

Lesson #16

16 03/13/1966 Acts 4:13–22 Dynamics in prayer

The 11 Apostles do not seem to learn anything under Jesus. They failed to learn any doctrine. Very little was learned at that time. So many have spoken of how they would have loved to have learned under the Lord. Maybe 5 women learned something and maybe John did. But Jesus was unable to reach them. But He would send the Comforter. So now, there is a major breakthrough.

Acts 4:13 And observing the confidence of Peter and John, and having perceived that they are uneducated and untrained men, they began marveling, and they were recognizing them that they were with Jesus.

There is some overlap regarding that which was taught in the previous lesson.

“that they had been with Jesus” – obviously they had been occupied with Christ, and the reason is so clear: Bible doctrine in the soul plus the filling of the Spirit leads to the principle of occupation with the person of Jesus Christ.

In contrast to the day of the crucifixion Peter and John and the other apostles now demonstrate tremendous courage. They have learned a little doctrine and through the ministry of the Holy Spirit they have recalled many of the things that were taught them in the three previous years. At the time Jesus was on the earth, although He was the greatest teacher who has ever lived, the Lord Jesus Christ was not able to communicate doctrine to the twelve apostles. For the three years the disciples were with Him they failed to understand or to learn any doctrine. But this seems to be generally true of the ministry of our Lord. Very little was learned by the people of that time. The point of all this is that Jesus Christ who was the greatest communicator of doctrine who has ever lived was unable to reach the people of His own day. However, He said that after He had departed He would send the comforter, and among other things the comforter would guide them into all truth. He would teach the things and bring to mind the things which Jesus had taught them. So that now after three years of failing to learn anything there is a major breakthrough, and we read of two of the apostles in this verse, Peter and John who were undoubtedly the closest to the Lord Jesus Christ during His earthly ministry. The word “boldness” indicates a mental attitude, a mental attitude of genuine courage which was entirely different from anything which had existed before. These two men had no official recognition in the land, yet here they are declaring doctrinal information. They were identified with no official organization and yet the clarity and the perspicacity of these two men was obvious to all members of the Sanhedrin. They were very impressed with this thing and amazed at the clarity with which they taught doctrine.

It is interesting that time after time during the ministry of our Lord He offered the Holy Spirit to the eleven disciples. He told them that all they had to do was to ask for the Holy Spirit and they would receive Him. This went on for three years, and for three years they did not learn. From the day of Pentecost, the day of the first advent of the Holy Spirit, they began to recall. There is a principle here that deals with the boldness of Peter and John, i.e. they did not have the human talent or the human ability to understand doctrine. It takes more than that, and today in this Church Age every believer is indwelt by the Holy Spirit. And when that believer is filled by the Spirit he is able to learn doctrine, and it has nothing to do with his educational background, his normal IQ, or any other system of perspicacity that exists. It depends entirely upon the ministry of the Holy Spirit and desire and exposure to Bible teaching. Here in this verse is a fantastic change which can be ascribed to two factors: the ministry of the Holy Spirit in the life and, as a result of that, the understanding of doctrine. Now, because Peter and John have doctrine they are different people; because they are controlled by the Holy Spirit they are different people. Now there is an entirely new

viewpoint in life. They have courage, boldness, confidence; whereas before they were weak, they fell apart, they all ran away, were frightened, insecure, and not oriented to the plan of God. Boldness is a mental attitude, confidence in the Lord that no matter what happens everything is in His hands.

Children who turned in their own parents in the people's courts of China, maybe 20 million and it was the young people who did it. Teens and even younger. They turned in their parents for being believers.

The phrase "that they had been with Jesus" is imperfect linear aktionsart; they had habitually been in the presence of the Lord Jesus Christ. This means that even though Jesus did not reach His disciples with doctrine during the three years that He was on earth, after His death, burial, resurrection and ascension, and now sends the Holy Spirit, they are able to recall what they did not previously learn.

Acts 4:14 **Then seeing the man having stood with them, the one having been healed, they had nothing to say against [them].**

Verse 14 – exhibit A is standing there. "And beholding the man which was healed." He was called into court as well, arrested along with Peter and John. All during the time they were talking to Peter and John they kept looking at this man because they had passed him many times. Every member of the Sanhedrin has walked by this man, and now they can't keep their eyes off him. He is standing there in perfect health and on his own two legs. The word "behold" is present linear aktionsart, they keep looking at him and they just can't get over it.

"Which was healed" is a perfect tense which means he was healed in the past with results that he is going to have perfect health from here on out. This is astounding to them and one reason they are willing to listen to the message of Peter and John is because of the miracle. The miracle is designed to give a hearing to the gospel, to make those who have negative volition and those who will not listen, turn around and listen. It is for one reason: they can't get over this miracle. They find him standing, and this is a perfect active participle: he is standing with the result that he doesn't want to sit down. The word "healing" is in the passive voice, he received this healing.

"they could say nothing against them" – how can they? Here is the man in perfect health, and there isn't any way that they can condemn these men. The Greek actually says, "they kept on having nothing to say against them."

They Had Nothing to Say Against Them

1. The presence of the lame man who has been healed makes it impossible to condemn Peter and John.
2. These men have previously rejected Christ as saviour. This is the Sanhedrin, and two months before this these 70 men put Christ on the cross. They now refuse to accept the meaning of this healing case. It is a perfect sign. They understand that

when Messiah would come He would present His credit card which would be the healing of those who were lame. They now refuse to accept Him again.

3. The healing of the lame men indicated that Peter and John spoke with divine authority, whereas the Sanhedrin had neither divine authorization nor recognition.
4. Hence, the authorization of the Sanhedrin was obviously lacking, and now they make sure that it is lacking by rejecting the message of Peter and John.
5. The Sanhedrin will release Peter and John because they can find no excuse for detaining them. But they will continue to reject Jesus Christ as saviour.
6. There is no dynamic in healing. There is no way that they can deny this healing. But the miracle does not change their minds. They reject the gospel; so there is no help.
7. The dynamics of reaching the unsaved world are found in the gospel. Acts 4:4 – **“Howbeit many of them which heard the word believed.”** There is no power in a miracle. The purpose of a miracle is to focus attention on the Lord Jesus Christ—on the gospel, for it is “the power of God unto salvation,” Romans 1:16.

This man may have had perfect health for the next 60 years. The gospel gave him eternal life, which is forever.

Verses 15-17, the deliberation of the court. The court decides to let Peter and John go, but the court should have received Christ as saviour.

Acts 4:15 **But having commanded them to go away outside of the High Council [or, Sanhedrin, and throughout book], they began conferring with one another,...**

Verse 15 – “But when they had commanded them to go aside.” First they had to get them out of there—Peter, John and the healed man; “out of the council” –

the word “council” here is the Sanhedrin; “they conferred among themselves” – the imperfect tense means they kicked it around, they tried to find some way to get Peter and John but they couldn’t.

Acts 4:16 **...saying, “What will we do to these men? For indeed, that a recognizable sign has taken place through them [is] evident to all the ones living in Jerusalem, and we are not able to deny [it].**

Verse 16 – “Saying” is present linear aktionsart, they said this over many times: “What shall we do to these men? For that indeed a notable [great] miracle has been done by them” – they recognize the miracle has been performed, there’s no way around it.

“is manifest to all that dwell in Jerusalem, and we cannot deny it” – there’s no way to get around it. But they wanted to cut this thing off because they had rejected Christ as saviour, and also for a reason that may not be obvious. These men were religionists, legalists, and everything that they stood for was based on the Mosaic law, and it was quite clear to them that Jesus Christ had set aside the Mosaic law. Yet we find Christians today who are living

under the Mosaic law! Some might observe the Sabbath or tithe. Are you eating shrimp or bacon?

These men were the apogee of religion, they represented a system of works as you have never seen before. They were working for salvation and they knew that Jesus Christ stood for everything that was opposed to their system. And because they understood that they wanted to stop it right now.

Acts 4:17 "But so that it shall not spread further among the people, let us ourselves threaten them with a threat [fig., severely threaten them] to no longer be speaking in this name to any person."

Verse 17 – “But that it spread no further.” This was AD 30 and here were some people who wanted to stop the gospel being spread. But it spread to every continent; “let us straitly threaten them” – in other words, here is a law force which is supposed to protect the innocent and actually enforce laws to protect these people, and it is being used for intimidation; “that they speak henceforth to no man in his name.” This was the only thing that they could do.

Verse 18 –21, the decision of the court.

Acts 4:18 And having summoned them, they gave strict orders to them not to be speaking at all nor to be teaching in the name of Jesus.

Verse 18 – “And they called them, and commanded them not to speak at all nor teach in the name of Jesus.” Notice that they mention two factors here, and they recognize what is going on. First to speak, but the content of the speaking is teaching—information. They recognized something that a lot of believers do not recognize today: that in order to fulfil the responsibility of witnessing you actually teach the gospel. You communicate; you teach; and speaking is the vehicle for so doing.

Acts 4:19 But answering, Peter and John said to them, "Whether it is righteous before God to listen to you, rather than God, you judge.

Verse 19 – “But Peter and John answered and said unto them.” Here is an issue. They have been ordered by the supreme court of the land to not mention the name of Jesus. The supreme court represents the law of the land and we now have a conflict between the law of a divine institution [#4] as versus the law of God. Peter and John now have to make a decision. If there is a conflict between the law of the land and Bible doctrine, which way should they go? In view of the fact that it is God who causes nations to rise and nations to fall, and it is God who preserves nations or destroys nation, the most patriotic thing they can do is to follow Bible doctrine because it is Bible doctrine that will keep the nation going. When this nation is destroyed it will be destroyed because it rejected Bible doctrine, and that will happen in 70 AD, the fifth cycle of discipline.

“Whether it is right in the sight of God to hearken unto you more than unto God, judge ye [you should discern, judge].”

Acts 4:20 "For we are not able not to [or, we cannot but] be speaking [about] what we saw and heard."

Verse 20 – they told them exactly what their policy would be. They were fair all the way, they stood before the supreme court of the land and declared their policy. In doing so they were putting their lives in the hands of the Lord—the battle is the Lord’s, the Lord will have to take care of this, it is going to a higher court. “For we cannot but speak the things which we have seen and heard.” This led to further threats and intimidation.

Acts 4:21 So having threatened [them] further, they released them, finding nothing [as to] how they themselves will punish them, because of the people, because all were glorifying God for the [thing] having taken place.

Verse 21 – “So when they had further threatened them, they let them go.” They kept on trying to intimidate them and finally released them.

“finding nothing whereby they might punish them, because of the people: for all glorified God for that which was done” – here is the supreme court of the land, the Sanhedrin which desires to eliminate Peter and John. But they refrain because of the people. The people have an influence on the institutions of government in a land. These people did, and people always have. And when the people say something is from God there is no way they can get around it. Peter and John are not depending upon the people even though the people are the source of pressure on the Sanhedrin, they are depending on doctrine which comes from God. People change.

Acts 4:22 For the man was more than forty years old on whom this sign of the healing had taken place.

Verse 22 – “For the man was above forty years old, on whom this miracle of healing was demonstrated.” Exhibit A is the beginning of an all-out effort to evangelize Jerusalem and Judea. But in this evangelization there will be no dependence upon the people, but dependence upon the power of the Holy Spirit and the doctrines of the Word of God. If Peter had depended upon the people then Christianity would have been cut off in its infancy. Through doctrine and the power of the Holy Spirit Christianity will continue to flourish until the Rapture of the Church.

1965 Acts

Lesson #17

17 03/20/1966 Acts 4:23–37 The power of the church

The Believers Pray for Boldness. A powerful church is a praying church.

Verse 23-27, Power in the Church. First, prayer, vv. 23-30.

Acts 4:23 **And being released, they went to their own [people] and reported as many [things] as the chief priests and the elders said to them.**

Verse 23 – the prayer meeting was caused by the report which came from the apostles. “And being let go” is literally, “having been released.”

“they went to their own company” – the concept of Christian fellowship. These people were not only believers but there was a wonderful relationship between these believers at this time. Later on the Jerusalem church will completely fail, but at this particular time they have this wonderful attitude one toward another. “Their own company means that they were relaxed one toward another; “and reported all that the chief priests [Sanhedrin] had said unto them.

The absence of mental attitude sins means that there is good Christian fellowship.

Acts 4:24 **And having heard, with one mind they lifted up a voice to God and said, "Master, You [are] the God, the One having 'made the heaven and the earth and the sea and all the [things] in them,' [Exod 20:11]**

Verse 24 – the response is prayer. “they lifted up their voices to God.” This is to God the Father. All prayer is processed by the Father. Even God the Son and God the Holy Spirit prayed to the Father; “with one accord” – the entire group were in fellowship, and this is obviously the dynamics of group prayer.[\[2\]](#)

Prayer

1. Prayer is offered by the believer priest to God the Father. John 15:7
2. All prayer must comply with the faith-rest technique. Matt. 21:22
3. Prayer must be offered according to the will of God. They understand Bible doctrine and, therefore, understand the will of God. 1John 5:14.
4. Prayer must be offered under the filling of the Spirit. Eph. 6:18
5. Prayer cannot be heard when the believer is carnal. James 4:2–3
6. Prayer must be accompanied with thanksgiving. Eph. 5:20
7. Offered on a grace basis.
8. Prayer must have an agenda. Confession, thanksgiving, intercession, petition.

Why Prayer is not Answered

1. Failure to be filled with the Spirit.
2. Mental carnality.
3. Selfishness, lust carnality.
4. Lack of compassion.
5. Lack of domestic tranquility.
6. Pride and self-righteousness.
7. Disobedience to the will of God.

8. Failure to use the faith rest life in prayer.

“and said, Lord” – the word “Lord” is not the usual word attached to Jesus Christ, which is kurios and simply means deity. The word here is despotês (δεσπότης) [pronounced *dehs-POHT-ace*] and is used primarily for God the Father; “thou art God, which hast made heaven, and earth, and the sea, and all that in them is.” Whenever you find the making of heaven and earth this is the work of the Lord Jesus Christ—Colossians 1:16: John 1:3; Hebrews 1:10. Here is something different where God the Father is also declared to have made them. The other passages say that Christ created these things. The word “make” here has the idea of design. So God the Father is the designer but Jesus Christ was the creator.

Acts 4:25 **who by [the] mouth of David Your servant, said, 'Why did [the] Gentiles rage, and [the] people think about empty [fig., plot futile] [things]?'**

Verse 25 – “Who by the mouth of thy servant David. This is a quotation from Psalm two. This is the second time there has been a quotation from the Old Testament which gives an application rather than an interpretation. The first one was in Acts chapter two, Peter’s message where he was explaining that the apostles and the other believers were not drunk but were fulfilling a principle similar to Joel 2:28, 29. By interpretation the Joel passage is Millennial, but by application you have the same type of phenomena there that you had with these believers on the day of Pentecost. Now we have the same thing again, this time Psalm two. Psalm two is by interpretation belonging to the Tribulation, and here in Acts chapter four we have the application. Remember that whenever you have an Old Testament scripture quoted in the New Testament, usually in a message, there is always a reason for it. It is not always interpretation; sometimes it is application, an analogy is developed. This is an application of Psalm two and the analogy is obvious.

Acts 4:26 **'The kings of the earth stood up [or, took a stand], and the rulers were gathered on the same against the LORD and against His Christ.'** [Psalm 2:1]

Verse 26 – rulers gathered together against the Lord. The Sanhedrin, the rulers in the land, have gathered together against the Lord Jesus Christ. This has already been demonstrated. Herod was a ruler in the land, Pontius Pilate was a ruler in the land, the Sanhedrin were rulers in the land, and they had all gathered together against the Lord Jesus Christ.

Acts 4:27 **"For truly [there] were gathered together against Your Holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with [the] Gentiles and [the] people of Israel,**

Verse 27 – “For of a truth against thy holy child Jesus.” He is actually called “holy Son Jesus.” The word “holy” means that He was separated for a special job; the word “Son” refers to the fact that He was deity, earmarked for a special responsibility which made Him true humanity; the word “Jesus” refers to His humanity, and so the whole phrase together

refers to the hypostatic union, the God-Man, the unique person of the universe; “whom thou hast anointed [appointed for a special job].”

Acts 4:28 **to do as many [things] as Your hand and Your plan predestined to occur.**

Verse 28 – “For to do whatever thy hand and thy counsel before to be done.” In other words, this was all a part of the plan of God, it was no accident. The fact that it was permitted was to fulfil the plan of God. This is in the back of their minds as they pray this now because remember Jesus died and they do not know what is before them. Maybe the Sanhedrin will kill them tomorrow or the next day, but they do want the will of God and that is why they are quoting this passage. Many of them will be martyrs; many of them will survive for many years to serve the Lord, but whatever is God’s plan for them, they want it, and that is the gist of their prayer.

Acts 4:29 **"And now, Lord, take notice of their threats, and grant to Your slaves to be speaking Your word with all confidence,**

Verse 29 – “And now, Lord, behold their threatenings.” They are under pressure at this time.

“and grant unto thy servants” – The word “grant” always means to give” “that” introduces a purpose clause, “with all boldness they may speak thy word.” They want to be able to witness with confidence. The answer to that prayer is given immediately because of Acts 1:8. Apparently there is much of this prayer omitted, and that is the implication of the Greek here. In verse 31 we will see that between verses 29 and 30 apparently there was something left out.

Acts 4:30 **by the stretching out of Your hand, for healing and signs and wonders to take place through the name of Your Holy Servant Jesus."**

Verse 30 – they develop some of the concepts by which they want to be effective in witnessing. These were the witnesses used in the apostolic age. “By stretching forth of thy hand to heal.” In other words, God must do the healing. Healing was always the way of getting attention for the gospel. Recall that in the ministry of our Lord, every time there was an act of healing He gave a message, declared the gospel. So healing was just a way of gathering people to hear the gospel.

“and that signs and wonders may be done” – signs are to remind the Jews of the coming of the fifth cycle of discipline; wonders are miracles which will focus attention on those who witness that they have a credit card from God—“by the name of thy holy Son Jesus.”

Verses 31-32, the dynamics of witnessing.

Acts 4:31 **And when they had implored [God in prayer], the place was shaken in which they had been gathered together; and they were all filled with the Holy Spirit, and they were speaking the word of God with confidence.**

Verse 31 – the witness of the lips. “And when they had prayed, the place was shaken where they were assembled together” – it was shaken to remind them of the power of witnessing. They had prayed and ask to be effective in witnessing, verse 29. The shaking was to remind them that the power for witnessing is the power of the Holy Spirit—“and they were all filled with the Spirit,” the basis of witnessing, “and they spake the word of God with confidence.” Here is the answer to prayer. Boldness in witnessing does not come through prayer, it comes through the filling of the Spirit, and they are reminded of that. Rebound is the basis of the filling of the Spirit; the filling of the Spirit is the basis of witnessing. Another factor is an understanding of the gospel by the one who witnesses. You cannot communicate what you do not understand.

“They were all filled” is an aorist passive indicative. The aorist tense means from that point of time. Later on the Jerusalem church is going to fail. The passive voice: they received by grace the Holy Spirit, they do not earn it or deserve it, and it did not come as a result of their prayer. Effective witnessing comes as a result of the filling of the Spirit.

When you say, *praise the Lord* or *God willing*, these are not phrases which align with witnessing. Often, they just put other people off.

In one sense, rebound is a prayer.

You are to be filled with the Spirit and have knowledge of Bible doctrine. Personality change is unrelated to living the Christian life.

They Had Everything in Common

Acts 4:32 **Now the heart and the soul of the congregation of the ones having believed was one, and not one [of them] was saying [that] any of their belongings to be [or, was] his own, but all things were common [property] to them.**

Verse 32 – witness of the life. “And a multitude of them that believed were of one heart.” This indicates that people were saved as a result of witnessing, and they all had “one heart,” i.e. one thought pattern. It doesn’t mean that they had the same thought every hour on the hour. “Heart” refers to the thinking part of the mind, and it means that they were looking at life from the same viewpoint—divine viewpoint, which introduces doctrine, knowledge of doctrine as the witness of the life. Obviously the Holy Spirit is the witness of the life, 2Corinthians 3, but we are dealing with Acts 4 where another part of the witness of the life is developed: you have to know doctrine. By knowing doctrine you are oriented to the plan of God and the grace of God, and this gives you a relaxed life.

“and one soul” – the word “soul” here has the concept of purpose. They had the same purpose in life. All believers have the same purpose: glorifying God.

“neither said any that ought of the things which he possessed was his own; but they had all in common” – we have seen before the principle that Christianity is not communism, but it must be remembered that these believers were under persecution from the Jews at this

time. Already the persecutions were beginning, first from the Jews and later on from the Roman empire. At this point the Jews were dispossessing. In these early days the test of this great pressure was not communism but charity, and they helped each other in time of need. Those who had helped those who did not have.

Acts 4:33 **Now with great power the apostles kept giving the testimony of the resurrection of the Lord Jesus, and great grace was on them all.**

Verse 33 – “And with great power gave the apostles witness of the resurrection.” This indicates that in those days their primary preaching was about the resurrection of Christ. In the apostolic era the resurrection played an important part for two reasons. The resurrection is a doctrine which connects the future, phase three, with phase one. They were living in phase two and the doctrine of the resurrection shows that God the Father was pleased with the work of God the Son on the cross. So when they talked about the resurrection they talked about its past implications, the resurrection was the Father’s acceptance of the work of the Son declared to the entire earth. And the resurrection has future implications, so it also delineated the concept of phase three: that in the future just as Christ has a resurrection body so all born again believers would have a resurrection body and would live with Him forever and ever; that the resurrection was a part of phase three. In the resurrection they could declare the gospel and also the hope for the believer in the future.

“and great grace was upon them” – God poured out maximum divine operating assets on these people and their power was fantastic. The manner in which millions of people within a short period of time were evangelized is a wondrous thing.

A church should simply close its doors if the money does not come in. We do not give from necessity. Tithing is from necessity. Most people give tithes in order to gain whatever it is they want.

What you give is no one’s business; and how you give is no one else’s business. Giving is a dynamic which depends upon a number of things. Giving should never be based upon emotions.

Verse 34-37, the principle of giving. There was no tithing. Tithing was a principle of taxation under the Mosaic law, and tithing was for believers and unbelievers. Tithing has never been a system of giving for the church. The born again Jews gave offerings.

Acts 4:34 **For [there] was not any needy [person] among them, for as many as were owners of lands or houses, selling [them], would bring the proceeds of the [property] being sold**

Verse 34 – “Neither was there any among them that lacked,” i.e. no one went hungry even though many were dispossessed and were without funds. The reason: “for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

This is not communism; this is giving from one's free will.

This was A.D. 30, but eventually, this ran out. Paul collected money for them, because those in the church in Jerusalem were being persecuted.

Acts 4:35 and would place them at the feet of the apostles; then they would distribute to each to the extent [which] anyone was having need.

Verse 35 – “And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.” At this time in 30 AD this was being practiced on a local basis, but eventually that entire Jerusalem church was dispossessed through tremendous persecution. In 60 AD Paul was found going all over the ancient world collecting money and the charity to the Jerusalem church became world-wide.

The last two verses belong with chapter five.

Jerusalem Church

1. At this time the local church in Jerusalem has great power and the basis of this power was prayer, the filling of the Spirit, and the principle of learning Bible doctrine and using it, plus effective witnessing and giving.
2. The Jerusalem church declined. It was the centre of Christianity for about 25 years and then it phased out completely. There were five weaknesses in the Jerusalem church which eventually destroyed it:
 - a. Legalism, whereby human power is substituted for divine dynamics;
 - b. Ignorance of doctrine; (the Jerusalem leaders suggested that Paul go into the Temple and make an offering and make a vow)
 - c. The infiltration of false doctrine (because of ignorance of doctrine);
 - d. From the standpoint of the book of Hebrews, compromise with Judaism;
 - e. Hypocrisy, the epistle of James.
3. It disappeared as a result of the administration of the fifth cycle of discipline in 70 AD. Luke 21:20-24. But before the Jerusalem church disappeared it had 40 years of grace.
4. During the 40 years of grace the Jerusalem church performed an important pioneering function. It was the basis for missionary activity throughout the world. The missionary base kept moving. The first was Jerusalem, the second was Antioch, the third was Ephesus, the fourth was Rome, and the fifth was Alexandria.

Ingredients for a powerful local church then and now: rebound, Bible doctrine, etc.

[\[1\]](#) See the Doctrine of Christ the Rock.

[\[2\]](#) See the Doctrine of Prayer.

Chapter 5

This chapter deals with the attacks on the early church. In the first half of the chapter we have the attack from within—Ananias and Sapphira, and in the last half of the chapter, the attack from without from the scribes and the Pharisees and the religious crowd.^[1] In verses 1-11 we have the case of lying to the Holy Spirit, a sin of false motivation which was a special attack within the church, and in order to head off that attack and to give the church a chance to grow and to consolidate we have the sin unto death in connection with Ananias and Sapphira.

The worst of all is triple discipline who comes to the believer who judges others. Next to that is the sin unto death. Declared in 1John 5:16. This is for believers only. Ezek. 18:21–32 There are also 7 case histories found in the Bible. Believers are put into Christ, but we do not get out of that. Sin unto death can take out a person decades earlier than they should die. People don't use rebound; or they reject the grace principle. All of this is useless; and it can hasten the day of your death (trying to earn forgiveness).

Most sins are not sins unto death. This would be a confessed sin. The man involved in incest was facing the sin unto death, but he confessed this sin.

Acts 4:36 Now Joses, the one having been surnamed Barnabas by the apostles (which is, having been translated, Son of Encouragement), a Levite, a Cyprian by race,

Acts 4:37 a field being his, having sold [it], brought the money and placed [it] at the feet of the apostles.

The background for this passage is found in chapters four, verses 34-37 where Barnabas did a great thing. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." This is not communism, this is charity; it was done of one's own volition. But there was a special case in verses 36-37 – "And Joses, who by the apostles was surnamed Baranabas (which is being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet." The point is, he brought all the money. He didn't have to, he did it of his own free will. There's nothing in the Word of God that says you have to give everything you have away or you are really not a first class Christian.

Barnabas gave sacrificially; but there was no gimmick of any sort or any undo pressure.

Ananias and Sapphira

Acts 5:1 But a certain man, Ananias by name, with Sapphira his wife, sold a piece of property,

Chapter 5:1 – there were a couple of people in the congregation who were very wealthy. At least the man was very wealthy and the woman was very beautiful. We know that the woman was beautiful because her name was Sapphira, the Aramaic word for “most beautiful.” Both were believers. But into the picture of the church comes Joses, later on known as Barnabas the apostle, and he sold everything he had in Cyprus, bringing the money to Jerusalem and presented the money as unto the Lord.

Obviously this would cause some stir in the congregation, and perhaps for the first time since their salvation Ananias and Sapphira were eclipsed. But now they have to have it, they can't live without it. It is the dope that is stronger than any dope that has ever existed. The day came when no one gave them any approbation, not one mentioned what a great giver Ananias was and no one mentioned the beauty of Sapphira. There was no withdrawal for them, they were wild with jealousy because for the first time someone had eclipsed them and, as it were, they were pushed off the top of the mountain.

Now Barnabas, unknowingly and unwittingly, was king of the mountain. As a result, Ananias and Sapphira decide to duplicate the feat of Barnabas, but they decide to cheat. Whatever they did they decided to hide it, but they are going to give the impression that the actual price was much greater and, as a result, they are going to try to pass this off as a feat of Barnabas and still come out to the good. What they are really after is approbation and praise. It should be understood from the start that no one said they had to do this. There is no coercion. Whatever they give is between them and the Lord and is really no one else's business.

Now Ananias and Sapphira were making a most vicious attack on the church, and at this point they were the worst enemies of the church. And this is often true: the worst enemies of the church are often found within the church. They are starting the game of king of the mountains; they are jealous of Barnabas. His gift of the previous chapter should have been the beginning for this chapter.

Now Barnabas has entered into this unwittingly, he did it as unto the Lord. He seeks no approbation or any ascendancy in the local church, he is simply doing it as unto the Lord. But because of the tremendous approbation that came his way and did not turn his head Ananias and Sapphira have gone absolutely crazy. In their jealousy they have entered into this transaction where they are going to sell a valuable piece of property and are going to bring part of it and give it just as Barnabas did, but they are going to hold back “part of the price.” However, they are giving the impression that they are giving the entire price.

This is the New Testament equivalent of Achan's sin. Their problem, like Achan's, is lust, only in their case it is approbation lust in which they desire the praise of the Jerusalem church. Their mental attitude which is behind this is envy and jealousy; they lived by status symbols and receiving approbation from others.

Acts 5:2 and kept back [part] of the proceeds for himself, his wife also having become aware of [it], and having brought a certain part, he placed [it] at the feet of the apostles.

Verse 2 – the sin is given. “And kept back part of the price.” They were giving to the impression to the church that they were giving all when in reality they were giving part. They said this was all. They lied. The sin is lying. There is nothing wrong with giving part of the price but there is something wrong with giving part and saying it is all.

The Sin of Ananias and Sapphira

1. It was a sin inside of the church committed by believers.
2. It was not a sin of omission, they did not refuse to give to the Lord. In other words, the sin was not in the giving.
3. It was a sin motivated by approbation lust. They desired to appear to duplicate the feat of Barnabas.
4. It was a sin of king of the mountain. Ananias and Sapphira were competing with Barnabas.
5. Behind their lust for flattery and praise was envy and jealousy.
6. They failed to serve as unto the Lord—Colossians 3:17.
7. There was nothing wrong with keeping back part of the price of the sale. There is no regulation as to how much a believer should give. The sin is in telling the lie, in the envy and jealousy, the mental attitude behind it.
8. They lied to the Spirit because they wanted the church to think they had duplicated the giving of Barnabas.
9. Hence, behind everything is approbation lust, one of the greatest enemies of the believer. It causes believers to serve in the energy of the flesh and to produce human instead of divine good.

“being privy” – to know along with. His wife knew along with him. She agreed to it, in other words, and so both of them were in it together. This is an inner attack

on the early church. The church will be destroyed from within if approbation lust gains control right from the start. There must be some way to break false motivation and approbation lust. There are two ways of doing it. First, maximum divine discipline—the sin unto death which removes the persons involved immediately. Secondly, the teaching of Bible doctrine, so that people will understand that approbation lust is a part of the old sin nature and that they will be filled with the Spirit and do things as unto the Lord.

Acts 5:3 **But Peter said, "Ananias, why did Satan fill your heart [for] you to lie to the Holy Spirit and [for] you to keep back [part] of the price of the proceeds of the piece of property for yourself?"**

Verses 3 & 4, Ananias is judged. “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?” Apparently it was revealed to Peter, but that doesn’t mean that God told him. Neither any demon nor Satan can indwell the body of a born-again believer, but Satan can fill the minds of any believer through approbation lust. The “heart” is the thinking part of the mind. Up in the mind of Ananias there was envy and jealousy. In his approbation lust he committed what is called here the filling of the mind by Satan. This doesn’t mean that Satan was personally in his

mind, but it means that his motives which originated in Satan are now found to be in Ananias, a believer.

There are five sins in the New Testament which are said to be sins specifically against the Holy Spirit.

Sins Against the Holy Spirit

1. Resisting the Holy Spirit—Acts 7:51. It can only be committed by an unbeliever, it is rejection of the gospel.
2. Blasphemy against the Holy Spirit—Matthew 12:31. This sin can only be committed by an unbeliever. This is rejection of Jesus Christ during His earthly ministry. When He was on the earth Jesus Christ presented the credentials of His Messiahship, and those who saw these credentials and rejected Him as saviour are guilty of blasphemy against the Holy Spirit, for all of these credentials were fulfilled in the power of the Holy Spirit. Matthew 12:2 cf. 12:14 cf. 12:24 cf. 12:38.
3. Grieving the Holy Spirit—Ephesians 4:30, can only be committed by a believer in Jesus Christ. Any sin in the life is grieving the Holy Spirit.
4. Quenching the Holy Spirit—1Thessalonians 5:19, can only be committed by a believer. This is the performance of human good. Rom. 6 presents a similar approach.
5. Lying to the Holy Spirit—Acts 5:3, can only be committed by a believer.

Acts 5:4 "While it [was] remaining [unsold], was it not remaining yours, and having been sold, was it not in your authority? Why [is it] that you put this thing in your heart? You did not lie to people but to God!"

Verse 4 – While it remained, was it not thine own?" This is an important question because it indicates that whatever belongs to you, you have free will to do

with it as you see fit, as long as it remains in your possession. The Bible recognizes the right of the individual to own property. To dispose of his own money and assets as he sees fit.

"after it was sold, it was in thy power?" – after it was sold and he converted his property into cash the cash belonged to him. It was his money, therefore he could dispose of it as he saw fit. He gave money to the church, and he gave part of it when in reality he was holding back part of the money. He wanted to hang on to his money and give the impression that he was doing what Barnabas had done, that he had given all of it. The interesting thing is that the punishment fits the crime: God parted him from his money by death. Whatever he did, he never saw that money again, because God took him out via the sin unto death.

Lying against the Holy Spirit is always false motivation. The motivation comes from approbation and power lust—always from the old sin nature.

Acts 5:5 Then Ananias hearing these words, having fallen down, expired. And great fear came to be on all the ones hearing these [things].

Verse 5 – Peter himself did not assess the discipline, it came from God. Peter simply made a judgment which he had a right to do as an apostle. He estimated the situation, he saw the danger to the local church, he brought this sin out to Ananias, and it was God who administered the sin unto death. Peter didn't say anything about dying, he simply stuck with the case. God did the judging. Ananias "gave up the spirit" – he was a born again believer, he had a human spirit, and his human spirit goes to be with the Lord.

God does the judging, because He knows all of the facts and He has perfect standards.

"and great fear came on all them that heard these things" – this great fear is very important because this is recognition of authority. Every local church must have authority. The final authority in any local church is the pastor, but his authority must be connected with the teaching of the Word of God. So there was great fear in the congregation in the sense that they recognized the teaching of God's Word, that God's hand was in this thing. And the local church was saved from destruction from within.

The sin of Achan: Achan was called a perpetual troublemaker by 1Chronicles 2:7. He lived in the generation of Jews who crossed the Jordan river and entered the land to conquer it. In a group that size obviously there would be some believers who were troublemakers, for we have them in every generation. Romans 16:17,18 tells us that we should avoid troublemakers, and this means born-again troublemakers, those who are believers. A great deal of the separation which is commanded in the Word of God is commanded with regard to believers. Achan as a troublemaker was not separated from the rest of the believers and as a result he caused some very serious damage before the Lord finally separated him. In Leviticus 27:26-29 we have the doctrine of what the Old Testament called the ban. Anything under a ban is non-redeemable, and when the Jews first went into the land the first objective was Jericho which was placed under the ban, according to Joshua 6:17-19. There were two reasons for this. First of all, the population with the exception of Rahab was unregenerate and they were practicing certain things which, if they spread throughout the human race, would eventually destroy the human race. The second reason was because Jericho was the first city to be conquered in the land and to the Lord go the firstfruits, and consequently it was to be given over to the Lord under the concept of the ban. Achan violated the ban by stealing a Babylonian garment, a very beautiful sword, and some gold from inside of the city—Joshua 7:1. The result was the defeat of Ai, which is also recorded in Joshua 7, and in that same chapter Achan was discovered as the culprit, and his discipline was death.

We have a similar illustration of the sin unto death in this chapter but this time the discipline is administered by the Lord. So we have in Ananias and Sapphira the ghost of Achan. Behind the story in Acts 5 is the principle that the early church which struggled to get going obviously had to be strong doctrinally on the inside. Troublemakers are a hindrance wherever you find them. Ananias and Sapphira were suffering from one of the greatest

maladies in the spiritual life: approbation lust. They desired to give the appearance of having given all when they had only given a part.

1965 Acts

Lesson #19

19 04/17/1966 Acts 5:6–15 The sin of Achan

Acts 5:6 Then having risen, the young men wrapped him up, and having carried [him] out, they buried [him].

Verse 6 – “And the young men arose, and wound him up.” Here we are faced with the anachronism of the King James version. To wind someone up meant to wrap the body; “and carried him out, and buried him.” This tells us something about the ancient world. Unless you were very wealthy you were not placed in a coffin, you were simply wrapped in your clothes, or if you could afford it, wrapped in gauze after having spices put on the body, and then buried that way. Most wealthy people did not have a coffin, but they had a vault of some kind. Actually, here they wrapped Ananias in swaddling clothes.

Approbation lust is one of the worst lusts. This is why people do some things, in order to be recognized.

Boy walking down the aisle and some gal in Berachah sticks out her tongue at him.

Most wealthy people had a vault. There was no coffin.

Acts 5:7 Now it happened, [after] an interval of about three hours, that his wife came in, not knowing the [thing] having taken place.

Sapphira was out shopping after banking the money. Took 5 min. to bank the money and nearly 3 hours to pick up the right gown to wear, expecting for everyone to bow down all over the place in front of her.

She was beautiful. She did not know what had happened.

It is no one’s business what Ananias and Sapphira gave. They gave some of the proceeds from the sale; but she and her husband pretended that they gave everything.

Acts 5:8 Then Peter answered her, "Tell me whether [for] so much you yourself sold the piece of property?" Then she said, "Yes, [for] so much."

Acts 5:9 Then Peter said to her, "Why [is it] that it was agreed by you to test the Spirit of the Lord? Look! The feet of the ones having buried your husband [are] at the door, and they will carry you out!"

Verse 9 – “How is it that ye have agreed together [to gain approbation] to tempt [test] the Spirit of the Lord? Behold the feet of them which have buried thy husband are at the door,

and shall carry thee out.” Peter did not pronounce the judgment on the first one, Ananias, but he does on Sapphira because she is a part of the same situation.

Acts 5:10 **Then immediately she fell down at his feet and expired. And the young men having come in, found her dead, and having carried [her] out, they buried [her] beside her husband.**

Verse 10 – the death of Sapphira. “ ... yielded up her spirit [expired], and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.” When they buried her we have the end of the case. We have a second case of the sin unto death in context. Both were believers, neither of them lost their salvation, and both of them entered into the presence of the Lord. Both of them entered into phase two, but they lost reward. The very thing they sought to gain—approbation—is the very thing they lost. The principle: Either do it God’s way or forget it. If you can’t serve as unto the Lord, don’t do it.

Bob may shut down daily vacation Bible school. So many things go wrong. But, every year, the results are fantastic. They have to do all of their own planning, because they cannot use the stuff done by others, which is apostate.

Acts 5:11 **And great fear came to be on all the Assembly and on all the ones having heard these [things].**

Verse 11 – the reaction. “And great fear came on all the church.” The objective of a local church is not to have people frightened—of the pastor, other people, or the sin unto death. But there is a principle here. This is not an authorization for bullying. This is not a fear in the sense of being subservient, it is a recognition that a local church which represents God in any way must have discipline.

Fear in the Local Church

1. Discipline is necessary for the function of any organization. The local church is an organization.
2. This fear develops a discipline necessary to carry the church through its early stages of growth. It gave them a respect for Peter, which was absolutely necessary because the one who teaches must have the respect of those whom he teaches or he can’t teach.
3. This fear includes the realization that to fail to live by grace or to utilize grace means loss of opportunity to serve the Lord.
4. This fear includes the awareness of mental attitude sins plus the clarification of the individual’s motivation.

There had to be a clarification of motivation.

Verses 12-15, as a result there is power in the church.

Many Signs and Wonders Done

Acts 5:12 **Now through the hands of the apostles many signs and wonders were taking place among the people, and they were all of one mind in the Portico of Solomon.**

Verse 12 – “And by the hands of the apostles were many signs and wonders wrought.” The word “wrought” is imperfect linear aktionsart and means “came to

pass” – many signs and wonders kept on occurring. The signs were designed to evangelize Israel which was about to go into the fifth cycle of discipline. The signs had to do with speaking in tongues and other things which warned the Jews of the fifth cycle of discipline and how cursing can be turned to blessing by means of the gospel. The word “wonders” is the Greek word for miracles, and this was designed to reach the Gentile world and to give the gospel a hearing. “Signs” – a means of getting a hearing of the gospel from the Jews; “wonders” – a means of getting a hearing from the Gentiles.

“among the people” indicates that there were two kinds of people, Jews and Gentiles.

“they [the leaders] were with one accord in Solomon’s porch.” Now we have a new type of harmony but it is a true type of harmony. There can be a discipline in an organization and still be wonderful harmony. But it is a solid harmony, a harmony which has stability. Here is a discipline now in a local church, but this discipline does not in any way destroy love or harmony or friendship. In fact, it strengthens it. Now we have a most amazing thing. The church is meeting at the end of the temple in the eastern porch, Solomon’s porch, and when they meet now they have wonderful harmony and are “with one accord.”

Acts 5:13 **But of the rest no one was daring to be joining himself to them, but the people were magnifying them** [fig., were holding them in high esteem].

Verse 13 – “And of the rest durst no man join himself to them.” The rest means the people. The people had great respect for church leadership;. The word “durst” means they did not have the boldness to associate with them because they now were recognized as leaders, and they didn’t try to question their leadership.

“but the people magnified them” – they gave them leadership respect, which is a part of the discipline. So this verse in the Greek is actually developing the concept that they didn’t give them approbation for approbation lust but they recognized their leadership. It says that the apostles had now established their leadership in the local church, there was now harmony in the local church, there was now respect from people on the outside.

Acts 5:14 **And more than ever believing [ones] were being added to the Lord, crowds of both men and women,**

Verse 14 – the result of this was a tremendous production. “And believers were the more added to the Lord” – because the local church is now operating, not on approbation lust, but under the discipline which is authorized by the Word of God. Everything is now stabilized within the framework of the discipline of the local church.

Acts 5:15 with the result that [they were] bringing out the sick and laying [them] on cots and mats along the open streets, so that when Peter came [by] at least his shadow should overshadow someone of them.

Verse 15 – the reaction of people on the outside who do not understand doctrine. They think it is good luck to get under the shadow of some person who has performed a miracle. This is an indication of how sometimes unbelievers regard the power of Christian leadership, or any believer. Some of them didn't want salvation, they just wanted good luck. So great was the power of the impact that even the superstitious were trying to crawl under the shadow of Peter.

“that at least the shadow of Peter passing might over shadow some” – this is not a bona fide healing situation here, this is simply a reaction of unbelievers who desire instead of salvation to be happy, a little good luck for time.

Good Luck and Superstition

1. Based upon the superstition that the shadow of a great man falling upon you brings good luck is the principle. This was a commonly understood principle in the ancient world.
2. God does not honour superstition, but faith in the Word.
3. In this case ignorance of doctrine led to a superstitious practice.
4. Notice: The Bible account does not record any results from this, but the silence indicates probably the principle of Jeremiah 17:5, 6 –“Cursed is the man who puts his trust in man.”
5. What is recorded does demonstrate the impact of Peter and the early apostles in the early day of the church. They had tremendous impact and were well-known among unbelievers who were superstitious.
6. Such impact results from the filling of the Spirit and the utilization of divine power. How the people took it is not Peter's responsibility. The thing that counts in this life is Bible doctrine, not superstitious concepts.

1965 Acts

Lesson #20

20 04/24/1966 Acts 5:16–29 The wisdom of Gamaliel; the way of the Lord

Sadducees did not believe in angels. So this vignette is for them.

Verses 16-42, opposition from outside of the church.

Acts 5:16 Now also the crowds from the cities all around were gathering to Jerusalem, bringing sick [people] and [people] being harassed by unclean [or, defiling] spirits, who were all being healed.

Verse 16 – “There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks.” Wherever we have these incidents of healing the objective is not to

alleviate suffering. In every one of these healing passages, whether in the Gospels or in Acts, there is only one purpose in mind and that is to declare the gospel, to give it a hearing so that people can have eternal life. The alleviation of suffering in time is totally inconsequential compared to eternal life. Neither Jesus Christ on the earth nor the apostles in any way tried to heal everyone. The objective was always to give the gospel a hearing before the canon of Scripture was completed.

Remember that the book of Acts covers the pre-canon period of church history. When the apostles performed miracles under the gift of healing, this was a credit card showing they had authority from God, and this gave them the opportunity of presenting the gospel and gave people a chance to focus their attention on it. Today, healing has been ballooned a way out of its context as far as the Bible is concerned. The only divine healing that ever occurs today is strictly from God. There is no person on the face of the earth today who has the gift of healing. What healing did in the pre-canon period the Bible does today. It focuses attention on the person and the work of Jesus Christ.

“and them which were vexed with unclean spirits” – simply demon possessed people, and that is what the Greek actually says, i.e. that they were under the control of demons. This led to various types of illness. There is the doctrine of demon-induced illness which is found in the Scripture. The removal of the demon results in the removal of the illness.

“and they were healed every one” – imperfect tense, indicating that each person was individually healed when he came forward and was touched. One at a time they were healed, is what this passage says. This emphasizes again that God deals with individuals. So we have the grace of God illustrated before the grace of God is presented in the gospel.

The Apostles Arrested and Freed

Acts 5:17 **But having risen, the high priest and all the [ones] with him (the sect being of the Sadducees) were filled with jealousy.**

Verse 17 – now to this activity there is a counter-attack, and the counter-attack comes from religion. Religion is always opposed to the truth, it is the greatest enemy of the truth. “Then the high priest rose up” – the high priest is the head of all religion in Israel; “and all they that were with him,” i.e. his special council.

“and they that were with him [on his side], (which is the sect of the Sadducees,)” – the Sadducees were the aristocrats in the land at that time. They were rationalists, intellectuals, and they disregarded all extra-natural phenomena of any type. Therefore they did not believe in angels, in a resurrection, a life after death.

Houston Tribute went out to the college campuses and interviewed students about whether God is dead. Time Magazine had a big cover asking, *Is God Dead?* God is greater than the Sadducees of that era.

“and were filled with indignation” – the word “indignation” in the Greek is jealousy, a mental attitude sin. Mental attitude sins in religious minds cause the most awful things in the history of the human race. All you need is a little jealousy in the mind of a legalistic or religious person and you have a created monster.

Generally speaking the Sadducees, while they were rationalists, were also in favour of human freedom, and it was the Sadducees, not the Pharisees, who tried to bring freedom into the land of Judah. The Pharisees, on the other hand, were very bigoted and they did not want any freedom of any kind except the rule of the Pharisees. But even though the Sadducees were a freedom-conscious group of people, when it came to anything to do with Christianity they wanted it wiped out. So we find them on the bandwagon to get rid of Christianity. Notice that when it says they were filled with jealousy it led to inconsistency. No one can be jealous without being inconsistent with himself and his best motives and concepts. They were the ones who were strong for human freedom for the Jews, were strong advocates of the law, but they violate the law in their jealousy because, of course, jealousy leads to mental attitude murder which is a violation of the law. As Sadducees plus envy the monster is created and they stoop to that which is contrary to their own standards. They want to destroy Christianity instead of allowing them to worship according to the dictates of their own Bible doctrine. They refuse to stand on their own standards once they have jealousy.

Acts 5:18 **And they laid their hands on the apostles and put them in public custody.**

Verse 18 – “And they laid their hands on the apostles.” It doesn’t say this, it says they seized them violently. Because of their jealousy they don’t even follow the usual procedures of arresting an individual, they arrested accompanied by violence. They beat them up first and then took them off to prison.

“and put them in a common prison” – a public tank, not individual cells. The aristocrats were always incarcerated in a very pleasant type of an apartment, but not so the apostles.

Verses 19-20, the deliverance.

Acts 5:19 **But during the night an angel of the Lord opened the doors of the prison, and having brought them out, he said,**

Verse 19 – “But the angel of the Lord by night opened the prison doors.” And the Sadducees didn’t believe in angels! So God takes the things that the Sadducees didn’t believe and He delivers His own.

Acts 5:20 **“Go, and having stood, be speaking in the temple to the people all the words of this life.”**

Verse 20 – one they are released the command is given: “Go, stand and speak.” Three commands: “Go” to a specific place; “stand” means to take stand and has to do with mental attitude confidence; “speak.” “Go” is a present active imperative, a dramatic present;

“stand” is an aorist passive participle, which means “take a stand when you get there”; “speak” means keep on speaking until the issue is clear.

“to the people” – not to the religious people, there is no hope for them. Religion has blinded their minds; “and to tell them the words of this life,” i.e. the gospel. Cf. John 20:31.

We now go to the high priests.

Acts 5:21 **So having heard, they entered into the temple at daybreak and began teaching. But the high priest and the [ones] with him having arrived, they summoned the High Council and the entire council of the elders of the sons [and daughters] of Israel, and they sent [their attendants] to the jail to have them brought.**

Verse 21 – “And when they heard that, they entered into the temple early in the morning [about dawn], and taught.” The interesting thing is that the temple is already filled at dawn. Apparently this was customary, for people to worship in the temple before they went about their daily activities. “And taught” is imperfect linear aktionsart, which means they kept on teaching.

“But the high priest came” – while they keep on teaching the high priest arrives; “and they that were with him” – he pulled together the courts of the land. The council is the Sanhedrin; “and all the senate of the children of Israel” means that he not only called out the supreme court but the senate means he called out the heads of all the tribes. So he called out all of the authoritative people he could find to get rid of Christianity once and for all. He assumes that today Christianity is finished.

“and sent to the prison to have them brought.”

Acts 5:22 **But the attendants having arrived did not find them in the prison. So having returned, they reported,...**

Verse 22 – a type of report that isn’t pleasant for a man who think that he now all but exterminated Christianity. “But when the officers came and found them not in the prison, they returned, and told,”

Acts 5:23 **...saying, "Indeed, we found the jail having been shut with all security and the guards having stood before the doors, but having opened we found no one inside."**

Verse 23 – “Saying, the prison truly found we shut with all safety . . . we found no man within”

Acts 5:24 **So when both the [high] priest and the captain of the temple guard, and the chief priests heard these words, they were greatly perplexed concerning them [as to] what might come of this.**

Verse 24 – “they doubted whereunto this would grow.” This is an idiom, and in the Greek it is most unusual. It is the apodosis of a fourth class condition plus an assumed protasis. It should be, “if only they would stop these things I would know how this will turn out.” He is frustrated now. He has everyone together to get rid of these leaders of Christianity; he has everything going for him, and no prisoners. “These things” refers to the miracles. If these miracles, these unusual things, would only stop—fourth class condition, I wish they would but they haven’t: “then I would know how this will turn out.” In effect he is saying. I am out of my element. The high priest is a Sadducee; all of the chief priests were Sadducees. They don’t believe in angels or anything supernatural, they are rationalists to the core. The word “doubted” doesn’t mean doubted, it means they were perplexed. They were disturbed and upset by all these unusual things that were happening.

He is saying, “If they would just quit doing these miracles, we could get back to normal.”

Verses 25-26, the second arrest of the apostles.

Acts 5:25 **Then having come, someone reported to them, "Look! The men whom you put in the prison are in the temple, having stood and teaching the people!"**

Bob says that the high priests come from the Sadducees.

Verse 25 – “Behold the men whom ye put in prison are standing in the temple.” “Are standing” is in the perfect tense, meaning they have taken a stand in the temple with the result that they are persuading the people. They are not standing, they are taking a stand. It is in the perfect tense to indicate that they have taken a stand with tremendous impact; “and teaching the people,” present linear aktionsart, they keep on teaching the people.

They were having a tremendous impact. They were teaching and people were listening to them.

Acts 5:26 **So the captain [of the temple guard], having gone away with attendants, brought them, [but] not with force, so that they should not be stoned, for they were fearing the people.**

Verse 26 – “Then went the captain [General] with the officers.” The word “captain” in the Greek is *stratēgós* (στρατηγός) [pronounced *strat-ay-GOSS*], which means one who has charge of the strategy, and this is a general officer; “and brought them without violence” – when the General got into the picture he realized that if he took these people by violence there was going to be trouble, so he persuaded them. This is different from the arrest of the day before: “for they feared the people, lest they should have been stoned.” They are not concerned about what the apostles are teaching, they are concerned about their own hides. This is interesting. Wherever you find the disintegration of a nation you find the leaders of the nation more concerned about themselves than about the issues which are at stake. God is telling the Sanhedrin of their complete helplessness to stop evangelism and the Sanhedrin has failed to read the signs. Everything here points to a total corruption of the leadership of the Jews and helps to explain what happened in AD 70.

Verses 27-28, the cross-examination.

Acts 5:27 **So having brought them, they set [them] in the High Council [chambers]. And the high priest questioned them,**

Verse 27 – “And when they had brought them they set them before the council: and the high priest asked them.”

Acts 5:28 **saying, "We gave strict orders to you_p not to be teaching in this name, did we not? And look! You_p have filled Jerusalem with your_p teaching, and you_p intend to bring on us the blood of this Man!"**

Verse 28 – “Saying, Did not we straitly command you that ye should not teach in this name? and, behold, you have filled Jerusalem with your doctrine.” The purpose of the miracles the day before, the purpose of all of the extra-natural activities, had one purpose in mind: to fill Jerusalem with doctrine. Evangelism is filling an area with doctrine. It is the doctrine which is then power of God to save. The doctrine in this case is the gospel.

“and intend to bring this man’s blood upon us” – note that they are concerned about themselves, and when leaders become concerned for their personal safety instead of the good of the people whom they lead, then the nation disintegrates.

“You Have Filled Jerusalem with Your Doctrine”

1. Here is the secret to power and production in the Christian life. This was the secret of the early church—doctrine.
2. They knew doctrine; they disseminated doctrine; they made the issue clear.
3. The impact of Christianity depends upon knowing and disseminating doctrine. Doctrine is the power of Christianity.
4. Notice that in verse 28 the statement is not made by Peter or one of the apostles, this statement is made by the high priest, the head of the opposition.
5. The statement is made by the prosecution and the significance of such a statement is obvious. The unbeliever, the opposition, recognizes the impact of Christianity only when doctrine is taught.

Verses 29-32, the testimony of Peter and the other apostles.

Acts 5:29 **But answering, Peter and the apostles said, "It is necessary to be obeying God rather than people!"**

Verse 29 – “Then Peter and the other apostles answered and said. We ought to obey God rather than men.” This brings up the great issue of the believer’s responsibility to his country and to God, and when these two conflict, then what? Peter is speaking to the leaders of the land.

Conflict Between Church and State

1. Mental attitude doctrine is the first prerequisite for doing the will of God in any situation.
2. When God's will and man's will are in direct opposition to each other, God's will takes precedence.
3. This is patriotic because divine blessing on a nation is involved.
4. This principle has a definite application to the people today who are enslaved by communism.
5. This governmental body, the Sanhedrin, did not have the right to dictate doctrine or modus operandi to the church. No political body has the right to dictate to the individual what his religion will be or what it will not be. In other words, when it comes to relationship with God the whole purpose of divine institution #4 is to give man freedom of choice. No one has the right to tell you what you must believe or what you must reject.
6. There must be separation between church and state if freedom is to exist.
7. Individuals must have freedom of choice in matters pertaining to religion. Religious organizations must have the right to formulate their own doctrine.
8. The early church had Bible doctrine. The early church had the right to believe in Christ as saviour and to adhere to their doctrine. In fact, the doctrine was the preservative of the state.
9. The Sanhedrin was acting as the governing body of Judah. As a political organization it had no right to dictate to the conscience of the early church. As a religious organization under Satan it was motivated to stamp out the church. Peter took a stand for the Lord in opposition to the government; because they tried to keep him from teaching Bible doctrine.
10. Both government opposition to Christianity—the Pharisees and the Sadducees—continues to exist today. Believers must stand on Bible doctrine and resist this opposition.
11. Obedience to God means obedience to His Word, and when there is an issue, when the government is of such a nature to destroy the true issue of divine institution #4, then the believer must go against that government. Peter refused to obey the government and put his case in the Lord's hands.

What do we have 4 nations, where somewhere else would have just one. Bob gives an example of there being 4 nations, all with a different kind of government. God has divided nations up in order to preserve them.

Nothing worse than Africans working against other Africans. They would hide out and capture their rival tribes and kill them, enslave them, or sell them. Many from Africa were on positive signals, and missionaries came in from Great Britain. Now that the UN is in Africa, they will put them back into the stone age.

We could be wiped out as a nation by having a generation rise up on negative signals towards God. Empires rise and fall. Does the national entity conform with the divine establishment principles?

21 05/08/1966 Acts 5:30–42 The counsel of Gamaliel

Conflict Between Church and State is reviewed.

Acts 5:30 "The God of our fathers raised up Jesus, whom you, murdered, having hanged [Him] on a tree [or, a cross].

Verse 30 – “The God of our Fathers raised up Jesus.” A reference to God the Father who is the author of the divine plan, and the word “Jesus” refers to the humanity of Christ. The divine plan of the Father called for the death of the Son, and since the Son is deity He cannot die He had to become true humanity. Another title is Son of Man in contrast to Son of God. It was the Father who raised Him up giving full approval of His work on the cross.

“whom ye slew and hanged on a tree” – it was the supreme court made up of religious and rationalistic leaders who were responsible for getting Christ to the cross. “Hanged on a tree” was not Jewish punishment and he was making it very clear that by themselves they couldn’t do it. They had to have help from the Roman empire because the Jews did not practice capital punishment by hanging on a cross, their form of capital punishment was stoning. He was saying to them that they didn’t even have the power to execute a judgment, to condemn Jesus Christ as a court, and yet they did not even have the authority to provide that which was prescribed by the Mosaic law, and so in their hypocrisy they went to Rome for help.

As long as we are alive, God’s purpose for our lives remain. We do not know the future of our country. We can look at many areas and can see we could be on dangerous ground. We do not know what the future of our country might be. As long as we are alive, God’s purpose for this country continues. God’s plan is greater than every situation and problem in life.

So when he says this Peter is accusing them of failure all the way around as a judicial body. He is saying in effect that their principles by which they operated judicially had been distorted. And whenever you distort a government institution out of its context you destroy that institution even though it may survive to cause more damage. In fact, the Sanhedrin would survive for a further forty years when it would be destroyed by the fifth cycle of discipline. Notice here that Peter is criticizing his government, and legitimately so. We as citizens have a right to be critical of the government on the basis of an absolute criterion, i.e. the Word of God.

Grace is God doing the work and receiving the credit.

Acts 5:31 "This One God has exalted to His right hand [as] Prince and Savior, to give repentance to Israel and forgiveness of sins.

Verse 31 – “Him hath God exalted with his right hand.” The first word is in the emphatic position in the Greek and it says, “Him and only him.” The emphatic position of the pronoun reminds us of the fact that God in His plan glorifies one person, and that is the Lord Jesus Christ. Everything in the plan of God is designed for the glorification of the Lord Jesus Christ. As a matter of fact there is no other way to operate under the plan of God. So Peter is making it very clear that only Jesus Christ has a right to glory and that the Sanhedrin itself is in opposition to the principle of the glory of God and therefore the principle of grace.

“to be a Prince and a Saviour” – the word “Prince” is a political concept, and it is the fact that eventually the very nation now represented in leadership by the Sanhedrin will be ruled by the Lord Jesus Christ, and that Jesus Christ is the only legitimate ruler of that nation, and that the Sanhedrin has now demonstrated that it is not only a failure as an instrument of government providing freedoms for individuals within that government, but at the same time it is usurping the authority of the Lord Jesus Christ. But not only is He a prince but He is Saviour, and it is because He is Saviour that there will be a future government/kingdom. And Peter is reminding these men that if they want to get into the future kingdom, to enter into the plan of God, then they must believe in Jesus Christ.

“for to give repentance to Israel, and forgiveness of sins.” – the word “for” means because. In other words, these very ones who are responsible for His crucifixion He has provided for them forgiveness of sins on that cross. When the Sanhedrin put Christ on the cross they meant to get rid of Him. They recognized Him as a challenge to their authority and therefore they sought to eliminate Him. But while Jesus Christ was on that cross He died for every sin ever committed by any member of the Sanhedrin. Peter is giving them one of their greatest opportunities for reversing their decision, and by doing so to provide for themselves eternal life in the only way possible.

Acts 5:32 **"And we are His witnesses of these matters, and also the Holy Spirit, whom God gave to the ones obeying Him."**

Verse 32 – the principle of the witnessing concept. “And we are his witnesses of these things; and so also is the Holy Spirit.” There is a double witness here. The believer is the instrument and the Holy Spirit is the power.

“whom God [God the Father] hath given to them that obey him” – the word “obey” here must be understood in the light of 1John 3:23 which has two commandments. The first is “This is the will of God, that we believe on the name his Son, Jesus Christ.” The second commandment is to love one another, and this is accomplished in the filling of the Holy Spirit. So to obey God means two things: to enter the plan of God, believe on the Lord Jesus Christ; in phase two, love one another and/or be filled with the Holy Spirit. This explains why Peter must obey God rather than man when there is an issue.

Peter’s opposition to the Sanhedrin will give Israel another 40 years.

Acts 5:33 **But hearing, they were cut through [fig., infuriated] and began plotting to execute them.**

Verse 33 – the Sanhedrin reacts. Like most organizations in authority they resent anything which is going to remove that authority. Here is the principle of power lust. “When they heard that, they were cut to the heart.” The Greek simply says they were cut up. Obviously they were cut up in their minds. This goes to show that they were listening to Peter and that they were thinking. As a result of their thinking they are all cut up in their minds, which is the quickest way to get cut up.

“and took counsel to slay them” – the word to slay is an aorist active infinitive, and it is the infinitive which is important because it expresses the purpose of the enraged Sanhedrin. They have received legitimate criticism. They have not only rejected the criticism as legitimate but they have taken it as a personal insult. This is stepping on their concept of power lust and now they seek to kill Peter and the other apostles who are taken into custody. Their anger placed them in a position of contemplating a judicial blunder. One thing government bodies cannot afford is anger. They must sit, they must weigh, they must examine criticism.

Governmental bodies must be sensitive to it rather than simply rejecting it. So this anger was not the result of the Spirit’s conviction as such but it was simply the result of rejecting Christ as saviour and now recognizing that they are out of line as a governmental body. So the negative volition of the Sanhedrin has put them in the position of losing their temper. The only way that any order can be restored is for someone to remain calm.

Acts 5:34 **But someone in the High Council having gotten up, a Pharisee, by name Gamaliel, a teacher of the Law, [considered] honorable by all the people, commanded [the attendants] to put the apostles outside [for] some short [time].**

The priests were primarily political; and the Scribes were mostly religious. The Scribes formed a party called the pharisees. The priests formed the sadducees. Pharisees pro-judaistic; pro-Hebrew. Divergent views on everything and on the solutions to all problems. Gamaliel is one of the most respected people of the country. Galeo is the grandfather, and he established something (a school?).

Verse 34 – “Then stood there up one in the council, a Pharisee named Gamaliel.” He now speaks to the Sanhedrin which is about to do a terrible thing: destroy Peter and the other apostles. First he has Peter and the other apostles put out of earshot.

Acts 5:35 **And he said to them, "Men, Israelites, be watching yourselves concerning these men, what you_p are about to be doing.**

Verse 35 – the advice of Gamaliel. “Take heed to yourselves” – first of all take a good look at yourselves. Here they are, all emotional. Anger leads to emotion precluding thought; “what ye intend to do as touching these men.” In other words, he is warning them not to go out on a limb and try to destroy these men. Now he is going to cite some cases from history to show that there is a precedent for handling this particular problem. Remember this is a judicial body and they have respect for law.

Acts 5:36 "For before these days Theudas rose up, claiming himself to be someone, to whom was joined a number of men, about four hundred, who was executed, and all, as many as were obeying him were dispersed, and it came to nothing.

Verse 36 – “For before these days rose up Theudas.” He gathered together about four hundred followers and passed himself off as Messiah (this is where he says that *he was claiming to be someone*). The words “rose up” is technical for a revolution.

“and brought to nought” – this is the point. In other words, it became nothing. Also, in the case of Theudas the Romans handled it by scattering the followers and killing Theudas. They cut his head off and placed it on the steps of the temple as a reminder that they were still in charge [44 BC]. Gamaliel is saying in effect that this is a civil matter at best. If there is anything to it, if it is a revolt, it will be handled by the Romans. He warns them to tread softly.

Acts 5:37 "After this, Judas the Galilean rose up in the days of the registration [or, census] and drew away [or, incited to revolt] a considerable [number of] people after him. That one also perished, and all, as many as were obeying him, were scattered.

Verse 37 – a second case of precedence cited. “After this man rose up Judas of Galilee.” This takes us down to 6 AD. He was another who led a revolt and was destroyed as well.

Both of these revolts had something in common. They were both put down by the Romans apart from any help from the Jews, and apart from Jewish law. The Jews are in danger of taking their own law and distorting it to get rid of some people who were obnoxious to them personally. This was a personal matter with the Sanhedrin and they are very definitely out of line.

Acts 5:38 "And [as for] the present [matter], I say to you_p, keep away from these men and let them alone, because if the plan or this work is of people [fig., human origins], it will be overthrown;...

Verse 38 –

Gamaliel's Logic

1. If this movement [Christianity] is the work of man it will be destroyed by Rome.
2. If this movement is the work of God the Sanhedrin has placed itself in the embarrassing position of fighting God.
3. In verse 38 there is a 3rd class condition—“for if,” maybe it is and maybe it is not. It indicates that Gamaliel doubts that this movement is of men.
4. In verse 39 he switches to a first class condition: “But of this be of God,” and it is. This 1st class condition indicates that Gamaliel thinks this movement is from God.
5. By the use of the 3rd and then 1st class condition, this suggests that Gaaliel has an opinion on this matter.

Acts 5:39 ...but if it is of God, you_p are not able to overthrow it, lest you_p [may] even be found [to be] fighting against God."

Verse 39 – “But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

Acts 5:40 And they were persuaded by him; and having summoned the apostles, having repeatedly beaten [them], they gave strict orders [to them] not to be speaking in the name of Jesus, and [then] they released them.

Verse 40 – “And to him they agreed.” Later on they failed to agree and Stephen will become the first martyr. But even though they agreed they showed the

direction in which they are going. “Refrain” means to let the apostles go without any punishment. While the Sanhedrin agrees in principle they can’t keep their personal feelings out of it. This is the first great failure of any government or administration. They must operate on the basis of established principles which benefit a nation, they cannot operate on the basis of vindictiveness and personal feelings. But the Sanhedrin is generally vindictive, and while they agree to let the men go they beat them. This is unjust and unfair.

“they commanded that they should not speak in the name of Jesus, and let them go.” They did not follow the instructions of Gamaliel, because he said to leave them, to let them alone.

Acts 5:41 So they indeed departed from the face [fig., presence] of the High Council, rejoicing that they were counted worthy to be dishonored on behalf of the name of Jesus.

Verse 41 – “And they departed from the presence of the council, rejoicing.” The Sanhedrin has now begun that type of thing which will result in their own destruction. As far as the Sanhedrin is concerned it no longer represents law and order, it does not provide freedom for individuals, it does not sift cases on the basis of evidence; it makes decisions on the basis of personal prejudice and personal feeling. Therefore the Sanhedrin is defunct as far as a judicial organization of the country is concerned. Later on it will suffer for this when many members of the Sanhedrin will be personally slaughtered.

“that they were counted worthy to suffer for his name” – notice that the apostles had inner happiness even though the pressures of government are all against them.

Acts 5:42 And every day in the temple and in every house, they were not ceasing [from] teaching and proclaiming the Gospel of Jesus the Christ.

Verse 42 – “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” The Sanhedrin has accomplished nothing. It had good advice from Gamaliel. Gamaliel will die before he can do much more by showing them the error of their ways. The Sanhedrin has a warning from without and from within. It is no longer an instrument of judicial activity but is now a distorted instrument of torture, religion, and which

will destroy in every possible way Christianity; and yet, forty years from this time the Sanhedrin will cease to exist, but Christianity will be world wide.

[1] See the Doctrine of the Sin unto Death.

1965 Acts

Lesson #22

22 05/15/1966 Acts 6:1–7 The dynamics of the DIACONATE

Normal beginning reading of Scripture today. Not sure if this is new or just a different class. Bob also reads the passage to be covered on this day. So maybe that is why?

Chapter 6

Seven Chosen to Serve

Only the Apostles had authority over more than one church. The pastor of a church has the authority over his church. He is called the word *elder* (the old man); bishop (the overseer of a plantation); pastor (a reference to the spiritual gift) (1Tim. 3:1–7 Titus responsibilities are given as well). This is likely found as a part of the doctrine of the pastor-teacher.

There are deacons as well.

In every age, men have sin natures. The only thing that fixes this is the inculcation of Bible doctrine to that generation. There is the thinking that the early church had something that we do not. That is not true.

Acts 6:1 *And in these days, the disciples increasing [in number], there came to be a complaint from the Greek-speaking Jews towards the Hebrews, because their widows were being overlooked in the daily service [fig., distribution of food].*

Verse 1 – strife in the local church. “And in those days” – the days of the power and the development of the early church, 30 AD, forty years before Jerusalem would be destroyed. During those forty years the church would go from a local church in Jerusalem to a world-wide organization. But there is no such things as expansion, missionary activity, until the local church is stabilized. The schisms and the quarrels and the difficulties which arose are based upon the principle that there was instability in the local church. This instability frustrates evangelism and world-wide expansion.

“when the number of the disciples was multiplied” – the church began to expand locally but not beyond the limits of Jerusalem. The word “disciples” is what the Christians called themselves. It means a learner of doctrine. The Christians of the ancient world were called many different things. They were called by the Jews “the Nazarenes, the Galileans.” They called themselves disciples because the emphasis was on learning doctrine, and they were

called by the Roman world “Christians,” which means followers or soldiers or slaves of Christ. The word “Christian” was actually used in derision.

“there arose a murmuring” – the word “murmuring” means an undercurrent, a schism, a quarrel; “of the Grecians against the Hebrews.” We have the word “Grecians” used a number of times in Acts, and the trouble is it is used for two different words. The Greek word *Hellēnistēs* (Ἑλληνιστής) [pronounced *hel-lay-nis-TACE*] is the word which is used here, but later on in Acts chapter eleven we have the Greek word *Héllēn* (Ἕλληνας) [pronounced *HEHL-lane*] and it is also translated “Grecian” in the KJV. These two have the same root but they are not the same word at all. The word *Hellēnistēs* (Ἑλληνιστής) [pronounced *hel-lay-nis-TACE*] means to imitate the Greeks, but *Héllēn* (Ἕλληνας) [pronounced *HEHL-lane*] means someone who is a Greek or a Gentile. Sometimes the latter word is translated “Grecian,” as in Acts 11:20, but the Grecians in Acts 11:20 are actually Greeks. However, the Grecians here in chapter six are not Greeks, they are those who imitate the Greeks. In other words, Jews who were Hellenic in culture. So we actually have a murmuring or a quarrel between two kinds of Jews who are born again. So the first problem in the early church, which was made up entirely of Jews, was a division right down the middle as far as culture was concerned. Since the days of Alexander the Great there has always been among the Jews the full Hellenic party, those who have adopted Greek culture. Then we have the pro-Judaistic party and these are the ones who stick to the culture and background of the Mosaic law. Now both groups have accepted Christ as saviour but they have a difference of background. So we have background antagonisms, a problem that exists in any local church.

There are problems quite apart from the spiritual factor which cause difficulties in local congregations, unless believers go back to Bible doctrine: a) The poor versus the rich, a class problem; b) The educated versus the uneducated; c) Legalism versus antinomianism; d) Emotionalism versus rationalism; e) Conservative versus liberal. In every age down through the centuries for 2000 years these have been background conflicts among believers in the same congregation.

Basically there are two solutions to the varying backgrounds of individuals within a local church. The first is Bible doctrine. Learning Bible doctrine means growing up, orienting to grace, that you become a relaxed and wonderful believer, and background prejudices and differences are eliminated. But the second solution is fair and just administration within the confines of a local church. This is the responsibility of a certain kind of leadership in the local church who were originally known as deacons.

“because their widows were neglected in the daily ministrations” – many of the believers in the early church in Jerusalem were widows. They fell into two parts from the cultural standpoint and this is what caused the schism in the church. The widows who had the Greek culture background were being neglected, and the widows who stuck with the Mosaic law were getting all the help from what is known here as “the table,” a place where they distributed money. Because the church took care of its own they actually practiced the system of charity and they provided for their own. But whoever was distributing the money was down on those who came from Greek cultural backgrounds, and therefore they were

being ignored. The word “neglected” is an imperfect tense which means constantly neglected. The fact that this neglect was repeated—imperfect tense—indicates a deliberate act of background antagonism. Very difficult for believers to get over their background prejudices. Some view things as sinful but that view is often a matter of background.

One solution is to stay out of everyone’s business. Someone might walk in with a sleeveless dress and 5 tattoos on her arm. Strong believers would look once and then let it go. If she is comfortable with that, that is her business. We are not authorized to change her pattern. We all have our backgrounds and we all have our different views based upon our backgrounds.

However, this is what has happened here. There was a showing of partiality. It became necessary to have a specific operation which functions on grace.

The local church in Jerusalem will ease Peter out and James in (James being more legalistic). From Jerusalem to Antioch to Ephesus to Rome to Alexandria (the shifts from the leading church at the time).

Acts 6:2 **So the twelve having summoned the congregation of the disciples, said, "It is not desirable [for] us, having left the word of God, to be serving tables.**

Verse 2 – “Then the twelve,” i.e. the eleven plus Matthias. At this point the apostles are in charge of the local church; “called the multitude of the disciples” – the local church in Jerusalem – “unto them, and said, It is not reason that we should leave the word of God, and serve tables.” The word “reason” is the Greek word for pleasing to God, fitting. It isn’t fitting. In other words, it is contrary to the Word of God and the plan of God for pastors to become entangled in administration. Any administrative responsibility of a pastor hinders his true function, and so administration must be conducted by someone other than the pastor; someone who has the compatible spiritual gift and the maturity as a believer. The principle is that anything that keeps the pastor from studying and teaching must be eliminated. That is why administration is conducted by another type of leadership in the local church.

The word “leave” means to forsake the study of the Word; “serve tables” simply means administrative responsibility. Teaching is pasturing; pasturing is teaching. The hyphenated spiritual gift.

Acts 6:3 **"Therefore, brothers [and sisters], look for seven men from [among] you^p, being well spoken of, full of [the] Holy Spirit and wisdom, whom we shall appoint over this need [or, necessity].**

Verse 3 – “Wherefore, brethren.” The word “brethren” is never used except when addressed to the entire congregation, or when addressed to one person who is being disciplined. There is no authorization for running around and calling everyone “brother” this and “sister” that. We are brethren in Christ; we are members of the body of Christ, but

there is no authorization for “brother” and “sister.” You call people by their names. “Brethren” is used here as a collective vocative and it means he is addressing the entire congregation.

A lot of people call Bob *colonel* and others call him *Bob*. What is Peter’s last name? Paul’s? So calling him by his first name is Biblical.

“look ye out among you” – a compound verb that means “check carefully, observe carefully”; “seven men of honest report” – church leadership is vested in the male, and the present passive participle means “being good witnesses, being constant witnesses.” So an honest report refers to the fact that they have stability of character; “full of the Holy Spirit” – they must be habitually in fellowship, the principle of spirituality and the use of rebound; “and wisdom” – the application of doctrine to experience, so they must know a lot of doctrine.

“whom we may appoint over this business” – the congregation made suggestions but the apostles did the appointing. The future tense indicates this will set a precedent. The word for “business” here is administration. This differentiates between administrative leadership and pastoral leadership. The only voting in the book of Acts was in chapter 1 and that was a bogus vote.

Acts 6:4 **"But we will give ourselves continually to prayer and to the ministry of the word."**

Verse 4 – the conjunction of contrast, “But,” shows us that the responsibility of the pastor and the responsibility of the deacons is different; “we will give ourselves” – *proskartereō* (προσκαρτερέω) [pronounced *pros-kar-ter-EH-oh*] [*pros* = face to face; *kartereō* (καρτερέω) [pronounced *kar-ter-EH-oh*] = to endure], means “we will endure face to face with prayer and the ministry of the Word,” which indicates that in the study and teaching of the Word there is a quality that is absolutely necessary—endurance. It isn’t always pleasant; it isn’t easy, it means concentration for long periods of time and all that goes with it. Concentration comes from knowledge of Bible doctrine. You cannot pray if you cannot concentrate. You cannot learn doctrine and teach it if you cannot concentrate.

Acts 6:5 **And the word was pleasing before the whole congregation. And they chose Stephen, a man full of faith and of [the] Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus, a proselyte [i.e. convert to Judaism] from Antioch,**

Verse 5 – the selection of the first deacons. “And the saying pleased the whole multitude.” The word “saying” means the message which was given pleased the believers in the congregational meeting.

“and they chose” – the apostles chose out of the system which developed; “Stephen, a man full of faith and the Holy Spirit” – full of faith means the faith-rest technique. He had maximum time logged in the filling of the Spirit; “and Philip” – an evangelist as well as a deacon, and he becomes the subject of Acts chapter eight; “and Prochorus,” the Greek name for the leader of a chorus, which means he was one of the Hellenistic Jews; “and

Nicanor” – his name means “victorious” and that is all we know about him; “and Timon” – his name means “worthy”; “Parmenas” – he suffered martyrdom in the city of Philippi in the reign of Trajan; “and Nicolas” who eventually became apostate. He was a Gentile but he was circumcised and made a Jew, and then as a Jew found Christ as saviour – which is why he is called a proselyte. He is responsible for one of the great cults which opposed Christianity—the Nicolaitans of Revelation chapter two, verses 6 and 15.

Verses 6-7, the installation of the first deacons.

Acts 6:6 **whom they set before the apostles. And having prayed, they laid [their] hands on them.**

Verse 6 – “Whom they set [stood] before the apostles: and when they had prayed, they laid hands on them.” Prayer of dedication, and laying on of hands of identification. They were now identified with the leadership of the local church. They actually had an ordination service. The result of having now those who concentrated on teaching the Word and those who concentrated on administration was fantastic.

Acts 6:7 **And the word of God kept spreading, and the number of the disciples kept being increased greatly in Jerusalem, and a large crowd of the priests were becoming obedient to the faith.**

Verse 7 – “And the word of God increased.” This means that the apostles could study and teach, and therefore the teaching of the Word increased. This is imperfect linear aktionsart, it kept on ballooning and increasing. In other words, those whose responsibility it was to teach the Word could spend their time studying.

“and the number of disciples multiplied in Jerusalem greatly” – so the church became much larger. The principle is: more Bible teaching means more believers, and more believers growing up.

“and a great company of priests were obedient to the faith” – here was a major breakthrough. For the first time the gospel finally got through to some of the members of the priesthood of the land. This, of course, was the most difficult area to crack. These priests were very religious and it is very difficult to reach through to religious people. But so great and so effective was the teaching of the Word of God, and so effective was the system used, that the obvious thing happened. The church expanded in a marvelous way.

From this passage:

There is no place for a background prejudice in a local church. Whatever your prejudices may be you have no right to superimpose them on someone else. The whole principle and the whole philosophy of a local church is that individuals can come and sit in the congregation and listen to the Word, and the Word of God must be the only thing working on them. There is no right to bring ones background prejudices to the local church, everyone has a right to his own freedom.

The church was stuck because everyone was minding everyone else's business. Collectively, there needed to be two types of leadership.

1965 Acts

Lesson #23

23 05/22/1966 Acts 6:8–15 First deacon in action

Stephen Is Seized

Acts 6:8 **Now Stephen, full of faith and of power, was performing wonders and great signs among the people.**

Verse 8 – “And Stephen, full of faith and power.” “Full of faith” should be “full of grace—*charis* (χάρις) [pronounced *KHAHR-ic*].” This emphasizes the character of Stephen's person, rather than his personality. It isn't personality that counts, it is orientation to the plan of God. Stephen had a complete understanding of God's plan, and he had no illusions about himself. When it says he was full of grace it means he also understood the plan of God, that God does all of the work, that God provides all of the assets, and man enters into this pattern through God's work. Grace means you can't earn or deserve or work for, and that you can't take any credit. When you take credit you are out of line. Grace also means that you have no illusions about yourself or anyone else, and that you understand clearly that God is the one who makes the difference. The Bible emphasizes grace always because grace describes in one word the plan of God. Everything depends on who and what God is.

As a result of being oriented to the plan of God—“full of grace” means orientation to God's plan—there is power. The plan of God has three phases. Phase one is the cross where the Lord Jesus Christ did the work, and therefore Jesus Christ gets all of the glory and all of the credit. Phase two is the believer in time, and this is executed by the Holy Spirit—Acts 1:8, the power of the Holy Spirit. Then other passages in Ephesians which refer to the power of God, referring to the Father, and that is phase three or eternity which is executed by God the Father. So that in principle God does all of the work and He gets all the credit. In legalism, man does all of the doing and God is supposed to receive what man does, and man gets the credit. One of the signs of lack of Bible teaching is living in a day when man is trying to take the credit. Stephen is full of grace and as a result he is full of power. The word “power” here refers to inherent power, i.e. the power of the Holy Spirit.

Sincerity means nothing. Socialized medicine is a ghastly thing, even if a Senator sincerely believes in it. If a person sincerely rejects God, does that make it okay? A person can be sincere and stupid. You cannot move forward apart from 1John1:9. This is replaced with all kinds of weak substitutes, like sincerity, feeling sorry, rededication. Reaffirmation of faith means you are going to start over, but you already have everything that you need.

As a result of being full of grace and full of power he “did great wonders.” The word “to do” here is imperfect linear aktionsart, which means that he kept on doing great things. He consistently had a life of production. Notice the pattern. First of all you must know doctrine.

Knowing doctrine you become oriented to the grace of God. Having become oriented to the grace of God you are able to learn how to tap divine power, utilize divine rather than human power.

God's plan is so great, there are times when only the Holy Spirit can pray for us (when we are in hysterics or in shock).

Man is unstable and his plans are unstable. Only Cæsar came up with a plan which lasted for 500 years. That is the exception, not the rule.

The word "wonders" is not the same as the next word, "miracles." Wonders means simply astounding things. It would have to do with witnessing, leading people to Christ, helping people with their problems; "and miracles" – this is before the completion of the canon of Scripture, and we see this on occasions throughout the book of Acts; yet the emphasis of the book of Acts is not on its miracles but on learning the Word of God. The emphasis is on Bible doctrine, on the Spirit-controlled life, the grace of God, and the emphasis is obviously not on miracles. Notice that Stephen did this "among the people," which means among the unbelievers. In other words, he had an impact for Christ. He did these things in order to present to them the gospel.

Verses 9-10, an amplification of the witness of Stephen. As soon as Stephen began to perform these wonderful things, immediately opposition arose. This is always the case when a person is controlled by the Spirit and begins to get cranked up for the Lord.

Acts 6:9 But [there] rose up some of the [ones] from the synagogue, the ones being called Freed Slaves, both of [the] Cyrenians and of [the] Alexandrians, and of the [ones] from Cilicia and Asia, disputing with Stephen.

Verse 9 – "Then there arose certain of the synagogue." The people involved in this opposition are all Jews. These Jews have been scattered throughout the earth and many of them have come back to Jerusalem to live. Therefore they are not called Jews of Judea but they are called Jews from the land of their birth.

These Jews were very trustworthy and they could handle many difficult tasks like bookkeeping, teaching; but they would not work on Saturdays.

"of the Libertines" – the first group. The word "Libertine" is from the Latin word "libertinus" which means a liberated slave. So the first group of Jews who were in opposition to Stephen are Jews whose grandparents had been put into slavery. They had been freed by the Romans and were now citizens of the empire.

"and Cyrenians" – Jews from a Greek city between Carthage (which had been destroyed) and Alexandria; "and Alexandrians" – Jews who lived in Alexandria.

"and them of Cilicia" – in Asia Minor, and among the Jews of Cilicia who had come to Jerusalem was Saul of Tarsus. Having born out of the country these Jews had their own

synagogue, so it was in effect a foreign synagogue. It is interesting that the first people to resent the gospel, apart from the religious leadership, were these Jews who came from these foreign backgrounds.

“disputing with Stephen” – present active participle, which means that they kept on trying to shut down Stephen. They kept on disputing, fighting it. The word “disputing” means that they simply tried to refute his position. So Stephen not only understood doctrine but he was very strong in the field of apologetics. But even Saul of Tarsus the unbeliever, a genius, could not handle Stephen the believer. None of these people could break down his arguments and refute his position. As a result of their disputations they lost every argument.

You could walk into Berachah wearing a barrel, and no one would be upset. They’d look and think, *someone wearing a barrel* and that would be it.

In any church, you will have people with all kinds of backgrounds and all kinds of standards. What is key is learning doctrine and applying doctrine. There are all kinds of personalities and concepts. Once they heard the Word of God, it is up to them to apply it.

Acts 6:10 **And they were not being able to resist the wisdom and the spirit with which he was speaking.**

Verse 10 – “And they were not able to resist the wisdom and the spirit by which he spoke.” We know nothing about the background of Stephen, but we know one thing about him as a believer: he knew Bible doctrine. The best defence is to know doctrine and to state it clearly. In his defence he kept on presenting Bible doctrine. This is the power of the Word. It is not necessary to quote the Bible, but the Biblical position must be presented. That is exactly what Stephen did. As a result the opposition just didn’t have any argument.

“they were not able” is imperfect active indicative, but it is the Greek word *ischuô* (ἰσχύω) [pronounced *is-KHOO-oh*], an unusual word which means to have ability. The usual word for being able is *dunamai*, but *ischuô* (ἰσχύω) [pronounced *is-KHOO-oh*] means that all of the inherent genius, all of the brilliance of these very bright Jews could not break down Bible doctrine. They were up against something bigger than any of them. Stephen just kept hitting them with the Word, the Biblical viewpoint. This word means more than being able mentally, it means they didn’t have the information. The word “resist” is not the correct word at all. It is the Greek word *anthístēmi* (ἀνθίστημι) [pronounced *anth-IHS-tay-mee*] anti = against; *isthmi* = against] which means to stand against, to refute. But notice that Stephen won the argument but he didn’t win these people to Christ. These people at the point of God-consciousness were on negative volition. You will never win people to Christ even though you win the argument, if they are on negative signals at the point of God-consciousness. When they come to the point of gospel-hearing they will be consistent and still be on negative signals, no matter how persuasive the argument. Principle: God the Holy Spirit using Stephen cannot change the volition of any person. God is a gentleman and He does not coerce volition.

Religion is designed to hide the truth of the gospel. Jesus Christ Himself will hit Saul of Tarsus directly with gospel hearing. In Acts 9, Saul will hear, understand and respond to the gospel. Religion is the devil's ace trump.

“the wisdom” – the application of doctrine; “and the Spirit” – i.e. God the Holy Spirit. He spoke in the power of the Spirit; “through which he spake” – imperfect linear aktionsart, he kept on speaking. The word “spake” is the Greek word for speaking extemporaneously, which means he knew doctrine, he understood doctrine, and he knew it so well that he could stand up and teach it extemporaneously to these people as they brought up various problems and difficulties with regard to God, His existence, His plan, the cross, the whole thing. In other words, they cross-examined him very thoroughly and he was able to cope with everything that they had to offer.

Acts 6:11 **Then they secretly bribed men [to be] saying, "We have heard him speaking blasphemous words against Moses and God!"**

Verse 11 – opposition from the Sanhedrin. “Then they suborned me” – an old English word which means to give money. They bribed men.

“which said, We have heard him speak blasphemous words against Moses, and against God.” They couldn't refute his argument, so these people decided they would pay people to lie about him. Immediately their evidence should have been ruled out. This is hearsay—“we have heard.”

Acts 6:12 **And they incited the people and the elders and the scribes, and having come up [to him], they dragged him away and brought [him] to the High Council.**

Verse 12 – “And they stirred up the people, and the elders, and the scribes.” Notice the order. Who is running the show? The people. They put the pressure on. Then the elders, the rulers outside of the Sanhedrin. The scribes are a part of the Sanhedrin.

“and came upon him, and caught him [seized him violently]” – the Greek word means to seize by violence and force. In other words, they decided he was already guilty and they beat him up on the way to the Sanhedrin, he was already tried and condemned before he came to court.

“and brought him to the Sanhedrin” – the supreme court of the land.

Acts 6:13 **And they put [forward] false witnesses, saying, "This man does not cease from speaking blasphemous words against the holy place [i.e. the temple] and the Law!"**

Verse 13 – “And they set up false witnesses, which said” – the word “set up” means again “they paid”; “This man ceaseth not to speak blasphemous words against this holy place, and the law” – the holy place was the temple. The Sanhedrin met in the temple. They are saying in effect that this man blasphemed the temple. The temple was sacred and holy to them—a building. Secondly, against the Word of God, “the law.”

Acts 6:14 "For we have heard him saying that this Jesus the Nazarene will tear down this place and will change the customs which Moses handed down to us."

Verse 14 – “For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.” This is Biblically correct: the customs were changed—no Sabbath worship, no specialized priesthood, no legalistic system of any kind.

Acts 6:15 And looking intently at him, all the ones sitting in the High Council saw his face like [the] face of an angel.

Verse 15 – “And all that sat on the council, looking steadfastly on him, saw his face as it had been the face of an angel”—they couldn’t take their eyes off him, there was something about him that was absolutely different. They saw the face of an angel. This doesn’t mean they knew what angels look like because none of them had ever seen an angel, but it has the idea of Exodus 34:30 where they saw Moses’ face when it was animated. So the face of an angel means great animation. But even though they were totally fascinated by the marvelous way that he looked it didn’t keep them from obliterating that face with stones. Very shortly the whole supreme court are going to walk out of the city gates and stone this man to death, and for one thing: Stephen said that Jesus Christ is the God of Israel.

1965 Acts

Lesson #24

24 05/29/1966 Acts 7:1–6 History lesson for the Sanhedrin

Chapter 7

Stephen's Speech

Acts 7:1 Then the high priest said, "Do you so hold these [things]?"

Verse 1 – “Are these things so?” This is an idiom in the Greek, and the high priest is saying in effect, Do you plead guilty or not guilty? This is a reference to 6:13, 14. Two accusations have been made against Stephen: speaking against the temple, and changing the customs of Moses. The question of the high priest precipitates a real crisis for Stephen. Either Stephen must defend himself or make the issue of the gospel clear, but the indictment is so worded that he cannot do both. It is more important to Stephen to make the issue clear. He is going to do so in a marvelous way and defend himself on the charge that he is changing the customs of Moses.

Actually, he will show in his message that Moses spoke about the Lord Jesus Christ and he prophesied the coming of Christ—the first advent. He is also going to demonstrate that Jesus Christ is the God of Israel. This same Jesus Christ has been crucified by the Sanhedrin, by the same personnel who sit on the supreme court; the same people who just a few weeks ago were responsible for the death of the Lord Jesus Christ. Of course, the Sanhedrin will not understand this all at once, but as they gradually become aware of the

fact that Stephen is speaking of the “God of glory”—and the God of glory is revealed God, and revealed God is Jesus Christ, and the revealed God to mankind is the one who founded the Jewish race, and He is the one about whom Moses prophesied—eventually they will blow up and do a very undignified thing for a supreme court. They will take him out and stone him to death.

In this chapter we have some most unusual factors with regard to emphasis. Stephen does not attempt to recount the entire history of Israel but he does demonstrate some very important principles which will have fruit later on among certain people who sit on the supreme court. To make the issue clear Stephen must give a resume of certain factors in Jewish history, and in so doing he will demonstrate the fact that he is not speaking against the temple but for the temple, for the temple reveals the person and the work of the Lord Jesus Christ. Stephen stands as the accused, but in reality Stephen will judge the Sanhedrin.

Stephen will look back on some specific things from Jewish history. He will explain a number of things, in the light of Jesus Christ.

The rent fabric indicates that Jesus opened up the way to heaven.

In the Holy of Holies is the box made of wood overlaid with gold. Mosaic Law is in the box, sin with emphasis on man’s violation of God’s absolute standards. Pot of manna rejects God’s provision. Aaron’s rod that budded represents revolution against God.

Jesus, when hanging upon the cross, was perfect righteousness. The meeting point of grace is at the Mercy Seat.

On each side of the Mercy Seat are two cherubs, representing God’s righteousness and the other His justice.

Acts 7:2 **But he said, "Men, brothers and fathers, pay attention! The God of glory appeared to our father Abraham, being in Mesopotamia, before he lived in Haran,**

Stephen recognizes the legitimacy of the courtroom and the function of justice in a national entity.

Verse 2 – his judgment of them begins. (Verses 2-42, the historical discourse of Stephen) “And he said, Men” – the Greek here means public men, he recognizes their authority as the supreme court of the land; “brethren” – they are members of the same race as well as living in the same geographical area; “and fathers” – indicating that they are members of the Sanhedrin and as such they are the ruling body which the Romans have left in the administration of the land.

Then the usual vocative, “hearken” –aorist active imperative, “Listen carefully.” He is demanding their attention because he has some very vital facts to give them with regard to this dual accusation. They have crucified Jesus Christ and yet they are now being given

another chance to hear the gospel and to be saved. His message is actually going to judge them rather than to defend himself. So rather than saying guilty, or rather than saying not guilty, he simply presents facts on which they can base their opinion. In reality Stephen has selected the principle that he will identify himself with the Lord Jesus Christ who is his saviour. Since he is in union with Christ he must stand or fall, not on the basis of the laws of the land, but on the basis of their attitude toward the Lord Jesus Christ.

God divided the world into nations by languages at the tower of Babel.

His message begins with the Lord Jesus Christ: “The God of glory” – the Lord Jesus Christ. He is the revealed member of the Godhead, the God to whom all glory pertaineth. It is the ministry of the Holy Spirit in this dispensation to glorify Jesus Christ—John 16:14. So all glory belongs to the Lord Jesus Christ, not only because He is saviour but because He is the head of the Church and also the founder of Israel.

“appeared” – the aorist tense indicates the time that Jesus Christ came to Ur of the Chaldees, one of the great cities of the ancient world. There was a person there who had positive volition at the point of God-consciousness—Abram. At this time there were absolutely no Jews on the face of the earth. In saying this Stephen is saying to the Sanhedrin, the Jews who represent the leadership of the land, we are a new race, a new group. There was great pride of race among the Jews but they have failed on one great basis. The only basis for any heritage that was meaningful was their spiritual heritage. The God of glory appeared to Abram when Abram was a Gentile.

“unto our father Abraham, when he was in Mesopotamia” – the Greek says “being in Mesopotamia,” i.e. the Tigris-Euphrates valley. It means the land of the two rivers; “before he dwelt” – the word to dwell here means to dwell according to a norm or standard. It is a compound verb in the Greek, *katoikéō* (κατοικέω) [pronounced *kah-toy-KEH-oh*] [*kata* = the preposition of norm or standard; *oikéō* (οικέω) [pronounced *oy-KEH-oh*] = to dwell]. The norm by which Abram dwelt in Haran was human viewpoint. Haran means the dried up place.

Acts 7:3 and said to him, 'Go out from your [native] land and from your relatives, and come into a land which I shall show to you.' [Gen 12:1]

Verse 3 – the command before he dwelt in Haran. “And [Jesus Christ] said unto him, Get thee out of thy country [Ur of the Chaldees], and from thy kindred” – his father, Lot, and so on; “and come into the land which I will show thee.”

The Tigris valley runs up to the mountains of Armenia. All life existed along the edge of the desert.

The land which is designated is across a great desert. To get to Palestine the desert was not crossed. All life existed along the edge of the desert where there was a series of mountains from which were streams, and it was very beautiful all the way around. So Abram went north to Haran, following the caravan route. But when he arrived there he

became bogged down because he disobeyed the command to get away from his family. Families can be a great hindrance in the spiritual life. Abram always had trouble until his family were removed. He had to separate himself from his father, and later on from Lot.

Acts 7:4 "Then having come out from the land of [the] Chaldeans, he settled in Haran; and from there, after the death of his father, He relocated him to this land in which you, now live.

Verse 4 – “Then came he out of the land of the Chaldeans, and [but] dwelt in Haran.” In other words, he was out of fellowship immediately. Abram’s father dominated his life and therefore he had a dried up life. Stephen’s message is recorded because it is still pertinent to us today. Haran represents the human viewpoint of life, and Abram started out with a colossal failure. He was a believer with human viewpoint.

Nothing worse than a believer with human viewpoint. No concept of grace. Self righteous and out of fellowship. Haran represents the human viewpoint of life. There, Abraham was too influenced by his father. Abram lived there for about 10 or 20 years and he was successful there. God had to remove Abram’s father in order for him to move on out of Haran.

He eventually became one of the greatest believers of all time, and the reason he did is because of what God did. And that is true of any believer who becomes great. It’s grace: we never earn it or deserve anything from God. Abram was out of the geographical will of God, he was living in the dried up place.

Abram there was self-satisfied. It took a great deal to blast him out.

“when his father died” – 1John 1:9 is the road to recovery. But sometimes it takes a catastrophe and before Abram could wake up, his father whom he loved dearly, had to be removed from him. And he woke up and moved to the place where he should have been in the first place—Canaan.

Stephen is saying something all the time to the Sanhedrin. It was subtle to the Sanhedrin because “blindness in part has occurred to Israel.” But suddenly the scales were removed from their eyes and they realized that everything that Stephen was saying pertained to them. That’s when they took him out and stoned him. They finally caught on to these things, and they realized suddenly that just as Abram was in Haran [they knew what Haran meant, that it was the dried up place] Stephen was saying that they were dried up, and that there would be no spiritual heritage if God had not intervened and taken Abram’s father out of the world.

“he removed him into this land” – when he said “this land” he was saying, “We have a spiritual heritage.”

They all knew that Haran was the dried up place; but they did not understand that was what Abraham was saying about them. They are dried up.

It began with Abraham's salvation, with the salvation of Isaac and Jacob. Jesus Christ is the God of Abraham, Isaac and Jacob. To dwell means here to dwell permanently, and under spiritual heritage; therefore available spiritual blessing. They were not utilizing the available spiritual blessings because they would not accept Christ as their saviour. Stephen is telling them some thing else: You keep this up and you won't dwell here.

Jacob was a chiseler; he was a rat; but God uses rats.

40 years from Stephen's speech, the fifth cycle of discipline will strike the nation Israel. All Jews are under a double curse: the fifth cycle of discipline and the penalty of sin, which is death.

Acts 7:5 "And He gave him no inheritance in it, not even a stride of a foot [worth of land], and [yet] He promised to give it to him for a possession and to his seed [fig., offspring] after him, no child being to him [fig., though he had no child].

Verse 5 – Abraham had to live in the land by the faith-rest technique. Once you get to Canaan everything isn't perfect. The reason is simple. Canaan has never represented heaven. Canaan always represents the faith-rest life of phase two. The point of this verse is that God gave him promises right at the start—that all of this land would be his, and to his heirs. He didn't even have any heirs yet. As soon as he got in the land there was a famine, and he went down to Egypt. He failed the test. God promised him the land, so all he had to do was recognize that it was the land that God promised and then stand on faith. God gave Abram promises right from the start. He is given the land and God gives this land to his progeny...yet Abraham does not even have children yet.

For 25 years, Abram tried every human viewpoint approach that he could think of. He was tested and he failed often again and again. Abram leaned on various props and God would kick that prop out from under him (such as, Lot). He was a genius, but he suffered from spiritual blindness.

Suddenly, Abram woke up, and he staggered not at the promises of God. God kept promising that He would do it; and Abram finally believed God. It took Abram about 2 years. We cannot afford to wait that long.

Acts 7:6 "And God spoke in this way: that his seed [fig., offspring] will be a stranger in a foreign land, and they will enslave it [i.e., his seed] and will oppress [it] four hundred years. [Gen 15:12]

Verse 6 – "And God spake thusly, That his seed should sojourn in a strange land." Here is the prophecy that in order to really get these people started right and to really occupy the land, two things are going to happen. In the sovereignty of God—first of all the iniquity of the Amorites is not yet full. The Amorites are going to live four hundred years more in the land, and the reason the iniquity of the Amorites is not yet full is because Abraham has been leading Amorites to Christ—men like Eschol, Aner and Mamre. Because of the impact of Abraham on the Amorites they would go another 400 years before judgment was

necessary. Abraham was going to have a bunch of great grandchildren who were all going to be more or less soft. In effect, God said to Abraham that He was going to shape these people up. If they were going to occupy the land and become a missionary base they were going to have to shape up. So they were to go down to Egypt to 400 years of slavery. 75 people go into the land, and 2 million will come out.

Because it is hard to understand the plan of God (because people do not grow up spiritually) He has thrown in a lot of promises. The promises help to declare the plan of God. It says: You don't understand the overall plan but you need this for right now. You are in a difficult situation, a tight spot, having frustrations and problems, so here's a promise. Promises are the way you get started. Eventually you begin to see that a promise is a sort of meat or muscle on the bones and that the bone structure is the grace of God, the bone structure is doctrine. One day Abraham realized that behind the promise is the promiser. The promise is no stronger than the One making the promise. At some point, Abraham recognized that God is perfect. Eventually, he looked beyond the promises to the One making the promises.

This will help you with people. The person who makes a promise is no guarantee of anything. The promise stands upon the person making the promise. Don't marry someone who simply promises that he will always love you. It does not mean a thing. His words are no stronger than he is.

“and that they should bring them into bondage” – bondage means maximum adversity. Here is the spiritual heritage link. Abraham actually got to the place where the promises of God were more real to him than people, situations and difficulties. Abraham's heritage is perpetuated in 400 years of bondage in which people are going to live normal lives under great pressure and adversity. This can only be done under the faith-rest technique.

1965 Acts

Lesson #25

25 06/05/1966 Acts 7:7–13 The dynamics of a decision, Part I

The Jewish race is founded upon regeneration.

Acts 7:7 'And the nation to which they shall serve as slaves I will judge,' said God; 'and after these [things] they will come out and will sacredly serve Me in this place.' [Gen 15:14; Exod 3:12]

Verse 7 – “And the nation to whom they will be in bondage I will judge.” Here is the conclusion of the prophecy to Abraham regarding the Egyptian bondage. One of the most important things in orienting to the plan of God is to know prophecy, as well as to understand your own status in time. The nation refers to Egypt. This promise was given to the Jews a long time before they went into bondage.

“and after that shall they come forth, and serve in this place” – so they had a promise that even though they would be in slavery at the proper time they would be delivered.

Acts 7:8 "And He gave to him a covenant of circumcision, and in this way he fathered Isaac and circumcised him on the eighth day; and Isaac [fathered] Jacob, and Jacob the twelve patriarchs.

The concept of circumcision is the cutting away of the flesh.

The Sanhedrin was a great court at one time, but they improperly judged the Lord and members of the early church. Stephen judges the Sanhedrin.

Verse 8 – Stephen reviews the patriarchs. He gives only such information as is pertinent to a build-up. He demonstrates one thing from the patriarchs, and that is, the grace of God. The patriarchs are twelve brothers. The ten eldest brothers obviously did not earn or deserve anything from God, and yet God provided for them in a wonderful way. He demonstrates that the patriarchs had old sin natures and that they were moved by envy toward Joseph and sought to get rid of him. And the suggestion in only emphasizing this particular facet is to indicate that the religious crowd in the Sanhedrin, in their envy of the Lord Jesus Christ sought to remove Him; that their motivation was envy and that as a matter of fact religion is always envious. Religion places great emphasis on money—Matthew 23. Religion shows the mental attitude sinfulness and this is demonstrated in this passage, Acts 7. Mental attitude sins are the worst sins of all, and high on the list of mental attitude sins is envy or jealousy. This was a great motivator as far as the patriarchs were concerned. Even though they became believers they were motivated by jealousy rather than by living a life glorifying to the Lord.

All believers are just as much in full-time Christian service as any missionary. The born again believer, his job is his Christian service.

“And he gave him [Abraham] the covenant of circumcision” – the rite whereby the Jews recognized their separation from the other nations and their responsibility to them. Circumcision was practiced on the eighth day of physical birth to remind the Jews of their new birth. The Jewish race is the only race which is founded on regeneration. The Jewish race has a marvelous spiritual heritage. A spiritual heritage, however, is no good unless the individual is born again. The members of the Sanhedrin are religious. With the exception of two Pharisees they are unbelievers. They are religious unbelievers which is the worst type of unbeliever. They are antagonistic to anything which concerns the grace of God, and therefore the plan of God. Their antagonism is now compared in a subtle way to the patriarchs. The patriarchs had a covenant of circumcision, a reminder to them that it is the new birth that counts, and that to enter the plan of God you have to be born again. The covenant of circumcision was to remind them that God had separated the Jewish race for a particular reason—a spiritual reason. They were the custodians of the Word of God, they were responsible for the dissemination of the Word to the nations of the world. The concept of circumcision is separation from the flesh, and they had this marvelous heritage whereby they were reminded of their responsibility. But you can have the best of heritage and unless you are born again it becomes a useless factor. This is exactly what Stephen is implying by reviewing only this section of the history of the patriarchs. The verb to “give” here refers to the grace of God: everything is emphasized by the giver.

“he begat Isaac, and circumcised him on the eighth day” – here we have an entire section of Genesis summarized in one phrase, but with emphasis. The emphasis is on regeneration, the responsibility of the one who is born again. By application it is a reminder to us that as believers in Jesus Christ we are in full time Christian service. As long as you live there is a purpose for your life, you are a part of the plan of God, and the realization of the plan of God depends upon your understanding of the Word of God. The more you understand Bible doctrine the more you can orient to the plan of God for your life.

Every Jew was circumcised, and when the Jew was circumcised on the eighth day it had two concepts. It was a reminder to the Jew all of his life that his spiritual heritage was tied up with his responsibility before God, and that he could only achieve this spiritual heritage through salvation. Circumcision could not save but circumcision was a reminder to the Jew that the only excuse for the existence of the Jewish race was to fulfil a responsibility before the Lord in Old Testament times—custodianship of the Word, perception of the Word, dissemination of the gospel to the other nations. Stephen is addressing himself to unbelievers, and since they have not personally received Christ as saviour circumcision is meaningless because it was simply to remind them of their special function and their spiritual heritage.

Verses 9-14, one of the patriarchs is selected. The reason is because he brought out the worst in the rest of them. Not only is Joseph one of the great believers of all time, in the New Testament his death is emphasized—Hebrews 11. Joseph did something in dying that was greater than anything he did while living: he gave the Jews a Bible for 400 years, before Moses came into the scene. He gave them doctrine, the plan of salvation, in his death. So in Hebrews 11:22 when the Holy Spirit summarizes the life of Joseph, his life is omitted. Joseph is mentioned for two reasons by Stephen. First, he is the one who perpetuated the spiritual heritage, he provided the basis for doctrine during the Egyptian bondage. It was his coffin which was not buried and which became the basis of declaring the promises of God to Israel during their slavery. Secondly, Joseph is one of those people who brings out the worst in everyone else. He always aroused the jealousy, the envy, the bitterness, the antagonism and hostility of those around him. This was true as far as his brothers were concerned. Joseph could irritate his brothers without even trying, and bring out the worst in them. That is why he is mentioned here, because he brought out the worst in the patriarchs and because Stephen is comparing the ten patriarchs to the Sanhedrin. He wants them to get the point. Obviously he can't talk about the wonderful life of Joseph, he must talk about what the patriarchs did to get rid of Joseph and what was behind it all.

Napoleon Bonaparte about the only person who became a high ranking official in his armed forces, and it works out for the best.

Acts 7:9 "And the patriarchs having become jealous, sold Joseph into Egypt; and [yet] God was with him,

Verse 9 – “And the patriarchs [the ten older brothers], moved with envy.” Here is one of the greatest of all sins. Mental attitude sinfulness characterized the self-righteous and moral Sanhedrin. Stephen is now pointing out to them their extreme sinfulness. In Matthew 23

Jesus castigated them for their pride and mental attitude sins. Envy or jealousy is a terrible sin and one that makes the individual miserable. It also makes its object miserable as well.

“sold Joseph into Egypt” – Egypt is always associated with the slavery of the Jews. It hadn’t occurred yet, but remember that Stephen is speaking from the standpoint of retrospective exposition and he is looking back. The Jews in the day of the Sanhedrin, when they think of Egypt, they think of slavery. The interesting thing is that the Sanhedrin in their jealousy were in slavery or bondage. Very subtly Stephen is saying to the members of the Sanhedrin that they were slaves. The Sanhedrin was the supreme court, and as such they had a marvelous function in the judiciary system of the Jews. But because of their envy, jealousy and prejudice they failed to operate as a supreme court—as illustrated by the death of Christ and the martyrdom of Stephen. The Sanhedrin was in slavery to religion, to mental attitude sins, and instead of functioning as a true supreme court they had failed to use justice. Eventually Stephen is going to tell them how they will be judged by God. In fact, Stephen is the accuser of the Sanhedrin.

“but God was with him” – you can’t destroy the plan of God by persecuting or destroying the believer. The defection of the Sanhedrin and the apostasy of the Jewish nation will not destroy the plan of God, it will actually further the plan of God for God uses the wrath of man to praise Him.

Acts 7:10 and delivered him out of all his afflictions and gave to him favor and wisdom before Pharaoh, king of Egypt, and he appointed him [as] a ruler over Egypt and all his house.

Verse 10 – “And delivered him out of all his afflictions.” If you are in the plan of God, God’s plan is greater than your problems, sufferings, sins, or failures. We should underline the word “all.” There is no problem too great for God’s plan.

“he gave him favour [grace]” – the word “grace” here in the Greek means Joseph didn’t earn or deserve it, and this illustrates our relationship to God. There was nothing in the background or the life of Joseph whereby Pharaoh would look at Joseph and “hire” him, make him prime minister. Joseph was more prepared than anyone else, not because of his experience but because of his relationship with the Lord. His relationship was grace: everything depended on who and what the Lord was. And his relationship to Pharaoh was grace because when Joseph came into the picture he didn’t have anything to recommend him. This section reminds us of two things: our relationship to God is grace; the power of our lives, relationship to others, is grace.

One of the things that Bob disliked about Dallas Theological Seminary was a requirement to get experience. Not important. You have a lifetime to follow where you will have experience. It is not the experience that counts, but the quality of the person that is important.

Bob on political ads for those who have been in Washington for a long time. Maybe that is not all that good.

Joseph finding grace in the eyes of pharaoh means, Joseph was hired on the basis of his character, not on the basis of experience. Joseph was more prepared than anyone else. He did not have any experience, yet he was the best man for this job.

Our relationship to God is grace. Wisdom is the application of doctrine to life; but it can be general knowledge applied to experience.

Some people are pushy and some want to get ahead in a number of ways. But, for 40 years, Joshua was pretty much an obscurity.

Joshua 3:7 The LORD said to Joshua, "Today I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you.

God is just beginning at this time. Joshua was not promoted for 40 years. He cooled his heels in obscurity. Rebound is important for when we make mistakes.

Joshua did not become a leader until the Lord made him a leader.

Bob remembers a Sunday School teacher talking about what a nice boy Joseph was. He was a strong character, a strong administrator. He was not a nice boy.

This idea is, if you are nice enough, you will earn or deserve it. God provided the promises and the doctrine. You never read that Joseph was with God; but God was with him.

So many Christian magazines about how there were these great Christians, and it is nearly always based upon what the Christians do. If we are anything, it is based upon Who and What God is. That is very relaxing. Never a person elevated in God's plan.

The angelic conflict is being resolved by our existence on this earth. Joseph found favor with pharaoh, but without any experience.

Romans 8:28 the principle with Joseph.

The greatest humor that Bob has read anywhere in the Bible. 1Kings 18 where Elijah suggests that the disciples of Baal call a little louder, because he might be chasing women or something.

Bob thinks of Paul's humor in Galatians. If you are going to go all the way with salvation, then castrate yourselves. God's sense of humor is marvelous, or we would all be here.

The humor in our passage is, the 10 brothers reject Joseph as their ruler; and they thought that they got rid of him, and he will rule over them for the rest of their lives.

Acts 7:11 "Then a famine came on the whole land of Egypt and Canaan, and great affliction, and our fathers were not finding food.

Acts 7:12 "But Jacob having heard grain being in Egypt, sent our fathers out first.

Acts 7:13 "And on the second [visit] Joseph made himself known to his brothers, and Joseph's race [or, family] became known to Pharaoh.

"and gave him favour and wisdom" – wisdom is the application of doctrine to experience. Here it is something else—the application of general knowledge to experience. Joseph was given by God the Holy Spirit general knowledge of administration. As a result he applied these things and became the number one man in the Egyptian empire. God really promoted him.

1965 Acts

Lesson #26

26 06/12/1966 Acts 7:14–29 The dynamics of a decision, Part II

Acts 7:14 "Then having sent [word], Joseph summoned his father Jacob and all {his} relatives, seventy five souls [fig., persons] in [all].

Verse 14 – "and all his kindred, threescore and fifteen souls." This last phrase probably tells us more about the importance of the faith-rest technique and the value of doctrine in our lives than anything else in the passage. When Jacob came down from Egypt to be under the protection of Joseph and the Egyptian empire the family numbered seventy-five people. Four hundred years later that same group of seventy-five will number two million adults. For 75 people to multiply into 2-million adults after 400 years of slavery requires something that is fantastic. Usually when a nation goes into slavery it declines in numbers. One thing is quite clear, and that is that people do not live normal lives in slavery. They live lives of pressure and tragedy and difficulty. And yet here, in 400 years there are not only many more people than the original 75 but there are people who have become very strong and have developed certain characteristics which are not developed in slavery. They are not only very strong but they are hard-headed, very independent, and the most difficult people in the history of the human race to lead. These people lived normal lives under abnormal conditions by the use of the Word of God, by doctrine as they had it in their day. The written Word did not exist until after their slavery, but God gave them doctrine and promises and tremendous information. Some of this information is found in the 15th chapter of Genesis and similar passages. With this information and their own faith-rest they lived perfectly normal lives under abnormal conditions.

Military training is all about getting people to respond to normal training and orders, under very abnormal conditions. The more difficult the military training, the better the results. The tougher the training, the more lives which are saved.

One mother told her son to *fly low and slow*. Worst advice ever.

During this 400 years, the Jews got married, they had children, and they had very normal lives.

Bob has 3 couples getting married this Saturday on the 18th of June, the anniversary of the Battle of Waterloo. The secret to the happiness of the Christian life is living in the Word. It is impossible for us to have happiness in the things that the world seeks.

Moses is one of the greatest leaders of all time, because he led some of the most hard-headed people on the face of the earth.

Acts 7:15 "So Jacob went down into Egypt and came to the end [of his life], he and our fathers.

Verse 15 – “So Jacob went down to Egypt, and died, he, and our fathers.”

Acts 7:16 "And they were transferred into Shechem and were laid in the tomb which Abraham bought for a sum of money from the sons of Hamor, the [father] of Shechem.

Verse 16 – “And were carried over into Shechem.” [“Sychem” is Greek; “Shechem” is Hebrew] When the patriarchs died their bodies were taken to Shechem, with one exception, and that was Joseph. Joseph didn’t arrive there until after the days of Joshua, and Joseph’s bones of Hebrews 11:22 form a part of the doctrine which kept these people going and caused them to multiply and to live normal lives.

“and laid in the sepulchre that Abraham bought for a sum of money.” Even though God told Abraham that this land belonged to him, Abraham didn’t make noises like a dictator and walk in on the Canaanites and say, “God says this is my land. Get out!” He waited on the Lord to handle that and he purchased this land.

Acts 7:17 "Now as the time of the promise was drawing near, [about] which God made an oath to Abraham, the people increased and were multiplied in Egypt,

Verse 17 – “But when the time of the promise drew nigh.” This is skipping over the 400 years, and refers to the time of the promise of deliverance; “the people grew and multiplied in Egypt”—the living of the normal life and a population explosion which can only be explained on the basis of the use of the Word of God.

Acts 7:18 until which [time] 'a different king arose, who had not known Joseph.' [Exod 1:8]

Verse 18 – a person develops through pressure. Once the Hyksos dynasty was removed and the original Egyptians came back to control, they took a different attitude towards the Hebrew people.

Acts 7:19 "This [king] having cunningly taken advantage of our race, oppressed our fathers to be making their infants exposed, for [them] not to be staying alive,

Verse 19 – “The same dealt subtly with our kindred.” In other words, they were taken into slavery under a ruse: “and evil entreated our fathers,” which means to put them into slavery.

“with the result that they cast out their young children that they might not live” – this speaks of how the Pharaoh became concerned with this population explosion under slavery. They decided to cut it off by passing a law that all male children born to the Jews in slavery were to be slain.

Acts 7:20 in which time Moses was born, and he was beautiful to God, who was brought up three months in the house of his father.

Verse 20 – “In which time Moses was born.” In other words, Moses should have been slain because he was born because he was a male child. Moses’ name is not a Jewish name, it is an Egyptian name and it means “half of a king.” The dynasty was the Thutmose dynasty—notice the “mos” suffix. Thutmose I came to the throne and started the new dynasty. He had a son (whom he called Thutmose II) whose wife was Hatshepsut. She only had a daughter, and there had to be a man to inherit the throne. Thutmose II had a son by a concubine who would be known as Thutmose III. Hatshepsut didn’t care for young Thutmose. She adopted the baby Moses to make him the heir of the throne. Moses means “came from the water.” Moses was born under the edict of destroying the male children. Principle: God’s plan is greater than man’s devices. It was man’s plan to eliminate the male children but it was God’s plan to overrule.

Moses was beautiful at every stage of his life. From a child on up. He was possibly one of the most handsome men ever. Adam and David would have been similarly attractive.

“and nourished up in his father’s house three months” – he was fed by his mother, but everything he learned about Jesus Christ and about doctrine he learned in the Egyptian palace. Christ was clearly presented in that palace and only Moses responded. The girl with whom he grew up, Hatshepsut’s daughter, did not respond as far as we know. Neither did Thutmose III who became the greatest ruler of all Egyptian history. But he wasn’t even going to get to the throne originally. It was Moses who was the genius; it was Moses who was the crown prince. And it was Moses who made the decision to turn down the Egyptian throne.

Acts 7:21 "But being placed outside, the daughter of Pharaoh took him up and brought him up as a son for herself.

Verse 21 – “her own son.” The word “own” means she adopted him. He became the heir.

Acts 7:22 "And Moses was educated in all [the] wisdom of the Egyptians, and he was mighty in words and deeds.

Moses was a great speaker; but he told God that he was not. So God put Aaron as his spokesman, for a period of time.

Moses was an astronomer, a great military leader. He was a great statesman; a wonderful administrator. The greatest genius in Egypt.

Acts 7:23 "Now when forty years were fulfilled to him [fig., When he was forty years old], it entered his heart [fig., mind] to visit his brothers [and sisters], the sons [and daughters] of Israel.

Hebrews 11:24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter,...

Life begins at 40 when the well-prepared person goes on; but for the one who has wasted his life, he goes downhill from there.

The Jews were strong and tough and rugged as slaves; and Moses took charge of them. Moses was successful at everything in life. At 40 years old, Moses made the greatest decision of his life.

Moses did not need the approbation or praise of his people. He was never snowed by the ordinary lust pattern of life.

Thutmose II died and he saved the Egyptians from the Ethiopians. His mother pushed him to become king, and Moses said no, and Thutmose III became king, and the greatest king of Egypt.

Doctrine was more real to Moses than all the fame of Egypt.

Hebrews 11:25 ...choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin [that is, *the sin nature*].

When Moses went into the Jewish camp, he did not see a bunch of neurotics or psychotics. They were under tremendous pressure, yet they were better off than the Egyptians. They demonstrated inner happiness with Bible doctrine.

People strive to get recognition in life. They want to be recognized by those to whom they are attracted.

Suffering affliction means that Moses had difficulties, but he had inner happiness.

Hebrews 11:26 He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.

The reward is the inner happiness; the blessing of following God.

Hebrews 11:27 By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.

Acts 7:23 "Now when forty years were fulfilled to him [fig., When he was forty years old], it entered his heart [fig., mind] to visit his brothers [and sisters], the sons [and daughters] of Israel.

Verse 23 – “And when he was full forty years old” is literally “When the forty years was fulfilled.” The life of Moses is divided into forties. In the first 40 years he was a success in Egypt. In the second 40 years he was in obscurity and training in the Arabian desert. In the third 40 years he led the Jews out of Egypt, and he led them during their time of great discipline right up to the Jordan.

“it came into his heart” – his mind, the mentality of his soul. He is a believer with Bible doctrine; “to visit his brethren, the children of Israel.” He knew of his birth and background.

Acts 7:24 "And having seen someone being treated unjustly, he defended [him] and did justice to [fig., avenged] the one being oppressed by striking the Egyptian.

As the crown prince, Moses saw an Egyptian trying to kill a Jew, and Moses hit him hard and killed the taskmaster.

Acts 7:25 "Now he was assuming his brothers [and sisters] to be understanding that God [was] giving deliverance to them through his hand, but they did not understand.

Verse 25 – at this point he made his decision that he was going to go with his own people, the Jews, rather than to be the ruler of Egypt. “For he supposed” – he kept on assuming; “that his brethren would have understood how that God by his hand would deliver them: but they understood not.” Why was Moses in the desert for forty years? All of the time that he spent in those forty years in the desert some Jews had to die. There are two sections of discipline: the 40 years of discipline of the exodus, but there were 40 years of discipline before the exodus because of one thing—there were a group of Jews who “understood not.” In other words, they were stupid when it came to doctrine. They rejected doctrine. Those people had to die in slavery.

Sincerity is never said to be a virtue; it comes right out of the sin nature. It is a front for ignorance. We live by the grace of God and the power of God. Sincerity is hypocrisy.

The worst thing that can happen to a believer is to “understand not” the Word. The stupid ones with regard to doctrine had to be eliminated before the plan of God could move forward. The greatest hindrance to the plan of God among believers is stupidity, and the cover for stupidity is sincerity. So when you get to a point where you will not learn the Word of God, then as far as God’s plan for your life is concerned it comes to a screeching halt. Consequently there is only one way you can go out of this world and that is through the sin unto death—for ignorance. God cannot use believers who are not cognizant of Bible doctrine.

Acts 7:26 "And the next day he appeared to them as they [were] fighting, and he [tried to] reconcile them to peace, saying, 'Men, you_p are brothers! Why are you_p injuring one another?'

The downtrodden have old sin natures. The Balubas in the Congo. The UN went into Katanga. Belgians still had control there. In the northern section, the Belgians and

Europeans were driven out. Then the various tribes started killing each other off. They cut off arms and legs. They did terrible things to them. Take off the pressure and their sin natures go crazy. They went back to the stone age in no time at all.

Moses goes back to that section, and the taskmaster is dead and the two Jews fought. The bully is dead so they start whipping each other. They all wanted to make slaves of the rest. One bully boy Jews, whipping everyone into line. He is a Jew in slavery but he has an old sin nature. "Why are you harming one another?"

Verse 26 – "as they strove," present linear aktionsart, "as they kept on bickering among themselves.

Acts 7:27 "But the one injuring his neighbor pushed him away, saying, 'Who appointed you a ruler and a judge over us?"

Verse 27 – "But he that did his neighbour wrong [the Jewish bully boy] thrust him away, saying, Who made thee a ruler and a judge over us?" In other words, "I am chief bully in this territory, so get out." He was trying to get control. Yesterday he was a cowering slave, but today his old sin nature flares up. If you don't have doctrine you can't stand power. That is the principle.

Stephen is saying to the Sanhedrin, "Look who is bullying the Jews." The Sanhedrin. In other words, the Sanhedrin want to rule. Stephen is standing before the supreme court and saying, "You killed the Lord of glory." Because they wanted to rule—power lust. The one who is being judged is doing the judging.

If you don't have doctrine, you cannot deal with power. These Jews had one day's freedom and they are doing the same thing the taskmaster was doing. There is no difference. There are people who do not understand doctrine. They are replacing one taskmaster with another.

Stephen spends a lot of time with this section.

Acts 7:28 'You do not want to kill me [in the] manner which you killed the Egyptian yesterday, do you?' [Exod 2:14]

Acts 7:29 "Then Moses fled at this word, and he became a stranger in [the] land of Midian, where he fathered two sons.

Verse 29 – Moses got out of there. Moses could not take control of the people at that time and the reason was quite obvious. The Jewish bully was stupid, ignorant of doctrine. Bullies are always stupid, they think that all they have to do is throw their weight around, and that is exactly what was going on with the Sanhedrin—bullying. They were using law to bully the people and Stephen stood up to them. It was not Stephen who was blaspheming Moses, it was the Sanhedrin. There was a forty year delay in the exodus

because the people did not understand doctrine, and the plan of God cannot use ignorance at any point.

Bob says that Moses was not afraid; he just could not lead ignorant people. If memory serves, he was afraid of this king.

1965 Acts

Lesson #27

27 06/19/1966 Acts 7:30–41 The judgment of the judges

God gave Moses a 40 year vacation before putting him to work. Consider his wife, who ran hot and cold. She would leave him, she would come back to him. He spent 40 years with her in training to deal with the Israelites of the Exodus generation. Those 40 years kept Moses young.

You can lie to people but you cannot lie to God. During this time in Midian, he had a ranch sort of lifestyle. He took care of cattle and he traveled around the desert.

The religious Jews are accusing Stephen of blaspheming God; but they are the ones who blaspheme Moses and God. Moses was mostly getting rested for 40 years. Moses starts up at age 80, but he looked 40. He looked just the same as when he left Egypt. This is quite obvious that there is a miracle at work here. Moses was prepared spiritually and mentally and physically.

Verses 30-35, the preparation of Moses. Moses' preparation took place in the last two or three months before he went to Egypt.

Acts 7:30 "And forty years having been fulfilled [fig., after another forty years had passed], [the] Angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.

Verse 30 – “And when the forty years were expired.” God gave Moses forty years of private life. Once he went back to Egypt there was nothing private about his life ever again.

“there appeared to him in the wilderness of Mount Sinai an angel of the Lord” – the word “an” doesn't occur. In other words there is no definite article and the absence of the definite article calls attention to the person. Therefore sometimes the absence of the definite article has more stress in the Greek than the use of the article. “An angel of the Lord” is the Lord Jesus Christ. It was Jesus Christ who after a forty-year vacation tapped Moses on the shoulder. Moses had seen a lot of sights in the desert, but nothing like this before.

“in a flame of fire in a bush” – to get Moses' attention.

This place where God is, is holy.

Acts 7:31 Then Moses having seen, began marveling at the sight. Now as he [was] approaching to look [more] closely, [the] voice of [the] Lord came to him:

Verse 31 – “When Moses saw it, he wondered at the sight.” The word “wondered” in the Greek means that he was totally amazed, and it is in the imperfect tense which means he kept on being amazed. This tells us that he was a long way off when he first saw it and he was constantly amazed, he kept looking at it.

“and as he drew near to behold it, the voice of the Lord came unto him” – this event occurred out in the desert of Arabia. He was not standing on Mount Zion in Jerusalem. To the Jews the hill on which the temple was located was holy. The buildings of the temple were holy. But Jesus Christ appeared to Moses, not in the environs of Jerusalem where the Sanhedrin was now seated in judgment of Stephen, but out in the Arabic peninsula. And that spot was just as holy, if not more so, as the temple would be or could be. This is the point that Stephen is making and why he is emphasizing it. They accused him of blaspheming Moses and later on the temple, but he is pointing out to them that Jesus Christ doesn't make one spot better than another spot. Any spot is holy where the Lord Jesus Christ is located.

Acts 7:32 'I [am] the God of your fathers; the God of Abraham and the God of Isaac and the God of Jacob.' "Then Moses having become trembling [fig., terrified] did not dare to look closely. [Exod 3:6,15]

Verse 32 – “Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.” This explains Romans chapter nine, verses 6-13. Abraham was born again and had a personal relationship with the Lord—Genesis 15:6. He was a Gentile but he became a Jew by regeneration.

“Then Moses trembled, and durst not behold” – he became terrified. Stephen uses this phrase for one reason: to contrast the attitude of Moses toward Christ and the attitude of the Sanhedrin. The Sanhedrin was filled with hatred and envy whereas Stephen loved the Lord Jesus Christ. The Sanhedrin used Moses as their front man and yet they were inconsistent with the attitude of Moses; Moses became terrified. The word “tremble” means to become terrified. When the bush spoke that was too much even for Moses. The words “durst not behold” means he did not dare to observe.

Acts 7:33 "Then the LORD said to him, 'Untie the sandal [s] from your feet, for the place on which you have stood is holy ground.

Verse 33 – “Then said the Lord to him, Take off your shoes from your feet: for the place where thou standest is holy ground.” The principle involved here is obvious. The Sanhedrin is the supreme court of the land. They are the judges. The judges are now being judged but they don't know it yet. Once they understand they are being judged they are going to do the only thing they can; they are going to kill Stephen. This is the only court in the land that stands for law and order and yet because they are religious, and because they are so filled with hypocrisy and legalism, and because they have rejected Jesus Christ as saviour,

they are going to get rid of him. They don't quite understand it yet, but all of a sudden everything will come into place.

The God of Abraham, Isaac and Jacob: that is the Lord Jesus Christ. The founder of Israel: that is the Lord Jesus Christ. Moses attitude toward the Lord Jesus Christ was one of, first of all faith, then one of respect and love, and he recognized the grace of God. All of these things are totally foreign to the Sanhedrin. But when they understand they will express their attitude by stoning Stephen to death. Again, the temple was a sacred building to the Jews and the Sanhedrin was sitting in the temple at this time. To them this was holy ground and they said that Stephen was blaspheming the temple. The temple actually spoke of the Lord Jesus Christ, but when you reject Christ as saviour you have ritual without reality and therefore the temple is meaningless unless you are believer. In the Sinaiatic peninsula a bush burns, which is the Lord Jesus Christ the saviour of Moses, and when Moses comes to the burning bush He calls this holy ground. This is something that begins to bother the Sanhedrin immediately because they say the only holy ground is the ground on which the temple is located. Stephen reminds them very quickly that there is holy ground any place the Lord Jesus Christ happens to be. The priests were famous for taking off their sandals before they entered the temple because the temple was holy ground, and yet right out in the desert Moses took off his sandals right then and there because the holy ground is any ground where the Lord Jesus Christ is. This is a slap in the face to the Sanhedrin and they begin to get the drift of what Stephen is saying. They have accused Stephen but Stephen is actually judging them.

Acts 7:34 'Having seen I saw [fig., I have certainly seen] the oppression of My people, the [ones] in Egypt, and I heard their groaning, and I came down to deliver them. And now come, I will send you to Egypt.' [Exod 3:5,7,8,10]

Verse 34 – the grace of the Lord Jesus Christ. “I have seen, I have seen.” The verb is repeated for this reason: Jesus Christ saw the need of the Jews forty years before, and when Moses went to deliver them and he slew the Egyptian, that was the first time “I have seen.” But forty years later the situation is now ready, there is now knowledge of doctrine among the Jews, and once again the Lord says, “I have seen.” The repetition of the verb is for that reason. God was ready to take the Jews out forty years before but their ignorance of doctrine hindered that. The first “I have seen” is an aorist active participle. The second is an aorist active indicative. The action of the aorist participle precedes the action of the main verb. The main verb is the second “I have seen.” The aorist participle is the first “I have seen.” Forty years before then God had seen but the Jews were not ready because of ignorance of doctrine. Forty years later, again we have the indicative mood instead of the participle to indicate this is the main verb and to indicate this is the time, and to indicate furthermore that the vacation of Moses is now concluded. This little piece of syntax clears up the whole principle and tells us once again that God would have delivered the Jews forty years earlier were it not for the greatest evil that occurs among believers—ignorance of Bible doctrine.

You must have knowledge in order to appreciate freedom. Bob uses the Congo as an example. 5 different tribes, and they were at each other's throats. You have to know something in order to appreciate freedom.

These Jews of the period of time when Moses left, did not have enough doctrine to leave the land.

We have that modern example of Antifa.

Ignorance of Bible doctrine hindered a whole generation of people. Where there is ignorance of Bible doctrine there is legalism, spiritual bullying, oppression. There is a principle here: You have to have knowledge of doctrine to appreciate freedom.

"I have heard their groaning" – this can mean one of two things. The groanings can refer to their prayers under great pressure, or it can simply mean an expression of their pressure.

"and am come down to deliver them" – when Christ says He has come down to deliver them He is going to do the work, but Moses is His leader, His human instrument. Moses' vacation is over: "And now come, I will send thee to Egypt." He doesn't say "I will send" because "I will send" is an aorist active subjunctive, and the subjunctive mood is exactly the same as the imperative with one exception. The subjunctive mood in the Greek is a command but it is not the same command as an imperative because it is a command that takes cognisance of human volition.

In other words, "I will send you but you will have to go from your own positive volition." Obviously Moses cannot do the job for the next forty years unless he is willing to do the Lord's will. The aorist tense indicates he has to go now.

Acts 7:35 "This Moses, whom they refused, saying, 'Who appointed you a ruler and a judge?'—this [man] God sent [as] a ruler and a liberator by [the] hand of [the] Angel, the One having appeared to him in the bush.

Verse 35 – Stephen makes a command that really causes the Sanhedrin to realize that they were being judged. "This Moses whom they refused" – cf. Acts 6:11 where they said Stephen was blaspheming Moses. He is saying that the Jews forty years before Moses was sent actually refused him, and he is comparing the Sanhedrin to that group who "understood not"—ignorant of doctrine. When there is rejection of Christ this sets up a vacuum into which comes religion. Religion rejects all doctrinal viewpoint, and that was the Sanhedrin. The Sanhedrin suddenly discover that instead of Stephen being guilty of blasphemy against Moses that he is saying that they are; that they are exactly the same as that generation which refused Moses. "They refused" is an aorist tense to show that he is lining them up with them. The middle voice: they did it on their own volition. The indicative mood is the reality. Stephen draws a parallel between the rejection of Moses and the Sanhedrin group. Notice that the Sanhedrin has rejected the leadership of Christ just as that previous generation had rejected the leadership of Moses.

“Who made thee a ruler and a judge?” The Sanhedrin said to Jesus Christ, “Who made thee our ruler?”

“The same [Moses] did God send to be a ruler and a deliverer” – God’s plan goes on in spite of ignorance of doctrine, in spite of the negative volition of believers. Stephen is saying to the Sanhedrin that God’s plan goes on in spite of the crucifixion. Jesus Christ will come back, He will rule Israel, but in the meantime God’s plan will go on because you Jews will be under the fifth cycle of discipline and God will raise up a new kingdom, the Church, the kingdom of regenerate.

“by the hand of the angel” – “God” is God the Father, the author of the plan; “the angel” is the Lord Jesus Christ, the angel which appeared to him in the bush. It isn’t Stephen who has rejected the God of Israel, it is the Sanhedrin. Jesus Christ as the God of Israel appointed Moses, and since He did, Jewish rejection of Jesus was Jewish rejection of Moses. When the Sanhedrin rejected Jesus Christ they blasphemed Moses rather than Stephen.

Bob moves into v. 36.

Acts 7:36 "This [man] led them out, having performed wonders and signs in [the] land of Egypt and in [the] Red Sea and in the wilderness [for] forty years.

Verse 36 – God did the work. “He [God] brought them out, after that he [God] had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.” This is the principle of grace, and this is the plan of God. God is the one who delivered them; He is the one who provided for them for the entire forty years.

Acts 7:37 "This is the Moses, the one having said to the sons [and daughters] of Israel, '[The] LORD our God will raise up for you, a Prophet like to me from your, brothers. [Deut 18:15]

Verse 37 – the source of grace is emphasized. “This is that Moses, which said unto the children of Israel.” Moses told them the source of all their blessing. He constantly told that generation for forty years about Jesus Christ. And there is one quotation given to demonstrate that Moses was telling them about Christ, a quotation from Deuteronomy 18:18. This is a Messianic passage, and it indicates that for 40 years Moses kept telling the people about Christ. “A prophet [Jesus Christ] shall the Lord your God [God the Father] raise up [bring on the scene] unto you of your brethren, like unto me.” The words “him shall ye hear” is not found in the original. The Sanhedrin rejected the one sent by the Father, and when they rejected Jesus Christ who called Moses they were obviously rejecting Moses.

Acts 7:38 "This is the one having been in the assembly in the wilderness with the Angel, the One speaking to him on Mount Sinai, and [with] our fathers, who received a living word to give to us;

Verse 38 – Stephen talks about Moses and Jesus so that they will understand. “This is he, that was in the church.” The word “church” is not church, the Greek word is ekklesiá (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] and it means here “assembly.”

“who received living oracles to give unto us” – living oracles refers to the doctrine of the Old Testament. The word “oracle” refers to doctrine; the word “living” means vital. Doctrine is real, living, the life of any believer.

Acts 7:39 **to whom our fathers did not want to become obedient, but they pushed [him] aside and in their heart turned back to Egypt,**

Verse 39 – the attitude toward doctrine. “To whom our fathers would not obey” – they [the original generation] knew doctrine but they would not obey doctrine; “but thrust him from them, and in their hearts turned back again into Egypt” – they had doctrine, but you can have doctrine on the outside and human viewpoint on the inside, in which case you’ve had it. Negative volition resists the doctrine. So the exodus generation was a generation under discipline because they constantly disobeyed doctrine, they refused to hear doctrine. They didn’t go back to Egypt physically but they carried Egypt in their minds.

3 generations of Jews. First generation was left in Egypt to die off. Second generation taken out of Egypt, but allowed to die the sin unto death out in the desert. The third generation enter into the land and they take it.

Acts 7:40 **saying to Aaron, 'Make for us gods who will go before us, for this Moses who led us out from the land of Egypt, we do not know what has happened to him.'** [Exod 32:1]

Verse 40 – “Saying unto Aaron, Make us Gods to go before us: for as for this Moses.” “As for this Moses” is a phrase to indicate their disdain. They rejected Moses. Moses went up Mount Sinai to get the law and while he was up there getting it they rejected him; “we wot not what is become of him” – literally, “we do not know what has become of him.” In other words, they just assumed that he was dead. Why? Because they thought he was dead? No. Because they had Egypt in their minds. They created Egypt right in front of them, they made the golden calf which was one of the gods of Egypt. They went back to Egypt mentally and manufactured for themselves idols. This was the beginning of a principle which leads to the fifth cycle of discipline. **Why do people have idols? Because they have minds, and in their minds they create a false image of God. They create a false image of God because they have rejected the Word. They say no to the Word and say yes to their thinking. Thinking is a part of the human good process. People who reject Christ as saviour depend upon their own good works and their own thinking.**

Acts 7:41 **"And in those days they made a calf and brought a sacrifice to the idol and began celebrating in the works of their hands.**

Verse 41 – “And they made a calf in those days, and offered a sacrifice unto the idol, and rejoiced in the works of their own hands.” The word “rejoice” here doesn’t mean rejoice in

the sense of inner happiness, it means they lived it up in the sense of the religious feasts of heathenism at that time.

If your mind is not in it, you can't go further. So Bob closes out this lesson.

1965 Acts

Lesson #28

28 07/10/1966 Acts 7:20–27, 34–42 This is about 3 weeks later. It might be that Bob reviews all that he covered in the previous message.

Stephen is standing before the Supreme Court of the Sanhedrin. The accusation:

Acts 6:11 *Then they secretly instigated men who said, "We have heard him speak blasphemous words against Moses and God."*

Bob is going to review what we have already covered.

Hatshepsit was a beautiful and charming and intelligent woman. She had a daughter who was supposed to marry Thutmose III. But Moses comes along. She calls him *out of the water* rather than *God out of the water* (Thutmose)

Hatshepsit made Moses the crown prince, but Moses decided not to.

Acts 7:20 *At this time Moses was born; and he was beautiful in God's sight. And he was brought up for three months in his father's house,*

Acts 7:21 *and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son.*

Acts 7:22 *And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.*

Acts 7:23 *"When he was forty years old, it came into his heart to visit his brothers, the children of Israel.*

There was a taskmaster who wanted to make everyone's life miserable. So Moses just walks over to him and strangles him.

Acts 7:24 *And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian.*

This tells us why the Exodus did not occur with this generation. One Hebrew man just started bullying others.

Whenever people go into slavery, they are not able to defend themselves and organize into a government to protect themselves. This incident tells us that the Jews were not yet ready to defend themselves.

There is never a group of people who went into slavery who did not thoroughly deserve it. These are people who do not follow the divine institutions 1 & 4.

No one ever took the Massai into slavery. Some resisted slavery. But those without any system of government; so they could not resist the taking of their people. Best study of slavery under the Roman empire. Not all the people around there went into slavery.

The Scots were never taken into slavery. You may feel sorry for those who go into slavery, but they go into slavery based upon decisions which they have made. The only answer to this is Bible doctrine. Bible doctrine is the only viewpoint which changes the picture.

Acts 7:25 He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand.

Moses had divine viewpoint. He knew Bible doctrine dogmatically.

In Congo today, there are 5 fraternities. They threw off Belgium rule. They have no concept of freedom. Bob has been to many churches and he has found that many do not understand freedom. Many children in schools are asked questions about their parents.

We are not commanded to be moral, but to be knowledgeable about Bible doctrine.

This generation starts to fall apart because they do not have enough doctrine. They turn on each other. They reject Moses.

The Sanhedrin accuse Stephen of blaspheming Moses and God; but Stephen makes the case that they are acting like the first generation of Jews, who could have left Egypt, but they were not ready.

The Hebrew people had religion in their thinking. They bullied each other after the taskmaster was killed.

There was no change in Moses. He spent 40 years in Palm Springs and got no wrinkles. Moses married his second wife at around 90 years old.

Caleb and Joshua learned Bible doctrine. They were ready in the next generation. They would have made up a very small pivot; but a pivot that was large enough.

Moses' wife is not mentioned in the NT. She objected to the circumcision of her second son. She agrees to the circumcision but deserts him. Moses apparently divorced his first wife.

Acts 7:26 And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers. Why do you wrong each other?'

Acts 7:27 But the man who was wronging his neighbor thrust him aside, saying, 'Who made you a ruler and a judge over us?'

Acts 7:30 "Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.

The Sanhedrin believe that the only holy ground is near the Temple; but this holy ground is in Midian, which is not in the Land of Promise.

Acts 7:31 When Moses saw it, he was amazed at the sight, and as he drew near to look, there came the voice of the Lord:...

Acts 7:32 ...'I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.' And Moses trembled and did not dare to look.

The Jewish nation is the only race founded on regeneration. Abraham had 2 sons, one was Hebrew and the other was a gentile. Same with Isaac's twin sons.

Acts 7:33 Then the Lord said to him, 'Take off the sandals from your feet, for the place where you are standing is holy ground.'

The Sanhedrin now see the point that Stephen is making. They think that the area around the Temple is holy ground; but the Bible tells us that there was holy ground in Midian.

Our bodies are sanctuaries; churches are not. There are no sanctuaries made out of bricks and wood. The holy ground is every born again believer.

Acts 7:34 I have surely seen the affliction of my people who are in Egypt, and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.'

First "I have seen" is an aorist active participle; and the second is an aorist active indicative. "Having seen, I have seen." The first one is when God looked over the people and Moses killed the taskmaster. But Moses goes back, and the Hebrews are bullying each other. This generation could not accept Bible doctrine. They could accept the leadership of Moses.

Acts 7:35 "This Moses, whom they rejected, saying, 'Who made you a ruler and a judge?'—this man God sent as both ruler and redeemer by the hand of the angel who appeared to him in the bush.

Moses returns, and he has had a 40 year vacation; and he looks just the same as he did when he left.

I will send is an aorist active subjunctive. The time is now; but the subjunctive mood indicates that Moses has free will. Moses made the decision. He was ready to go the second time. Moses lived for 40 years with a marvelous life; but he was not soft.

Moses was a very happy man; he was oriented to grace himself. He is ready to go after 40 years of great prosperity and great blessing.

1965 Acts

Lesson #29

29 07/17/1966 Acts 7:36–47 The discovery of grace

Verse 36-44, the Exodus generation.

Acts 7:36 "This [man] led them out, having performed wonders and signs in [the] land of Egypt and in [the] Red Sea and in the wilderness [for] forty years.

Moses was the leader in the Exodus operation for 40 years. God in His grace always provides the power; He provides everything necessary to perform what God required.

Moses was a genius in many fields. Being one of the most brilliant men, he still could not have been able to lead children of Israel. Without the power of God, no man can do anything which God requires.

Moses was the recipient of the grace of God; and he was oriented to the plan of God.

Acts 7:37 "This is the Moses, the one having said to the sons [and daughters] of Israel, '[The] LORD our God will raise up for you_p a Prophet like to me from your_p brothers. [Deut 18:15]

The source of all grace is the Lord Jesus Christ. Moses made it very clear that it was not his ability and strength, but the power of God which gave him the ability.

Stephen is making the point that the Sanhedrin was blaspheming God. Everything in the Temple was an illustration of Jesus Christ. Moses spoke of Jesus back in Deut. 18:18. Stephen tells them that He has not blasphemed the Temple, but the Sanhedrin has blasphemed Moses and the Temple.

Stephen deliberately calls Jesus a prophet. Jesus spoke to the Sanhedrin, and they rejected Him. In theory, the Sanhedrin had a tremendous respect for prophets; but in reality they did not.

Jesus is like Moses, insofar as He is also a prophet.

Acts 7:38 "This is the one having been in the assembly in the wilderness with the Angel, the One speaking to him on Mount Sinai, and [with] our fathers, who received a living word to give to us;...

The word here *church* actually means *assembly* in this context.

Jesus was in the midst of the Exodus generation providing Moses what He needed. The Angel refers to the Lord Jesus. Moses was God's instrument of leadership.

Man by man's efforts cannot serve and produce and honor the Lord. Our righteousnesses are as filthy rags in His sight.

The Jews with all that they took out of Egypt did not bring enough to survive in the desert.

The Jews in the desert could have gone positive or negative. They had the information and they had God in the desert with them. But they went on negative signals. They established emotion as the criterion. They looked for pleasure to make them happy. On negative signals, they adopted human viewpoint as their thinking. Mentally, they did not leave Egypt.

The great area of the spiritual life is in our brain. It is what we think that counts.

The people would not be led by doctrine. Whatever God wanted this generation to do, He had to force them into it. Their rebel leaders were killed by God; and the people acted pretty much out of fear.

Acts 7:39 ...to whom our fathers did not want to become obedient, but they pushed [him] aside and in their heart turned back to Egypt,

Mentally, they thought back to Egypt. Egypt was the place of a great deal of culture. This is the mental attitude of a person who rejects doctrine.

What you are thinking is who you really are.

Heart in the Bible is an intellectual word; it describes our thinking.

Acts 7:40 saying to Aaron, 'Make for us gods who will go before us, for this Moses who led us out from the land of Egypt, we do not know what has happened to him.' [Exod 32:1]

The people were afraid of Moses. They accepted his authority on the basis of fear. There was always some force, some manifestation of power. But the Exodus generation should have been led through doctrine.

Any parent knows this situation. You can sometimes lead your children through love; and other times, it must be through power and discipline.

The people knew that they could work on Aaron.

Acts 7:41 "And in those days they made a calf and brought a sacrifice to the idol and began celebrating in the works of their hands.

Moses made this generation drink the gold that they made the calf from.

Nearly 2 million were disciplined the sin unto death for idolatry.

Acts 7:42 "So God turned away and gave them over to be sacredly serving the host [fig., stars] of heaven, just as it has been written in a scroll of the prophets, 'Youp did not offer slaughtered animals and sacrifices to Me [for] forty years in the wilderness, O house of Israel, did you_p?'"

Verse 42 – “Then God turned, and gave them up to worship the host of heaven.” In other words, in the last 39 years the reason why all of these people died the sin unto death was because of idolatry. Stephen is explaining something that isn’t always obvious when you go through the Old Testament. Hebrews chapters three and four summarize for us the failure of the first year of the exodus—they were minus the faith-rest technique. But remember that this generation lived 39 more years, and in those years minus faith-rest they had the doctrine but did not use it. Idolatry merely expresses the fact that human viewpoint has the centre of the mind. They expressed what they had in their minds. Idolatry is primarily a mental attitude. The host of heaven means the gods of the Gentiles, the heathen. This same thing is the reason why the Jews later went into the fifth cycle of discipline in the Babylonian captivity. Stephen jumps from the exodus generation and he quotes from Amos 5:25-27 to show that whenever the Jews were guilty of idolatry, that idolatry simply reflected what they had in their minds. Human viewpoint expresses itself in idolatry whereas divine viewpoint expresses itself in faith-rest and great peace, power and impact.

All 5 offerings were designed to orient the Exodus generation to the grace of God. It was God Who delivered them over and over again.

Acts 7:43 'Youp also took along the tabernacle of Moloch [i.e. the Canaanite-Phoenician sun god] and the star of your god Remphan [i.e. the Egyptian name for the Roman god Saturn], the images which you_p made to be prostrating yourselves in worship before them. And I will relocate you_p beyond Babylon.' [Amos 5:25-27]

Verse 43 – “Yea, ye took up the temple of Moloch.” Moloch is the god of the Canaanites in which the Amorites offered their children—an ox-headed statue with two paws which extended out. Under these paws was a furnace and the children were put on the two paws and burned to death. The children screamed, and so they had a drum that they would beat to drown out the screams of the children. The Hebrew word for that drum is toph. So one of the Hebrew words for hell is topheth—hell with the emphasis on the screams of the unbelievers forever.

“and the star of your god Remphan” – the worship of the planet Saturn. The point is, idolatry.

“and I will carry you away beyond Babylon” – the fifth cycle of discipline was administered the first time because of idolatry, idolatry based upon human viewpoint in the mentality of the soul.

Acts 7:44 "The tabernacle of the testimony was with our fathers in the wilderness, just as the One speaking to Moses gave instructions [to him] to make it according to the pattern which he had seen,

Verse 44 – “Our fathers had the tabernacle of witness. The whole point of the tabernacle was to declare Jesus Christ.

“speaking unto Moses, that he should make it according to the fashion that he had seen” – the whole thing was scaled in a certain way because Bible doctrine in any form must be absolutely accurate.

Verses 45-47, that generation failed because of disorientation to grace.

Acts 7:45 which also our fathers having received in turn, brought [it] in with Joshua while [taking] possession of the [land of the] nations which God drove out from [the] face [fig., presence] of our fathers, until the days of David,

Verse 45 – “Which also our fathers that came after brought in with Joshua.” They brought all of these things into the land with Joshua, everything which spoke of Christ; “into the possession of the Gentiles, whom God drove out [grace: God did the driving out] before the face of our fathers, unto the days of David.” David, probably more than any other outside of the apostle Paul, discovered something.

Acts 7:46 who found favor before God and requested to find a dwelling place for the God of Jacob.

Verse 46 – “Who found favour before God.” Anachronism here obscures the whole principle involved. The Greek says, “who discovered grace.” So the phrase in the Greek says, David who discovered grace.” David is the writer of Psalms, and basically the psalms are the discovery of grace. The lyrics are how he discovered the grace of God.

Both Moses and David were oriented to grace.

3 of David’s psalms are about rebound; he understood the grace of God. He understood that everything that counted was Who and What the Lord is.

What Stephen is saying to the Sanhedrin is, “David discovered grace, something which you have not discovered.”

“and desired to find a tabernacle for the God of Jacob” – the word “tabernacle” here actually refers to a temple. He wanted to build a permanent building. He was saying in effect that the tabernacle has been discarded. The tabernacle was in the city of Nod during

David's life until Nod was destroyed, and people weren't paying much attention to the tabernacle. So what David wanted to do after he conquered Jerusalem was to put up a permanent type tabernacle in Jerusalem so that everyone could know about Jesus Christ. So David was unique in his generation because while he discovered grace the results of his tremendous doctrinal ministry would come in the next generation, and it was actually his son Solomon who built the temple. This was because an appreciation of the true meaning of the temple was not possible in David's day. There were not enough believers who had discovered grace to make the operation worthwhile. In other words, Stephen is saying: If David had contrary to the Word of God gone ahead with the temple, then the situation in that temple in David's day would be just exactly like the temple in the day of Stephen and the Sanhedrin.

Stephen recognized as he stood there before the Sanhedrin in the temple (which declared the person and the work of Christ) which was meaningless to these people. They had rejected Jesus Christ and the salvation provided on the cross. They were indicting Stephen because he was a believer in Jesus Christ. Since they have rejected Him Stephen is making it quite obvious: "You have lost the meaning of the temple. This building is not sacred. You have declared the building sacred. It is Christ who is represented by this building that is sacred. The sacredness is in the person and the work of the Lord Jesus Christ."

In David's day, there were not enough doctrinal believers to appreciate a Temple being built. Solomon's generation was a doctrinal generation.

Acts 7:47 **"But Solomon built a house for Him.**

Verse 47 – "But Solomon built him an house." Not because there was anything special about Solomon but because in Solomon's day the doctrine which David taught finally took root. The Psalms had their impact. The teaching of Christ in the Psalms caused an object lesson to be constructed. So Solomon's temple was simply an illustration, a training aid, to Christ in the Psalms. But now the very Christ of the Psalms had come and the Sanhedrin had rejected that Christ, and therefore the building in which they were seated was to be destroyed because there is no such thing as a sacred building, it is the person and the work of Christ that counts. These men had profaned the temple by rejecting the Lord of glory.

1965 Acts

Lesson #30

30 07/24/1966 Acts 7:48–60 The worst sinner in history

Verses 48-53, Stephen accuses them of everything of which they accused him in Acts 6:11, 12.

Acts 7:48 **"But the Most High does not dwell in temples made with human hands, just as the prophet says,**

Verse 48 – the temple, and before it the tabernacle, were training aids. They were designed to depict the work of the Lord Jesus Christ on the cross, as well as the uniqueness of His person. The very articles of construction were so designed to make this presentation of the uniqueness of Christ. For example the ark of the covenant was constructed of acacia wood and gold. The wood speaks of His humanity, the gold of His deity. Above the ark was the mercy seat

which spoke of the work of Christ. So everything in the holy of holies spoke of the person and the work of Christ on the cross. In the holy place was the table of shewbread: Christ is the bread of life: the candlestick: Christ is the light of the world. The white linen spoke of the righteousness of Christ, the various colours that went over the walls and over the roof—both material and colours speak of the person and the work of the Lord Jesus Christ. Out in front of the tabernacle was the brazen altar which speaks of the cross, and the brazen laver which speaks of rebound. Therefore the Jews had a complete doctrine with regard to salvation and their responsibility in their operation phase two. All of these things were very clear to them because these training aids were constantly before them. They had them in the tabernacle and they had them in the temple.

In order that these training aids might become a reality in the teaching of doctrine certain rituals were designed around them. These rituals, once again. Taught of the person and the work of Christ. They could see these rituals in action and understand what they meant doctrinally.

But then there comes a generation of unbelievers. They keep up the ritual, they still have the temple, but the Lord Jesus Christ is not their saviour and is not real to them, and ritual without reality is meaningless. Consequently there was such a generation when our Lord was on earth. Everything in the temple was fulfilled by the ministry of Christ on earth, beginning with His incarnation and ending with the cross. Even though they had the rituals which portrayed this they were unbelievers. Now they are faced with one of the spokesmen for the Lord Jesus Christ who was very clear about the fact that they had rejected the very one who was revealed by the law of Moses and the tabernacle.

“Howbeit the most High [the Lord Jesus Christ] dwelleth not in temples made with hands; as saith the prophet.” In other words, these all portrayed the Lord Jesus Christ but having the temple does not mean that they have Christ as saviour.

Acts 7:49 'Heaven [is] My throne, but the earth [is] a footstool for My feet. What kind of house will you, build for Me?' says the LORD, 'Or what [is] My place of rest?'

Verse 49 – he quotes from Isaiah 66:1, 2. “Heaven is my throne, and earth is my footstool: what house will ye build me?” In other words, the Lord Jesus Christ created everything, and as revealed in Romans 1:18-20 everything is designed to portray Christ. Nature itself reveals the existence of God. The building of a temple is no substitute of accepting Christ as saviour. They have built the temple which portrays Christ but they have rejected the very person who is portrayed. Building a temple, worshipping in a temple, is meaningless unless you are born again.

On the very day on which Christ died fulfilling the Passover these very people of the Sanhedrin partook of the Passover. But they were unbelievers, they refused to believe in Christ, and so ritual without reality is meaningless.

“what is the place of my rest?” – in the Church Age the place of His rest is the body of the individual believer. 1Corinthians 3:16 tells us that the body is the temple of the Holy Spirit. 1Corinthians 6:19 confirms that principle. The temple of God today is every born-again believer. Now the significance of Isaiah 66 becomes greater than it ever was before because inside of every believer, including Stephen standing before the Sanhedrin, is God the Holy Spirit. The Sanhedrin was actually facing a temple in the temple. They were facing a Spirit-filled person, and here was a person who represented the new age—a born-again believer filled with the Spirit, fearlessly proclaiming doctrine to the Sanhedrin. In fact, he is about to indict them.

Acts 7:50 **'My hand made all these [things], did it not?'** [Isaiah 66:1,2]

Verse 50 – “Hath not my hands made all these things?” Jesus Christ is the creator—Hebrews 1:10; Colossians 1:16; John 1:3. The very hand that created the universe is the hand that was nailed to Calvary’s cross. The One who brought all of these things into being is the One who actually died fore their sins.

Acts 7:51 **"O stiff-necked and uncircumcised in heart and in ears [fig., O stubborn and obstinate people]! You_p are always resisting the Holy Spirit—like your_p fathers also you_p!**

Verse 51 – having made his point Stephen comes up with his counter accusation. “Ye stiff-necked and uncircumcised in heart and ears” – they have had negative volition at the point of God-consciousness. Then comes the principle that they have resisted the Holy Spirit and are therefore said to be uncircumcised of heart. Circumcision was the ritual on which they based salvation, and while they had physical circumcision they did not have spiritual circumcision in this sense” uncircumcised of heart means that when they came to gospel hearing they again went on negative signals. So these two vocatives actually summarize their whole rejection of the Lord Jesus Christ and of His Word.

John 16:7 Nevertheless, I tell you the truth: **it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.**

John 16:8 **And when he comes, he will convict the world concerning sin and righteousness and judgment:...**

The righteousness of Jesus Christ is acceptable to God. God accepts His righteousness; and we are in Christ, so that we share His righteousness.

“ye do always resist the Holy Spirit: as your fathers did, so do ye” – Stephen now compares the Sanhedrin with the exodus generation. They refused to believe the Word; this generation refused to believe in the Lord Jesus Christ. Resisting the Holy

Spirit—John 16:8ff, the special ministry of God the Holy Spirit at the point of gospel hearing.

The compound word here for “resist” is antipíptō (ἀντιπίπτω) [pronounced *an-tee-PIHP-toe*] [anti = against; píptō (πίπτω) [pronounced *PIHP-toh*] = generally to fall, but sometimes to push], which means to push against. So they have pushed against the Holy Spirit and therefore have opposed or resisted Him. In other words, they have heard the gospel from the Lord of glory Himself, have heard Jesus Christ not only utter the gospel but portray it in many ways. They have seen the signs of His uniqueness, the signs of His Messiahship in the miracles which He performed, and yet they resist the ministry of the Holy Spirit.

Blasphemy against the Holy Spirit, from Matt. 12 is parallel to resisting the Holy Spirit in Acts 7. Strictly speaking, blasphemy against the Holy Spirit can only occur when Jesus is on the earth. These categories are connected to rejection of Jesus Christ or with some aspect of the sin nature.

Acts 7:52 **"Which of the prophets did your_p fathers not persecute? And they killed the ones having announced beforehand about the coming of the Righteous One, of whom now you_p have become betrayers and murderers,**

Verse 52 – the same prophets who preached the gospel rejected. Christ Himself was rejected when He preached the gospel of Himself, but even before that the prophets of old were rejected.

“Which of the prophets have not your fathers persecuted?” These are the prophets who were true to the Word, the prophets who proclaimed Christ.

“and they have slain them which shewed before the coming of the Just One” – the coming of the Just One is not the Second Advent, it refers to Christ coming the first time—the incarnation. The incarnation was the subject of the gospel teaching of the prophets and it was rejected.

“of whom ye have been now the betrayers and murderers” – so the Just One was betrayed and murdered by them. They have rejected Christ even as the prophets who proclaimed Christ in the past were rejected by them.

Acts 7:53 **who received the Law as [the] ordinances of angels and [yet] did not keep [it]."**

Verse 53 – the rejection of the law. Remember that in 6:11 they accused Stephen of rejecting Moses or the law. He now accuses them of having rejected the law because the purpose of the law is to reveal Christ, that He might be received, and they have rejected Christ. “Who have received the law by the disposition of angels, and have not kept it.” The disposition of angels means that when Moses first received the law he had angels for his teachers. So in the receiving of the law in the past angels actually taught the law and made it real. We know this from Psalm 68:17; Galatians 3:19. But even though the law has one

purpose—to reveal Christ and to make the gospel clear—they have rejected it, even when it was taught by angels. Therefore they are the ones who are guilty, not Stephen.

The Stoning of Stephen

Acts 7:54 **Now hearing these [things], they were cut through to their hearts [fig., they were infuriated], and they began gnashing their teeth at him.**

Verse 54 – the reaction of the Sanhedrin. “When they had heard these things [the indictment of themselves], they were cut to the heart” – reference to the thinking part of the mind. What was said cut them up. The Greek word for “cut” is *diapriw* [dia = through; priw = to cut] which eventually meant to open up something and understand what is inside of it. So what it actually means here is that they have now analyzed the speech of Stephen and they see what he is saying. They understood all of the implications of Stephen’s message, and having understood them they now react in a very violent way.

“and they gnashed on him with their teeth” – just before they got up and came to get him they began to grind their teeth and show their teeth.

Verse 55-56, the person of Stephen.

Acts 7:55 **But being full of [the] Holy Spirit, having looked intently into heaven, he saw [the] glory of God, and Jesus having stood at [the] right hand of God.**

Acts 7:56 **And he said, "Look! I see the heavens having been opened and the Son of Humanity having stood at [the] right hand of God!"**

Verse 55 – “But he [Stephen], being full of the Holy Spirit.” The word “being” here is not the ordinary status quo verb, it means to exist or subsist—*huparchô* (ὑπάρχω) [pronounced *hoop-AR-khoh*]. In other words, Stephen has been filled with the Spirit during this entire time. This is a verb for constant existence. The verb is present linear aktionsart, he kept on being this way, existing or subsisting in the filling of the Spirit.

“looked up steadfastly into he, and saw the glory of God” – Stephen’s dying grace. One of the characteristics of dying grace is apparently occupation with the person of the Lord Jesus Christ. The “glory of God” is the glamour of Jesus Christ. “Glory of God” is a title of Christ, and so we should translate: “and he saw [aorist tense, in a point of time when they were rushing him] the glory of God, even Jesus standing.”

“on the right hand of God [the Father]” – He was standing to applaud one of the great messages of all time given to the Jews. This was a message that actually received a standing ovation from heaven. Notice that when Stephen gave his message to the Sanhedrin their wasn’t a single believer in his audience, outside possibly Nicodemus and Joseph of Arimathaea—a supreme court of 70 men, and they were unbelievers. Their attitude toward Stephen was one of great negative activity, but now we see what heaven thought of this speech, it received a standing ovation.

Man is an animal without God. Mobs which are out of control are men out of control, acting like animals.

Mobs in France met it canon fire, killing hundreds.

Verse 56 – when Stephen looks around and sees this negative reaction from the Sanhedrin he describes what he has seen as a part of dying grace. “And he said, Behold I see the heavens opened, and the Son of Man standing on the right hand of God.” In other words, he told them that while they were negative in their attitude that heaven itself gave him a standing ovation.

Verses 57-60, the dying of Stephen.

Acts 7:57 **But they, having cried out with a loud voice, covered their ears and rushed on him with one mind.**

Verse 57 – “Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.” They were all agreed about one thing and that was to kill him. “Stopped their ears” simply means they held their hands over their ears, they didn’t want to hear any more of this. They couldn’t stand it. They “ran upon him” means to rush at him impetuously. In other words, they stopped thinking. They turned off their minds and became animals. Whenever man is without God he lowers himself to the level of animals, sooner or later. They did it “with one accord,” they were all in agreement.

Acts 7:58 **And having driven [him] outside of the city, they began stoning [him]. And the witnesses laid their cloaks down at the feet of a young man being called Saul.**

Verse 58 – “And cast him out of the city.” They grabbed him and violently took him out. Then when they were outside of the city limits, where it was legal, “they stoned him.”

“and the witnesses laid down their clothes at a young man’s feet, whose name was Saul.” The witnesses are the ones that actually throw the stones. If you witnessed against someone under Jewish law and an indictment is brought in, then the witnesses had to perform the execution. This introduces the most evil man in the human race—Saul of Tarsus. Before he was saved he was the worst sinner who ever lived because he was the most religious man who ever lived.

Acts 7:59 **And they kept on stoning Stephen as he [was] calling on [the Lord] and saying, "Lord Jesus, receive my spirit!"**

Verse 59 – “And they stoned Stephen.” The imperfect linear aktionsart means they kept on stoning him. Stephen was under dying grace, he was “calling upon God, and saying, Lord Jesus, receive my spirit.”

Acts 7:60 **Then having placed the knees** [fig., having knelt down], **he cried out with a loud voice, "Lord, do not hold this sin against them!"** **And having said this, he fell asleep** [fig., died].

Verse 60 – “And he kneeled down, and he cried with a loud voice [so they could hear], Lord, lay not this sin to their charge.” Do not destroy them now, in other words, give them a chance to be saved. There were some people present who would be saved and Stephen’s very prayer made it possible for some of the people in that crowd, who were either consenting to his death or actually throwing the stones, to be saved later on. In other words, this prayer is, Don’t kill them for what they are doing now. Saul of Tarsus was saved because of this prayer.

“And when he had said this he fell asleep.” Sleep is used to describe Christian death. The body sleeps in anticipation of resurrection. Cf. 1Corinthians 11:30; 1Thessalonians 4:14; Daniel 12:2; 1Corinthians 15:51. Stephen was a vapour trail. The impact of his life and the impact of his death were fantastic.

The Impact of Stephen’s Death

1. With the unbeliever life is a conflict, including the conflict with death—how to postpone it, how to evade it, how to face it.
2. Fear of death is a demonstration that man has no hope beyond death. Fear is a by-product of rejection of Bible doctrine.
3. The materialist among unbelievers says, Eat drink and be merry, i.e. have fun today, postpone tomorrow.
4. But salvation changes this. Once a person believes in Christ he should have no fear of death, as illustrated by Stephen.
5. Stephen proves the point, The Sanhedrin destroyed his body by stoning but the soul and the spirit went into the presence of the Lord. He was not frightened.
6. Stephen’s death is a witness to the validity of Philippians 1:21. “For me to live is Christ” – he proclaimed Christ to the Sanhedrin; “to die is gain” – by his death he gained. The Sanhedrin couldn’t hurt him; they could only promote him.
7. In the face of death Stephen had no fear in his mind. He kept on thinking. A sign of no fear under pressure is the ability to think.
8. Stephen died relaxed and happy, even though his death was painful.
9. When a believer dies thinking doctrine his life counts, and his death counts even more for Christ. Stephen died filled with the Spirit, hence he died glorifying God. He died under the principle of dying grace, and as a result this was the first step in bringing Saul of Tarsus into the picture.

1965 Acts

Lesson #31

31 07/31/1966 Acts 8:1–4; Phil. 4:11; 2Cor. 11:24 Vapor trails of life – Part I

Chapter 8

Saul Ravages the Church

Philip the evangelist, Simon the sorcerer, and Saul of Tarsus are 3 vapor trails which cross one another.

Acts 8:1 **Now Saul was giving approval to his murder. Then in that day a great persecution took place on the assembly, the one in Jerusalem, and all were scattered throughout the regions of Judea and Samaria, except the apostles.**

Saul was very self righteous and religious, of the tribe of Benjamin, a great warrior tribe.

Verse 1 – “And Saul was consenting unto his death.” Saul is a member of the Sanhedrin. Eventually he will be the twelfth apostle, the one who will take the place of Judas Iscariot. There are three factors in the background of Saul of Tarsus. In Philippians 3:4-9 we discover that he had a greatness of background. In 1 Timothy 1:12-16 we discover that Saul is the worst man who ever lived as an unbeliever. As an unbeliever he was religious and self-righteous, and he performed many horrible deeds in the name of religion.

Any person who is on positive signals at God consciousness will be given the gospel from God. Saul resisted the gospel when he heard it. His heritage of religion and legalism, both of which kept him from responding positively to the gospel. Nothing obscures the gospel more than religion.

The worst people in the world right now are religious people. Next to that the worst people are self-righteous people. Self-righteousness plus religion is the great enemy of God, and this is Satan’s great trump. The first evil of Saul of Tarsus which we see in this passage is the fact that he was glad that Stephen was dying. The phrase “was consenting” in the Greek is a periphrastic and it means that this was his definite attitude and continued to be his attitude for some time. Until the day that he was born again he was delighted that Stephen had been killed. There is another reason for this: apparently Stephen was the one man who was able to argue down Saul of Tarsus.

“And at that time there was a great persecution.” The phrase “at that time” is important here. After the death of Stephen great persecution came on the church in Jerusalem, but the phrase also has another significance, it refers to the fact that as long as a member of the human race is alive there is hope for his salvation. Sometimes the people who give the greatest resistance to the gospel at first, once they accept Christ as saviour, they have a great change because of their appreciation of Bible doctrine. This is exactly what happened to Saul of Tarsus. Stephen was actually the first great theologian of the Church. We know this from the message he gave in Acts chapter seven. Now Stephen is dead and Saul is consenting to his death, and it is Saul who will take the place of Stephen as the theologian of the Church. It is also Saul who will take the place of Judas Iscariot as the twelfth apostle. How can you take the worst sinner who ever live and make him the greatest of the apostles? It is done by grace; it is done by doctrine. Doctrine is the great converter; it is doctrine that changes things.

Less desire for doctrine today than at any time in church history. Bob finds it is interesting to watch people from Berachah. Culture has never been a help during any difficulty. Education has its advantages but it will not sustain any believer during any difficulty.

Hundreds of people called, wanting help. Without exception, these are people who never come to Bible class. Their lives are not doctrine. A few things bring them happiness and a lot of trouble.

Saul learned the secret of inner happiness. When you get to the point where Bible doctrine is first, then your life is going to change.

Paul's beatings are all listed.

2Cor. 11:23 *Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death.*

2Cor. 11:24 *Five times I received at the hands of the Jews the forty lashes less one.*

2Cor. 11:25 *Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea;*

2Cor. 11:26 *on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers;*

2Cor. 11:27 *in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure.*

2Cor. 11:28 *And, apart from other things, there is the daily pressure on me of my anxiety for all the churches.*

Doctrine was Paul's life.

The great persecution is led by Saul of Tarsus. This persecution went where the church was at that time, in Jerusalem. From there "they were scattered abroad throughout the regions of Judea and Samaria, except the apostles." This scattering made it possible for other churches to be formed. Here is a case of Romans 8:28.

Acts 8:2 *(Now devout men prepared Stephen for burial, and they themselves made loud wailing over him.)*

Verse 2 – the funeral of Stephen. "And devout men carried Stephen to his burial, and made great lamentation over him." The word "devout" in the Greek is used in many ways. Here it is used for those who actually received something that is good. It is the word eulabês (εὐλαβής) [pronounced *yoo-lab-ACE*] [eu = something good; labês = from the verb to receive]. So devout men are those who receive something good, and the good thing that they have received is doctrine. The words "to his burial" are not found in the original. The word "lamentation" here means that they missed him, that they expressed their grief and their sorrow at his departure.

The living must go on living. You grieve, there is sorrow. But everyone after a death needs to move on. They loved him, the mourned him, and then they move on.

Acts 8:3 **But Saul began making havoc of the Assembly: entering every house, dragging off both men and women, handing them over to prison.**

Verse 3 – the persecution of the church. “As for Saul, he made havoc of the church.” The words “made havoc” mean that Saul devastated and destroyed the church; “entering into every house” – he found out those who were members of the body of Christ and entered into their homes.

“and haling men and women, committed them to prison” – the word “haling” is an old English word. The Greek word here means he dragged them out of their homes. It means to drag forcibly. The persecution was terrible and many of them died. Saul is a very self-righteous and religious man, and he is doing this in the name of religion. “Committed to prison” – kept on putting them in prison.

Philip Proclaims Christ in Samaria

Acts 8:4 **So indeed, the ones having been scattered went about proclaiming the Gospel [of] the word.**

Verse 4 – the result of this persecution. “Therefore they that were scattered abroad went everywhere preaching the word.” At this point Acts 1:8 receives its first fulfillment.

When Paul comes back to Jerusalem, the church members are afraid and shirk away from him. However, most often when Saul went back to Jerusalem, he got sucked into legalism.

The last half of Saul’s life, he was a grace man; and the church persecuted him. He was betrayed by other believers time after time. The last time he returned to Jerusalem, he ended up in prison, because God did not want him in Jerusalem.

1965 Acts

Lesson #32

32 08/07/1966 Acts 8:5–9 Vapor trails of life – Part II

Philip, the second deacon, also called Philip the evangelist. He could make the first contact with those who are outside of the Jewish church.

In the eighth chapter we have the Samaritan Pentecost. Up until this chapter it appeared that the church would be a Jewish monopoly, but this is one of several chapters which indicate that Jews and Gentiles are all in the same body. The Samaritan Pentecost is important for two reasons as a test case. First because the Jews hated the Samaritans and they had an antagonism which had been going for several hundred years. It would be very interesting to see if born again Jews would evangelize those who were despised.

Secondly, there was the fact that the Samaritans were a very strange race: half Jew and half Gentile. They were those people who were captured by the Assyrians many years before, the people of the plateaus and mountains on the other side of the Tigris-Euphrates valley. Primarily they were Elimites, though they included some people of Persian blood, some of Median blood, and a few people perhaps of Assyrian blood. They had been brought into the land and had settled under the policy of the Assyrian empire to transport people whom they had conquered to get them out of their native habitat, to keep them from revolting. They were moved to the Palestine area.

At the same time, in 721 BC, when the Jews of the northern kingdom were finally conquered by the Assyrians, they were taken out of Palestine and moved into some of the areas across the Tigris-Euphrates valley. But as the Samaritans moved into the land they began to mix with the Jews when the Jews came back, first of all under Zerubabel and later on under Artaxerxes. As the Jews came back some of them intermarried with the people who had been transported there years before. The result was the Samaritan who was a half-Jew and a half-Gentile. The test case found in this passage. Are those who are Gentile in part and Jew in part just as much in the body of Christ as those who are Jews when they are born again? So we have the Samaritan Pentecost to show that those who are half-Jew and half-Gentile are just as much in the body of Christ as the Jew. Therefore there are some strange things which will go on in Samaria in order to prove this test case.

We left Saul in Acts 8:4.

Acts 8:5 **Now Philip having gone down to a city of Samaria began preaching the Christ to them.**

A hill where many cities had been built. Herod rebuilt a city in honor of Augustus and he built a very modern city there. He had a water system. Sabastas. When we think of Palestine, we think of Jews. This in Samaria, one of the great cities of Greece, in Palestine itself, called the city of Samaria here. The occupants were half Jew and half Gentile. They were antagonistic there to the Jews and to the Bible.

Verse 5 – “Then Philip went down to the city of Samaria.” He journeyed to Samaria, and it isn’t necessarily down, it is up. He went to Samaria to preach the gospel because he was driven out of Jerusalem with others; “and preached [kept on preaching] Christ” – imperfect linear aktionsart to indicate that he went throughout the city and he preached at every opportunity he had. The imperfect tense indicates that he was faithful in communicating the gospel throughout the city of Samaria.

We have an idea what preaching is and what evangelism is; but these things are all wrong. Philip will have many private conversations. They will be also important.

Acts 8:6 **And the crowds with one mind were paying close attention to the [things] being spoken by Philip, as they [were] hearing and seeing the signs which he was performing.**

Verse 6 – “And the people with one accord gave heed [kept on giving heed]” – imperfect tense to go with the preaching. Everywhere Philip went communicating the gospel, people responded to it; “unto those things which Philip spake, hearing and seeing the miracles which he did” – remember that Philip is in a Greek city, and in order for Philip to get any kind of a crowd it is necessary for him to present a credit card. He performed a few miracles because in this way attention was focused on the doctrine. Philip performed miracles for one purpose: to focus attention on the gospel, so that people could believe in Jesus Christ and have eternal life. The miracles are always mentioned in this connection.

Miracles were not done in order to alleviate suffering. Let’s say that someone is healed and they live another 25 years. If he dies an unbeliever, then this is no good.

Philip does not allow the miracles to go to his head.

Philip’s ministry is done in 3 imperfect tense verbs.

Acts 8:7 **For many of the ones having unclean [or, defiling] spirits, [the spirits] were coming out, shouting with a loud voice; and many having been paralyzed and lame were healed.**

Verse 7 – an illustration of the pattern. “For the unclean spirits” – a Greek city was always filled with demons because the Greeks had a system of religion that brought about demon possession. Cf. 1Corinthians 10:20-21. The devil’s communion table is idolatry and the Greeks always had a system of temples and idolatry, and there was always a great amount of demonism connected with Greek life.

A lot of cults, homosexuality, and demons in Greek culture. Demon possession is on the increase in this country. A great deal of the tongues movement in the United States is demon possession. A person with a hollow head has great resonance. The whole tongues movement is apostasy. There is no bonafide speaking in tongues.

“crying with a loud voice” – demons have voices. As a matter of fact there are ventriloquist demons who, when they possess a person, cause an unbeliever to speak in other languages; “came out of many.” The next phrase, “that were possessed with them,” is not found in the original.

Demons must be removed before the person can believe in Jesus Christ.

“and many taken with palsies, and that were lame, were healed” – this is a result of the removal of the demons. Demons have the ability to cause certain types of diseases, and the removal of the demon means that the disease is removed.

Acts 8:8 **And [there] was great joy in that city.**

Verse 8 – “And there was great joy in the city.” Joy is a mental attitude happiness, a happiness which cannot be destroyed by the things of this life. Joy is not emotion, it is mental stimulation, mental happiness. All people do not have joy when they are saved.

Whether a person has joy or not depends on a lot of conditions. We can almost reproduce the conditions here at Samaria.

First of all it is a Greek culture. It is an all-Greek city, although the people are half-Jew and half-Gentile. They are the victims of demon activity. When a demon possesses someone the individual becomes very miserable and the misery can take several forms. It can be mental misery—Mark 5, or it can take a physiological form. In this particular case the demon is removed, volition goes into operation, they go on positive signals and express it by faith in Christ; and as a result of faith in Christ they have joy. In this city many of the people were suffering from all kinds of illnesses cause by demon possession. Now, as a result of faith in Christ, not only are they saved but they have good physical health.

Simon the Magician Believes

He is a very famous person.

Acts 8:9 **But a certain man, by name Simon, was previously in the city practicing magic and astonishing the nation of Samaria, claiming himself to be someone great,**

Verse 9 – Simon the sorcerer. He is not a magician, he is a person apparently under the power of Satan who is performing fantastic miracles on his own. He is also one of the famous people in the incipient gnosticism system. Alexandria was second to none with regards to education. A very popular teacher and philosopher. He is said to have great power in v. 10.

“who before time in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one.” He learned the system of gnosticism and came back and was a great teacher.

“Used sorcery” means that he practiced miracles. Apparently he was demon possessed. He was actually the devil’s evangelist. He was indwelt by a great power, which was demonic. The devil has preachers – 2Corinthians 13.

There will be two with great power. Philip the evangelist versus Simon. His demon will be removed and he will accept Christ as his Savior. This will be the conversion of Simon the Sorcerer.

He has an old sin nature with approbation and power lust. He was the greatest person in that area. He was the great power in the city. After he accepts Christ as Savior, he still has a sin nature. His lust will manifest itself later on.

Acts 8:10 **to whom they were paying close attention, from [the] least to [the] greatest, saying, "This [man] is the great power of God!"**

Verse 10 – “To whom they [the citizens of Samaria] all gave heed, from the least to the greatest.” In other words, he was the greatest teacher of Greek philosophy, the greatest

Gnostic in Samaria. Notice the contrast to verse 6 where the citizens all went from Simon to Philip. “They all gave heed” – this is in the past, imperfect linear aktionsart in the past to indicate that in the past they had all given heed.

“saying, This man is the great power of God” – that is, he is a super emanation, the greatest person in the area. This was the Gnostic system, the prevalent Greek philosophy at the time. It is very difficult for a great and popular unbeliever, a person who has had all the people in the city praising him, a person who has been living for perhaps years and years on approbation and power lust, to become a good believer. It is tough for a great unbeliever to become a good believer. He will be a carnal believer.

The worst thing for a new believer is to trot him up before a crowd to give his testimony. His testimony means very little. New believers need to sit down and learn doctrine and keep their mouths shut. They need to stay away from power and approbation lust. It is a crime to put a baby before a crowd.

We will find Simon at the end of the line. The disciples will give water baptism and then the baptism of the Spirit. This is a test case. Simon is at the end of the line. He watches everyone. Then he will ask, “How can I get the ability to give out this spirit?”

Simon as a new believer needed to learn. “If a lake doesn’t have an outlet, it will become stagnate.”

Many organizations use new believers in this way to raise money. The power of God is not in public relations. We have to write of Simon the sorcerer. It is very rare for great unbelievers to become good believers. Paul is an exception to this. It is rare; and it only happens when the new convert starts and stays with doctrine. There is no shortcut to Christian maturity.

1965 Acts

Lesson #33

33 08/28/1966 (3 weeks pass) Acts 8:9–24 The Samaritan's Pentecost

We move from Philip the evangelist to Simon the sorcerer; then to Samaritan’s Pentecost.

Successful unbelievers do not necessarily become successful believers. Some people say, “So and so would be a great believer.” This is ridiculous.

A question occurs, what about saved gentiles? What is their status?

Acts 8:9 **But a certain man, by name Simon, was previously in the city practicing magic and astonishing the nation of Samaria, claiming himself to be someone great,...**

Samaria had been rebuilt by Herod the Great. Simon grew up in Qiton nearby and then he went to the University of Alexandria. #2 university city was Tarsus, where Paul was educated.

Acts 8:10 to whom they were paying close attention, from [the] least to [the] greatest, saying, "This [man] is the great power of God!"

His approbation lust was stimulated. Popularity and fame were very important to him. This is a very hard addiction to break from.

Every believer faces the temptation of approbation lust. When a believer operates under the power of his sin nature, his motivation might be approbation lust for the things which he does (which he may think is divine production).

Approbation lust will take Simon to the sin unto death.

Acts 8:11 Now they were paying close attention to him because of the considerable time he had astonished them with magical acts.

Verse 11 – “And to him they had regard” is an imperfect tense which means they kept on putting him on top, regarding him as the greatest person in the city, and this stimulated the approbation lust of Simon.

“because that of a long time he had bewitched them with sorceries” – the word “bewitched” means to be amazed. He amazed them for a long period of time.

Acts 8:12 But when they believed Philip as he [was] proclaiming the Gospel of the [things] concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.

Verse 12 – the impact of the gospel. It was inevitable that Philip would come into contact with Simon. “But when they [the people in the city of Samaria] believed Philip preaching.” The word “preaching” indicates the announcing or the communication of good news, and the good news is the fact that Christ died for the sins of the world, that He became our substitute and took our place. Philip had a ministry and an impact on the city of Samaria because he stuck with the good news. He didn’t make an issue out of sin.

Sin is not the issue; our sins have already been judged. But this is often the focus of most evangelists. For the believer, when he sins, he just needs to confess that sin. The sin has already been judged at the cross. The issue is what God has provided.

Ancient empires would uproot people, remove them from their native area, and this would keep them from revolting. The Assyrians hauled Elamites from their mountainous area and took them to the Palestine area. As a result, these Elamites married with Jews. A Jew racially is anyone who has the genes of Abraham, Isaac and Jacob.

Bob was talking to a man, and a guy said, “I am 100% English.” He was bitter about parts of his family who married Indians. Bob asked where he was from, and he was probably related to the Vikings. The English were, for the most part German. This man was very British and very snobbish. No such thing as an Englishman. They are a composite.

The Jews are related to many others over the years. The Samaritans tried to outdo the Jews with the Mosaic Law.

If you follow the history of the Jews, they are mixed with everything else.

There was a great deal of animosity between the Samaritans and the Jews which goes back to the building of the second Temple. The Samaritans tried to hinder the Jews from building the Temple.

This event is going to show that any race can become a part of the body of Christ. Wherever the gospel goes, it is for all kinds of people, for all races of people. There is no way that man, by his plans and legislation can make all people equal. You cannot legislate equality. The only place of equality for people is in Christ.

Right now there is racial prejudice between the Jews and the Samaritans. God took the two leaders of the Jewish Christian movement, John and Peter. They are both from Pentecost. John and Peter will lay their hands on these Samaritan believers and they will be placed into the body of Christ. .

“the things concerning the kingdom of God, and the name of Jesus Christ” – the general reference of his content of communication. The word “name” in the Greek refers to the person. So he emphasized the person of Christ, he emphasized the kingdom of God which is the kingdom of regenerate, and as a result of his preaching and their response, “they were baptized, both men and women.” “They were baptized” is an imperfect tense, it means that this was a repetitious activity. He kept on baptizing people, repeating the ritual of baptism many times. The passive voice indicates that the converts received this baptism. This was water baptism only. In this water baptism we have a reversal of what we have today. These people had believed in Christ and were saved. The person was put into the water and this is identification with Christ in His death. When Christ died on the cross our sins were poured out on Him but our human good was rejected. So going into the water is a picture of rejection: identification with Christ in His death and therefore the rejection of human good. Coming out of the water is identification with the air, and this is a picture of identification with Christ as He is seated at the right hand of the Father. Therefore this is the basis of now performing divine good—divine good being the ministry of the Holy Spirit in the life. So the whole purpose of water baptism is down with human good and up with divine good or identification with Christ in His death, burial and resurrection, or retroactive positional truth and current positional truth applied to phase two. In this case we have the baptism before the baptism of the Spirit. This is the exceptional area. The baptism of the Spirit had not occurred yet because these people are Samaritans.

Acts 8:13 **Then Simon himself also believed. And having been baptized, he was continuing with Philip; and observing signs and miraculous works taking place, he himself was amazed.**

Verse 13 – Simon responds to the gospel. “Then Simon himself believed also: and when he was baptized, he continued with Philip [he shadowed Philip, hung around him all the

time].” He was impressed by the power which Philip demonstrated, which was divine power. Human power is always impressed with divine power, and that is the story of Simon the sorcerer.

“and wondered” – kept on being amazed, imperfect tense: he kept on being astounded; “beholding the miracles and signs which were done.” No matter how great the human power, human power is always impressed by divine power.

Acts 8:14 **Now the apostles in Jerusalem having heard that Samaria had received the word of God sent Peter and John to them,**

Verse 14 – the coming of Peter and John. Peter, the leader among the apostles; John, the best informed of the apostles.

Verses 15-17, the Samaritan Pentecost.

Acts 8:15 **who, having come down, prayed concerning them in order that they shall receive [the] Holy Spirit—**

Verse 15 – “Who, when they were come down, prayed for [concerning] them.” They came down for the purpose of investigation. It was almost unbelievable that something could have happened in Samaria.

“that they might receive the Holy Spirit” – this is a major doctrinal breakthrough. Peter and John have no prejudice against the Samaritans. They have completely open minds at this time. They had relaxed mental attitudes because of Bible doctrine.

Peter and John pray that they might receive the Holy Spirit; that the Samaritans might have exactly what the Jews have. Peter and John were totally relaxed about the Samaritans despite the Jewish prejudice, and the thing that relaxes is Bible doctrine. They have enough Bible doctrine to be relaxed around people. If believers are going to have impact for Christ they must be totally relaxed in any situation. This relaxation removes prejudice, and any mental attitude sins which are involved in prejudice, and will give a completely relaxed attitude in any situation that has to be faced.

The significance of Peter and John’s prayer is that they have no prejudice. The words “that they might receive” is a subjunctive mood, indicating that it was potential as far as Peter and John were concerned. Peter and John did not realize the full impact of the Church Age. **The Samaritans are born again but they are in the pattern of the Old Testament saints up to this point.**

Acts 8:16 **for He had not yet fallen upon any of them, but they had only been baptized in the name of Christ Jesus.**

Verse 16 – the result of the prayer. “(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.” Here it is clearly explained that the water

baptism came first, before the baptism of the Spirit, because this is to create an issue. The fact that the Holy Spirit had not fallen on them indicates that they were first of all Old Testament saints in the same pattern as the disciples of John in Acts 19. In Acts chapters 8 and 19 we have a parallel phenomenon. In Acts 8 we have disciples (in the Old Testament sense) of Philip—they are born again but are minus the baptism of the Holy Spirit. In Acts 19 we have the disciples of John the Baptist, and they are minus the baptism of the Holy Spirit. In both cases they came into contact with apostles and they became New Testament saints. This was only done in the first century where there were Old Testament saints in various pockets, and Acts 19 tells us that if Old Testament saints lived long enough they were brought into the Church, the body of Christ. Here in chapter 8 we have the principle that Gentiles are just as much in the body of Christ as Jews, therefore there is a separate Pentecost, the Samaritan Pentecost, to demonstrate this.

Acts 8:17 **Then they began laying hands on them, and they were receiving the Holy Spirit.**

Verse 17 – when the identification took place the “Pentecost” occurred. “Then laid they their hands on them” is an imperfect tense which means they were lined up. Apparently there were thousands of converts and Peter and John laid their hands on each one of them, and as they did the baptism of the Holy Spirit took place, the same as occurred on the day of Pentecost in Jerusalem.

Acts 8:18 **Now Simon having observed that the Holy Spirit is given through the laying on of the hands of the apostles, he offered money to them,**

Verse 18 – “And when Simon saw that through laying on of the apostles’ hands the Holy Spirit was given, he offered them money.” He doesn’t offer money to get the Holy Spirit, he offers money to have the power to give the Holy Spirit. Simon is a good businessman. He wants to get the contract locally. He wants the franchise to distribute the Holy Spirit in the area. He is a new believer, and he knows very little.

Simon’s attack is the attack of religion on Christianity. He wants to make it a money-making proposition. He wants a franchise and to get back right where he was before, the number one man in Samaria. He is attacked by approbation lust, power lust and materialism lust. Therefore he offers money for the franchise in the local area. Money cannot purchase salvation or any spiritual blessing. If you do this sort of thing, you are just like Simon. You think that you can bribe God with your measly 10%. Simon’s lust for power is fouling things up for his spiritual life right now.

You do not get favors from God by doing favors for him (going to church, giving a tithe, etc.).

Acts 8:19 **saying, "Give this power to me also, so that on whomever I shall lay the hands he shall receive [the] Holy Spirit."**

Verse 19 – “Saying, Give me also this power, that on whomsoever I pay hands, he may receive the Holy Spirit.” He didn’t say this one, he said it many times—present linear

aktionsart. He wanted the same ability and power that Peter and John had. He would actually sell the ministry of the Holy Spirit, but the Holy Spirit's ministry cannot be sold to anyone. Therefore Peter rebukes him in verses 20-23.

Acts 8:20 **But Peter said to him, "May your silver be with you in perdition [fig., hell], because you thought to be acquiring the free gift of God through money!"**

Verse 20 – “But Peter said unto him, Your money perish with you.” This not exactly what he said. He said, “Your money will be your destruction.” The word “perish” is in the optative mood which expresses a future wish, and a future warning in this case. It is a future warning that if Simon continues he will be dead very shortly—the sin unto death.

“because thou hast thought that the gift of God may be purchased with [through] money” – the gift of God is the gift of the baptism of the Spirit, and spiritual gifts that go with it, and Simon thought that it could be purchased through money.

You cannot be a leader in the spiritual life if you have materialism lust or approbation lust, etc. It will screw things up for you.

Acts 8:21 **"[There] is neither part nor portion for you in this matter, for your heart is not right before God.**

Verse 21 – “Thou hast neither part nor lot in this matter.” In other words, You will never be an apostle. No one can have any position of leadership in the body of Christ and entertain approbation lust or power lust, or even materialism lust. The words “this matter” refers to the giving out of the baptism of the Spirit through the laying on of hands.

“for thy heart is not right in the sight of God” – the heart is the thinking part of the soul. It is his thinking which ruins him, and lust expresses itself in thought patterns, in motivation. This man's problem is in his frontal lobe.

Acts 8:22 **"Therefore, repent from this your wickedness, and implore God, if perhaps the intention of your heart will be forgiven you.**

Verse 22 – “Repent” means to change your mind; “therefore of this thy wickedness, and pray God” – he has to realize that what he is doing is sinfulness. Apparently Simon hadn't given it a thought that this was sin, and therefore the word “repent” before “pray.” To pray here would be to confess his sin, but he can't even confess it unless he changes his mind and recognizes the sin. The wickedness here is the mental attitude sin.

Then a first class condition: “If perhaps the thought of your heart may be forgiven you.” The 1st class condition indicates that it will be forgiven, and the basis will be 1John 1:9, the confession of sin.

Acts 8:23 **"For I perceive you [as] being in the gall of bitterness and bond of unrighteousness."**

Verse 23 – “For I perceive that thou art in the gall of bitterness, and in the slavery to iniquity.” Bitterness is the mental attitude of frustration. Here is a great unbeliever who is now not a great believer, and so far he hadn’t seen any way to become a great believer until he saw the distribution of the Holy Spirit. And he wants this, he wants to become great as a believer. But like so many believers who want to become great he always picks a short-cut that by-passes doctrine. He goes back to human viewpoint—“I can buy it.” Therefore he is a very miserable person, a slave to his iniquity. His iniquity is a mental attitude type. Mental attitude sins always make the individual involved miserable.

Acts 8:24 **But answering, Simon said, "You, implore [in prayer] to the Lord on my behalf, in order that nothing of what you have spoken shall come upon me."**

Verse 24 – Simon’s change of attitude, but he doesn’t follow instructions. As far as we know Simon never becomes a great believer. He fails to rebound, he fails to get into fellowship, and he simply asks the apostles to pray for him. He fails to realize that every person must live his own Christian life. Simon had to pray for himself. The person who will not rebound for himself will never make it in the Christian life.

Simon will go to heaven, but he will have nothing to show for his time on earth. No eternal rewards.

1965 Acts

Lesson #34

34 09/04/1966 Acts 8:25–40 Treasurer of Ethiopia

The first Pentecost was a Jewish monopoly. Samaria; and in house of Cornelius. Acts 19 brings in the OT saints saved previously to Jesus.

Acts 8:25 **So they indeed having solemnly testified and having spoken the word of the Lord turned back to Jerusalem, and they themselves proclaimed the Gospel in many villages of the Samaritans.**

Verse 25 – “And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.” The testifying has to do with the ministry of the apostles, especially Peter and John. It was necessary for them to be present to make it possible for these people to be brought into the body of Christ. Peter and John were present at Pentecost; now they are present once again at Samaria, and by laying on of hands they demonstrate that what they had on the day of Pentecost was given also to these who were half Jew and half Gentile. On their return they evangelized in the villages of Samaria to show that the usual lines of demarcation in the human race do not count when it comes to the gospel. The gospel is for everyone.

Philip and the Ethiopian Eunuch

Acts 8:26 **Now an angel of [the] Lord spoke to Philip, saying, "Get up and go toward [the] south on the road, the one going down from Jerusalem to Gaza." (This is a desert [road]).**

Verse 26 – Philip’s unusual guidance. “And the angel of the Lord spoke unto Philip, saying.” This is the type of guidance you can’t miss and it is quite obvious that it is God’s will for Philip to place the place of the great revival and to go down into the desert. “Arise, and go toward the south.” The word “saying” is present linear aktionsart, which indicates he had to repeat this quite a few times before Philip caught on. It is very hard to think in terms of leaving a place where there has been a wonderful ministry and go to a place where there are not even people. Philip’s ministry has to do with people, he is an evangelist.

“unto the way that goeth down from Jerusalem unto Gaza, which is desert.” So he is commanded to go down to the Negev which lies between Egypt and Palestine. Notice that he was not to go with the apostles. There are several reasons why Philip gets a change of tenure. First of all, God has an important job for Philip and through the conversion of one African that he will meet in the desert the gospel will go to a great country in Africa at that time. As a result that country within a hundred years will become a centre of Christianity. Secondly, apparently to leave Philip there where he was any longer would possibly be to ruin his ministry with too much success. He was not oriented enough to grace. It is possible that he could have gone awry had he remained in that same place.

Every member of the human race has a breaking point when it comes to pressure, but every member of the human race also has a breaking point when it comes to success. Philip’s success meant that it was going to be very difficult for him to remain in Samaria and serve the Lord. He is removed from the scene of a revival and he is going to be used to contact one person, and this will be the basis of an even greater revival than the one in Samaria for this is one of the first entrees into the great continent of Africa.

Acts 8:27 **And having gotten up, he went. And look! A man, an Ethiopian, an eunuch [i.e., a man incapable of having sex], a court official of Candace the queen of [the] Ethiopians, who was over all her treasury, who had come to Jerusalem to prostrate himself in worship,**

Verse 27 – “and, behold, a man from Ethiopia, an eunuch of great authority under Candace Queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship.” Here was the treasurer of Ethiopia, the number three man in the empire which existed at that time in Africa. The word “eunuch” does not mean that he had been emasculated, it means that he was dedicated to his office. “Candace” does not mean the name of a person, it is a title for a queen. This man is said to be going back from Jerusalem, the place where the feasts were being held, and it would indicate that he had become interested in Judaism. This could have been a result of interaction with Jewish traders.

Acts 8:28 **and he was returning and sitting in his chariot, and he was reading aloud the prophet Isaiah.**

Verse 28 – he was returning to his own land and he is reading Isaiah. This is no accident because this is where Philip will begin to explain to him the gospel.

Verse 29-30, the contact.

Acts 8:29 **Then the Spirit said to Philip, "Approach and be joined to this chariot."**

Verse 29 – “Then the Spirit said unto Philip, God near, and join thyself to the chariot.” In other words, hitchhike. Philip primarily works with crowds. He speaks to hundreds or thousands.

A man for awhile was a hitchhiking evangelist. He talked to people in an automobile and told them about Christ. People get bored with the radio and having someone to talk with is sometimes a welcome respite.

Acts 8:30 **So Philip having run up, heard him reading aloud the prophet Isaiah, and he said, "So do you understand what you are reading?"**

Verse 30 – “and heard him read the prophet Isaiah.” This indicates that this black man can understand Hebrew; “Understandest thou what thou readest?” Actually this is not what he said. The Greek word for “understand” means “Do you understand these things because you’ve studied them?” In other words, “Have you studied this?” Philip was going to use this as a basis for getting some information and getting a good contact.

Acts 8:31 **Then he said, "For how could I unless someone guides me?" And he invited Philip, having come up, to sit with him.**

Verse 31 – “How can I, except some man should guide me?” “How can I” introduces a mixed conditional clause in the reverse order. It is no accident that we have it.

In a conditional clause the “if” clause is the protasis and the rest of it is the apodosis. It is normal to always begin with the protasis and then end up with the apodosis. But the Ethiopian starts out with an apodosis of a fourth class condition, so we have a very unusual situation. “How can I?” The fourth class condition means “I wish I could but I cannot.” He wishes he knew what he was reading. Then he goes to a protasis which belongs to a first class condition—“except some man should guide me.” Why does he reverse the order? No person in this life can understand Bible doctrine unless he gets it from someone who knows Bible doctrine. In other words, you cannot sit down and understand the Bible by reading it, and God has taken up the slack by giving a gift to some men called “pastor-teacher.”

Every believer after salvation starts out as a baby, and babies have to be taught, and there is no believer in the world who can get it on his own without someone starting him right. Philip had enough Bible doctrine to give this man a basic training course in a short time. “Should guide” is a future active indicative, which indicates that up to this point no one has been able to explain the passage he is reading. The word “guide” doesn’t mean to guide in the sense that someone shows you the way, it means to guide in the sense of understanding and teaching. It means to communicate. Philip communicated doctrine. The fourth class condition indicates a wish that has not been fulfilled; the first class condition

realizes a reality situation. There are people who can help him but he can't do it on his own. The sheep are dependent upon the shepherd.

Acts 8:32 **Now the passage of the Scripture which he was reading aloud was this: "He was led as a sheep to slaughter, and as a lamb before the one shearing it [is] silent, so He does not open His mouth.**

Verse 32 – a quotation from Isaiah 53:7-8. Jesus Christ is depicted as the Lamb through the Levitical sacrifices, and here is Jesus Christ being led as a sheep to the slaughter, i.e. the cross where He died for our sins.

The first 3 hours, Jesus suffered on the cross. The second 3 hours, the sins of the world were poured out upon Him. He screamed out when He came into contact with our sins.

Acts 8:33 **"In His humiliation his justice was taken away, but who will describe His generation? Because His life is taken away from the earth." [Isaiah 53:7,8]**

Verse 33 – “In his humiliation.” The humiliation was Christ, sinless and perfect in His humanity as well as His deity, coming into contact with our sins.

“his judgment was lifted up [or, carried],” literally, not “taken away.” He carried judgment for the entire world.

“who declare his generation” – the Hebrew says, “who shall protest in his generation.” But the Greek even goes further, and the word “declare” is a compound word *diêgeomai* (διηγέομαι) [pronounced *dee-ayg-EH-ohm-ah-ee*] [*dia* = through; *hêgeomai* (ἡγέομαι) [pronounced *hayg-EH-ohm-ah-ee*] = to think through or lead the way through], and the derived meaning of this word: to think through on the matter so that you understand the matter. In other words, “Who in Christ’s generation will think through and understand?”

“his life is taken from the earth” – literally, “his life is lifted up [or, carried up] by death.” The word “lifted up” is the same as we have already seen, and it means to be carried. His life is carried by death. The life of Christ on the cross was carried by death. The sins of the world are poured out upon Him, the wages of sin is death; and so as the wages of sin is poured out upon Him, in His life He carries our death.” Our sins are poured out upon Him, the penalty of those sins is death, and so Christ carries our death when He hangs upon the cross. The word “taken” is the Greek word *airô* (αἶρω) [pronounced *ī-row*] means to be carrying something, to lift up something and then carry it. Christ lifted up our sins and carried them and His life, then, carried our death.

Verses 34-35, the basis of witnessing.

Acts 8:34 **So answering, the eunuch said to Philip, "I ask you, about whom does the prophet say this? About himself or about some other [person]?"**

Verse 34 – here is a man whose positive volition is so strong he is ready, but he doesn't have anyone to explain. He needs information. In witnessing for Christ this is exactly what people need.

People do not need testimonials; sometimes they just need information.

Acts 8:35 **Then Philip, having opened his mouth and having begun from this Scripture, proclaimed the Gospel [about] Jesus to him.**

Verse 35 – the issue of the gospel. “Then Philip opened his mouth.” To communicate he had to speak! Philip opened his mouth to communicate the gospel.

To give the gospel, you have to speak. Where positive volition exists, you have to open your mouth and speak immediately.

“and preached unto him Jesus” – Jesus Christ is revealed in the Old Testament. So at this point he received his information.

Acts 8:36 **Now as they were traveling down the road, they came upon some water. And the eunuch said, "Look! Water! What prevents me [from being] baptized?"**

Verse 36 – “And as they went on their way they, came to water: and the eunuch said, See, here is water; what doth hinder me from being baptized?” Water is rare in that region; but they did come across some.

Verse 37 is not found in the original language. There is no verse 37. Philip had already led this man to the Lord and he knows he is saved, and by now he has received the first five or six increments of basic doctrine. Whoever put this verse in has added to the Word of God.

Time passes between vv. 36 and 38. It would make little sense for Philip to sit their quietly for that hour or three.

Acts 8:37 **(OMITTED TEXT)** Green's Literal Translation of this verse: And Philip said, If you believe from all the heart, it is lawful. And answering he said, I believe Jesus Christ to be the Son of God.

“I in you and you in Me,” was the first prophecy of the baptism of the Spirit. Then “You will be baptized by the Spirit 10 days hence.” Positional truth is being taught and retroactive positional truth. Down with human good and up with divine good.

Acts 8:38 **And he commanded the chariot to stand still. And they both went down into the water, both Philip and the eunuch, and he baptized him.**

This Ethiopian will return to his country being the only person who has believed in Jesus Christ. He is born again in that era. Maybe they traveled for 5 or 6 hours. Philip taught this new believer Bible doctrine.

Verse 38 – Philip baptized him because he understood the pertinent doctrine. Ritual without reality is meaningless.

God knew, in eternity past, the time frame here. He knew the concentrated teaching of Bible doctrine; and knew that Philip would teach the Ethiopian enough doctrine to get him going.

This tells us that, in a very short amount of time, you can give a new believer enough information to get a firm basis and a good start.

In Africa, it was Ethiopia and only Ethiopia held out against the Moslems. They conquered all over that region; the only resistance was from Ethiopia. This teaches us that you take the new believer and you give him good, accurate doctrine right then and there. Sometimes you don't stop there. You give them accurate doctrine and you can baptize them. This tells us that anyone can baptize a new convert.

Acts 8:39 **Now when they came up out of the water, [the] Spirit of the Lord caught Philip up, and the eunuch no longer saw him, for he began going his way rejoicing.**

Verse 39 – “And when they were come out of the water.” Once the baptism has occurred they separate: “the Spirit of the Lord caught away Philip” – this Ethiopian was so ready for doctrine that on the very day that he was saved he learned enough doctrine to make himself spiritually self-sustaining as he goes back to his own land as the only convert in Ethiopia.

“that” introduces a result clause; “the eunuch saw him no more” – but Philip gave him enough information in that time to sustain him. The result of this eunuch's conversion was a tremendous evangelistic push in Ethiopia, so that Ethiopia developed a brand of Christianity that held out against the Moslems when all other types of Christianity collapsed some 600 years later. Everything else in North Africa collapsed. This tells us that Ethiopian Christianity was founded on doctrine. It stressed two things: a) communicate doctrine in evangelism; b) take the new believer and give him basic doctrine.

“but [not and] he went on his way rejoicing” – the conjunction brings out the fact that he was not dependent upon Philip for his happiness, he was dependent upon the doctrine he had learned. The joy comes from the Bible doctrine. Joy is inner happiness and it depends on doctrine. This is present active participle, he kept on rejoicing.

Acts 8:40 **But Philip was found at Azotus, and passing through, he was proclaiming the Gospel to all the cities until he came to Caesarea.**

Verse 40 – “But Philip was found at Azotus.” Azotus is a Greek name for a Philistine town. When Alexander the Great conquered Ashdod, 30 miles north of Gaza, he changed the name to Azotus. This was an area where there were still Greeks living.

“and passing through he preached in all the cities, till he came to Caesarea” – this means he went on up the coast. Caesarea is where there were Romans. It was a Roman headquarters. So he went from the Greeks to the Romans—Gentiles. He is evangelizing Gentiles. He has learned the lesson of the Samaritan Pentecost: the breakthrough that Gentiles are just as much in the body of Christ as born-again Jews. Azotus tells us that Philip understood positional truth. Philip knows that he can go to any gentile group now and evangelize them.

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1965 Acts

Lesson #35

35 09/11/1966 Acts 9:1–9 via Rom. 9 Introducing the 12th apostle

Chapter 9

Many thousands of Jews were saved in the Old Testament. but there were those who tried to be saved by keeping the Law.

1Timothy 1:1, 12–16 Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope,...I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life.

Saul is a self righteous religious man, and the greatest sinner.

The gentiles did not know about the Law. They were saved by faith in the Revealed God.

The conversion of Saul of Tarsus. In Romans chapter 9 we have the attitude of Saul of Tarsus when he became the apostle Paul. In verses 1ff he expresses his desire for his own kinsmen, the Jewish people. He wants all Jews to do what he did: accept Christ as saviour. In Acts 9:1-9 we have the historical circumstances of his salvation.

The Conversion of Saul

Acts 9:1 Now Saul, still breathing threat[s] and murder against the disciples of the Lord, having gone to the high priest,

Verse 1 – Saul, the chief persecutor of Christianity. “And Saul” – the word “and” is literally “but,” the conjunction of contrast. There’s a contrast between the study of Philip in the previous chapter and that of Saul of Tarsus in this chapter. Saul is persecuting the church at this time; Philip is adding to the church through evangelism. The word “Saul” is a very fitting one for this man. He is like king Saul from the same tribe of Benjamin, a powerful, vigorous individual, a Jew by physical birth, a Roman citizen, and he had a great Greek education. “yet breathing out” – this is not breathing out at all, it is inhaling. “But Saul, inhaling threatenings and slaughter.” In other words, the very breath of his life. Inhaling was an idiom which meant whatever occupied one in life. Saul’s whole life now was threatening and slaughter.

“went unto the high priest” – it is obvious that the high priest is not the leader in this persecution, but Saul of Tarsus. Saul has heard that there are Christians 150 miles away in Damascus and he wants to go up there hunting.

Acts 9:2 requested letters from him to Damascus, to the synagogues, in order that if he should find any being of the Way, both men and women, having been bound, he should bring them to Jerusalem.

Verse 2 – due to his efforts there is a spread of the persecution. “And desired from him” – this was his request. The word “desire” means to make a request. The middle voice: Saul asked the high priest as a favour to himself; “letters to Damascus to the synagogues, that if he found any of this way” literally, “being in the way.” This is the way the Christians were first described. Christ was said to be the way, the truth, and the life; so when they accepted the road or the way, the Christ way, they were said to be in the way/road.

“whether they were men or women” – this was an extreme statement; “he might bring them bound to Jerusalem.” He wanted to go up and capture any of these people who had become Christians and bring them down to Jerusalem for trial.

Acts 9:3 Now as he [was] traveling, he came to be approaching Damascus, and suddenly a light from heaven [or, the sky] flashed around him.

Verse 3 – “And as he journeyed, he came near Damascus.” The Greek says, he began to draw near to Damascus.

Saul has chains to be used to capture some of these Christians.

The Light Which Blinded Saul

1. “and suddenly there shined round about him a light from heaven” – this light from heaven is the Lord Jesus Christ Himself. Cf. John 8:12.
2. This light is described several times: verses 4, 7, 8. The light was literal but the light is also the Lord Jesus Christ who will speak to Saul of Tarsus.

3. In verse 8 it was a blinding light. It was so bright that it blinded Saul temporarily, and he was helpless in his blindness.
4. It was an arresting light, according to verse 7. The entire party was halted and no one moved while Jesus Christ spoke personally with Saul.
5. It was an awesome light. The entire party was speechless—no rebuttal, no one had anything to say.
6. It was a powerful light, verse 4. It knocked Saul down.
7. Also in verse 4, it was a revealing light. Jesus Christ revealed Himself to Saul at this point.

Some people are so hard-headed that they need to get knocked down to understand what is happening to them.

Bob kept butting heads with a guy in the military, so he finally said, “We’re going behind the barracks with no rank and we are going to have it out.” After that, the guy paid attention to Bob.

For God to get Saul’s attention, He had to knock him flat. Before Abraham would pay attention, God had to remove his father.

Acts 9:4 **And having fallen on the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"**

Paul had not persecuted Jesus; he was chasing after believers. But since these believers are in Christ, Saul was persecuting Christ. The introduction to positional truth.

Verse 4 – “And he fell to the earth” should be “And having been knocked down” – aorist active participle; “and heard a voice.” The action of the aorist

participle precedes the action of the main verb. He didn’t hear any voice until he was flat on his back.

“and he heard a voice saying unto him, Saul, Saul, why persecutest thou me?” This is a very unusual statement, for this reason: Saul knows immediately, because he has been knocked down, that someone is speaking to him who is God.

Acts 9:5 **Then he said, "Who are You, Lord?" And the Lord said, "I am Jesus whom you are persecuting!"**

Verse 5 – “Who art thou Lord?” The word “Lord” is kurios (κύριος) [pronounced *KOO-ree-oss*] which is used for deity. “And the Lord said, I am” – “I am” is present linear aktionsart of the absolute status quo verb—“I keep on being Jesus.” He uses the word “Jesus” because this is the title for the humanity of Christ; “it is hard for thee to kick against the pricks [goats]” is not found in the original.

Actually, verse 5 ends with the word “persecutest.” Then verse 6 begins, “Arise and go into the city, and it shall be told thee what thou must do.” Every believer is in union with Christ. Saul hadn’t persecuted Christ personally, but he had been persecuting believers, and since these believers were in union with Christ he was actually persecuting Christ. So here was the first introduction to the doctrine of positional truth.

The actual sentence of verses 5 & 6 is, “I am Jesus whom you keep on persecuting: get up and go into the city, and it shall be told you what you must do.” That is all we have in those two verses. “What you must do” is a present active infinitive, indicating phase two. The present tense is linear aktionsart. The infinitive: it is God’s purpose for the believer to operate in phase two. Paul trusted in Christ while he was flat on his back and is saved now. The first thing he is going to have to do now is wait.

The Doctrine of Positional Truth.

1. 1Cor. 12:13 mechanics of positional truth.
2. Positional truth belongs to the carnal and to the spiritual believer. You can sin for 50 years and never get back into fellowship; yet you cannot get out of union with Christ. The example of this is the prodigal son parable.
3. Being in Christ means that we can never be judged. Only unbelievers will be judged and cast into the Lake of Fire.
4. Positional truth means that we will live with God forever. We need +R and eternal life in order to live with God.
5. Positional truth defines election and predestination. All election and all predestination is connected to Jesus Christ. He is predestined; He is elected; we share His predestination; we share His election. Predestination means *to design beforehand*.
6. The unbeliever is never said to be predestined to anything.
7. Positional truth produces a new creature in Christ. Bob knows former heavy drinkers; but giving up drinking does not mean that they are saved. What we do is not salvation; it is what God does for us. Everything that Christ is; everything that He has, we have, due to positional truth.
8. Positional truth guarantees the eternal security of the believer. Romans 8:1–2
9. Retroactive and current positional truth. We are identified with Christ in His death; and identified with Christ in His life. This is what baptism represents.
10. Characteristics of positional truth:
 - a. The believers shares the life of Christ.
 - b. Shares the righteousness of Christ.
 - c. Shares the election of Christ. Eph. 1:4
 - d. Shares the destiny of Christ. Eph. 1:5
 - e. Sonship of Christ Romans 8:16–17
 - f. His heirship.
 - g. 1Cor. 1:2 sanctification.
 - h. Hebrew 10:10–14 we share His priesthood.

11.

Summary:

- a. Not an experience; not an emotion. The baptism of the Spirit is none of these things.
- b. It is not progressive. It is perfect at salvation. Aorist tense. There is nothing that we can do in time to remove that. It cannot be improved in eternity.
- c. Not related to human ability or merit.
- d. Eternal in nature.
- e. Known only by the will of God.
- f. It comes all at once.

Acts 9:6 "But get up and enter into the city, and it will be told to you what it is necessary [for] you to be doing."

Saul was on his back when this was taking place.

Acts 9:7 But the men, the ones traveling with him, had stood speechless, indeed hearing the voice but seeing no one.

Verse 7 – the reaction of Saul's army. Jesus Christ dealt with Saul only; He did not deal with the men of his army.

Acts 9:8 Then Saul got up from the ground, and [although] his eyes had been opened, he saw no one. So leading him by the hand, they brought [him] into Damascus.

Acts 9:9 And he was three days not seeing, and he neither ate nor drank.

Verses 8-9, Saul's response. He is now completely helpless. He has been blinded temporarily and instructed to go into the city, and to sit down and wait. There is a principle here. Too often, when a person gets saved people want to push him on the bandwagon and use him. They want him to give his testimony, use him for fund-raising, etc. This ruins more believers than anything else. No new believer is to be trotted out in front of people. Whatever success he has gained as a person, to use that person's success, good name, is to be used or traded on. God doesn't need human ability and success to get the job done. No novice should be shoved up in front of others, and this ruins many people. Jesus Himself deals with Saul of Tarsus, and now Saul is to wait. The first thing you do as a Christian is to do nothing. He needs to get some doctrine and to grow before anything else. The issue is learn some doctrine first, and then communicate it. God does not need human ability to get the job done. We do not take minor celebrities and put them in front of people moments after they are saved.

The new believer needs time to be quiet and to get some moxie. Paul did not go out and give his great testimony. Saul went to Damascus to capture Christians, but on the way there, Jesus captured him. But Saul was not used in order to give his testimony.

This little scrawny guy that Bob knew in the army who looked like nothing; but he trained as a pilot and became one of the greatest pilots ever. He shot down 40 enemy planes.

Being blind, Paul learned a number of things. First thing Jesus taught him was positional truth.

1965 Acts

Lesson #36

36 09/18/1966 Acts 9:10–12 The power of ordinary life

Some people are concerned because they are made to believe that they need to be on the mission field. There is no such thing as an ordinary believer. But football teams win because they have a great line.

Acts 9:10 **Now [there] was a certain disciple in Damascus, by name Ananias, and the Lord said to him in a vision, "Ananias!" So he said, "Here I [am], Lord!"**

Verse 10 – “And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. Behold, I am here, Lord.” What Ananias actually said was, “Behold, I Lord?” Which means, “Who, me Lord?” A “certain disciple” means one who is prepared to do anything for the Lord. The reason he is prepared is because he knows the Word of God. His name is a Hebrew word which means “protected by the Lord.”

The Ordinary Christian Life

1. The ordinary Christian life is the most difficult.
2. It has fewer outward stimulants and requires a deeper and steadier faith-rest.
3. The common place of life, the routine of life, is always underrated—for the very reason that it is commonplace and routine. This common routine of life fills all the gaps in the Christian life. There are a lot of monotonous thing to be done in a house. The ordinary believers fills in the gaps, the prayer life, the giving of money. The missionary base is the common believer.
4. The obscure and wonderful service that Ananias renders for Paul has world-wide repercussions.
5. To the believer who experiences disappointment and frustration because his life is filled with monotony and he reads a wonderful missionary biography, or hears about some glamorous testimony, and makes a comparison, is disappointed unless he understands Bible doctrine. Bible doctrine causes Mr Ordinary Believer to orient to his importance in phase two.
6. There is something extraordinary about the ordinary life which is faithful, learning doctrine, and orienting to grace. This is the most unusual life of all and the one that requires the most dedication.
7. Under operation grace there is no such thing as an ordinary life, even though every life is composed of numerous monotonous details.

8. Ananias demonstrates the importance of faithfulness in the little things: the importance of orientation to grace, the importance of the ordinary believer knowing a lot of doctrine. When Jesus wanted Saul of Tarsus off to a good start He didn't send him to a preacher in Jerusalem. It would have ruined Saul to be sent to Jerusalem. In fact, Saul had to leave Jerusalem before God the Son would even deal with him. The worst place to get saved from about a year after Pentecost was Jerusalem, because there they would learn legalism.

Best thing for the Ethiopian eunuch was to leave Jerusalem. The entire book of Hebrews was written in A.D. 67, 3 years before the fall of Jerusalem. This was their last call.

Antioch was oriented to the grace of God; and the Jerusalem church was very legalistic. Saul did not get saved in Jerusalem. The dynamic believers on his staff were also not saved in Jerusalem. Those who remained in Jerusalem became very legalistic.

Peter's understanding of doctrine was limited, which he admits to.

Jesus could have knocked Saul down anywhere; in the middle of Jerusalem, if He so chose to. The person most qualified to help Paul is a ordinary believer Ananias. The most critical time in the life of a believer is the first year after he is saved. He needs to be properly oriented to the grace of God.

Judas was an unbeliever who phased himself out. The disciples elected a 12th Apostle, which meant nothing because the Holy Spirit gives that gift.

The real leader in the Church Age is Paul.

Our job is a part of our full-time Christian service. The timing was perfect. Ananias represents what God can do with an ordinary believer.

One street, the main street, was straight in Damascus. Apparently this street still exists today. All of the other streets are crooked.

Acts 9:11 Then the Lord [said] to him, "Having risen, go to the street, the one being called Straight, and look in [the] house of Judas for [a man] by name of Saul of Tarsus. For listen! He is praying.

Verse 11 – Judas, apparently, is a VIP in Judaism, a well-known individual. Ananias is to “enquire for one called Saul, of Tarsus; for, behold, he prayeth” – “he keeps on praying,” present linear aktionsart. Saul is saved now, but he doesn't have enough doctrine to go anywhere, so he's praying.

There is a key in Acts 22:12 where there are two things said about Ananias which are not said here: “And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there.” He is said to be devout according to the norm or standard of the law. The word “law” actually means the Old Testament Scriptures. “Torah” which is

translated into the Greek *nomos* (νόμος) [pronounced *NOHM-oss*] means “law,” and it is sometimes a title for the Old Testament canon.

Ananias is a born-again believer but he has been studying what Scripture existed at that time: the Old Testament. He also had a good report of all the Jews who lived there, so his life was a sermon. As a result of knowing Bible doctrine and being oriented to the grace of God he was well prepared to meet the problem of Saul of Tarsus. Saul is now waiting. Physically and spiritually he is blind and he is now waiting on the Lord to take it from there.

Paul keeps on praying for 3 days; and he is doing nothing else. So Ananias comes to him.

Acts 9:12 "And he saw in a vision a man by name Ananias coming in and laying a hand on him, in order that he should regain [his] sight."

Verse 12 – “And hath seen a vision, a man named Ananias coming in, and putting his hand on him, that he might receive his sight.” There are two kinds of blindness here. The words “might receive” is an aorist tense, an active voice, but a subjunctive mood. The key is the subjunctive mood, which is potential. Obviously Saul is going to receive his physical sight, but it is his spiritual sight that is so important.

Bob is apparently teaching Bible classes night after night at this point. He is doing this so that his congregation can live within the plan of God. For Bible class, it means that you must set aside time in order to take in the Word of God.

The aorist tense has two concepts: an occurrence which can be a point of time or an occurrence in eternity, and it can gather up into a single whole a process. In receiving spiritual sight Saul is going to have a number of session with Ananias who is going to teach, teach, teach. The active voice means that Saul’s volition must be involved. You have to want the Word of God to get the Word of God. There is no easy way to get the Word of God, it requires concentration and learning, setting aside the things that you might ordinarily enjoy, and a lot of sacrifice. Saul is going to receive his physical sight by being touched, so there is no active voice in receiving his physical sight. The active voice indicates that Saul of Tarsus is involved in the spiritual sight. Whenever a person learns doctrine he does so because he wants to learn doctrine.

People come to Bob and tell him why they cannot come to Bible class. You can do whatever you want to do. You can figure it out.

Acts 9:13 **But Ananias answered, "Lord, I have heard from many about this man, how many wicked [things] he did to Your holy ones [or, saints, and throughout book] in Jerusalem.**

Verse 13 – “Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem.”

37 09/25/1966 Acts 9:14–19 Progress of Paul

Bob goes back to v. 10. We have a tendency to overlook the commonplace. The life of the average believer is the life that counts the most. There are numerous, monotonous details in every life.

Saul spent 3 days in prayer and thinking about the things which Jesus said to him.

Ananias had heard of Saul, who was the chief persecutor of the Jews. Ananias as an ordinary believer will communicate Bible doctrine to Saul. You never know that when your divine viewpoint is going to have a tremendous impact. There is nothing more stimulating than hearing Bible doctrine being discussed and rehashed and put into your own words.

Acts 9:14 "And here he has authority from the chief priests to bind all the ones calling on Your name."

Verse 14 – the conclusion of the human viewpoint of the situation.

Acts 9:15 But the Lord said to him, "Be going, because this one is a chosen vessel to Me to bear My name before Gentiles and kings and the sons [and daughters] of Israel.

Verse 15 – the divine viewpoint. "But the Lord said unto him, God thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and unto kings, and the children of Israel." Here Ananias gets some information that will not be realized by other believers for ten or fifteen years: that Saul of Tarsus has the major project of carrying biblical information to all kinds of people in the Roman empire. And when you cover these particular categories—Gentiles, kings, and the children of Israel—you have the primary constituents for the beginning of Christianity.

There is a conjunction of contrast here between Saul of Tarsus as an unbeliever and the born-again individual, Paul, who is now mentioned—"But." "Go thy way"—in other words, Don't question my command. There is a principle here. All of the time that Saul of Tarsus was the worst unbeliever who ever lived, God knew what he was going to be like in the future. We can understand, therefore, that God would have long-suffering toward Saul, knowing some of the great decisions, knowing his great thirst for doctrine, knowing how he would live by doctrine, and knowing what a tremendous dynamic impact his life would have on the human race. God knew what would happen with Saul, his greatness and his every failure. Long-suffering connects with omniscience. God knows all the failures and all of the successes.

The word "chosen" indicates the plan of God because it stands for the principle of election.[\[2\]](#)

it is just as true of Ananias as Saul of Tarsus. There is no place for human viewpoint in the believer. Human viewpoint sees Saul as a great enemy. Divine viewpoint tells him that Saul is a chosen vessel. Ananias will communicate the first doctrine that Saul will receive.

The Doctrine of Election

1. Christ is elected from eternity past. Only 3 persons Who existed in eternity apart from any creatures. God the Father chose God the Son. Isa. 42:1 1Petr 2:6
2. This election took place in divine decrees. Eph. 1:4 1Peter 1:2 2Thess.
3. Election is the present as well as the future possession of every believer. We possess election now because of positional truth. We share the election of Christ.
4. Every believer shares the election of Christ. Rom 8:28–33
5. 2Thess. 2:13 election takes place at salvation.
6. Election is the foundation of the church. Thess. 1:4
7. The saved remnant of Israel is also elected. Thousands of Jews received Jesus Christ as their Savior. Their election is similar. They not in union with Christ; they are in the covenants that God made with Israel. This is the basis of their personal election.

The word “vessel” has to do with the concept of service and there is a principle involved here. “Chosen” vessel has to do with positional truth. As a result of our position in Christ we now have some bona fide experience which includes many things such as rebound, prayer, witnessing, and so on. But here we have the general concept of service. Vessels in the ancient world were used for service, cf. Romans 9:21-23; 2Corinthians 4:7; 1Timothy 2:21. Ananias is told to contact Saul. God knows how Saul thinks. Saul of Tarsus was a human genius. A Roman by citizen; educated at the University of Tarsus. He could have been one of the greatest men of all time apart from being saved. He comes to a principle early on in life. Doctrine became his life. Everything else in life was simple a detail. When he possessed these details, fine; when he lacked them, fine. Marriage is a detail of life. Whether you have it or don’t have it, Doctrine in the frontal lobe is our relationship with Christ.

You have to learn in order to be happy. Philip. 4:11–13 **Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me.** Paul learned contentment or inner happiness. You may have friends, you may not; you may have money you may not have money. What you have and what you don’t have, you still have the Lord. With Saul of Tarsus doctrine became his life, and everything else in life was simply a detail.

The words “to bear” is *bastazō* (βαστάζω) [pronounced *bas-TAD-zoh*] and means to carry a message, to carry a principle, to carry something that is important. This is an aorist active infinitive, it was God’s purpose that he would be His messenger. Then there are three phrases to describe the Roman world in which Saul would operate: “before Gentiles”—the Romans and those whom they had conquered; “and kings”—the VIPs of the Roman

empire; “(Nero and Agrippa will come face to face with Paul) and the children of Israel”—always there is the emphasis on the message to Israel, they have a right to the gospel as much as anyone else.

Acts 9:16 "For I will show to him how many [things] it is necessary [for] him to suffer for the sake of My name."

Verse 16 – “For I will show him how many things he must suffer for my name’s sake.” “My name’s sake” is Jesus Christ. Before Saul of Tarsus ever took one step into the ministry which the Lord had for him he knew ahead of time that he would suffer as few people in the human race have suffered. “I will show” is *hupodeiknumi* (ὑποδείκνυμι) [pronounced *hoop-od-IKE-noo-mee*] [*hupo* = the preposition of authority; *deiknumi* = to teach, to show] which means he would be shown from the authority. The authority is God. God would use Ananias, and later on others, in Paul’s preparation. But the thing that he knew right from the start was how much he was going to have to suffer. Some of the greatest blessings in life come through suffering. Even though Paul would have maximum suffering conditions throughout his life as a believer he would also have maximum blessing in those sufferings. The link between happiness and suffering is Bible doctrine.

Acts 9:17 *And Ananias went away and entered into the house; and having laid his hands on him, he said, "Saul, brother, the Lord, the One appearing to you on the road in which you were coming, has sent me in order that you shall regain [your] sight and shall be filled with [the] Holy Spirit."*

Verses 17-18, the ministry of Ananias. Verse 17 – “putting his hands on him” is identification. “Brother Saul” – Saul of Tarsus is already saved. Ananias is ministering to a new believer. He ministers on the principle of grace, he does not mention Saul’s past or hold Saul’s past against him. He doesn’t ask Saul to come out and give his testimony, i.e. put him on the spot and put him to work. There is no hint of legalism here and the approach is very simple. He communicates Bible doctrine.

Making people walk aisles or standing up or taking pledges or signing a card; these things are the sickness of liberal theology. When they come down to the end of the aisle, there is always some legalist who gets to him and tells him all of the things that he must stop doing. They eliminate the whole principle of human volition. Whether Bob knows someone is a new believer or not, that is unimportant.

Mr. Ordinary Believer gives Saul spiritual food. Saul needs something greater than food, clothing or shelter; he needs Bible doctrine. He gets this first. Before he gets doctrine, he is in prayer and meditation. He is blind for 3 days. He is waiting for that which is important.

The word “receive sight” here really isn’t receiving sight at all. It is the Greek word *anablepō* (ἀναβλέπω) [pronounced *an-ab-LEP-oh*] [*ana* = up; *blepō* = to look] which means to look up. Physical sight wasn’t as important as spiritual sight. Taking scales off of his eyes, as it were, giving him physical sight back is inconsequential; it is the spiritual site that counts. He does receive the restoration of his physical sight but the word which is used here

indicates that it was much more than the restoration of his physical sight. It is his spiritual insight that counts.

Then spiritually he was to receive the filling of the Spirit. This is contrary to the procedure which occurs today. We receive the filling of the Spirit at the same that we receive the indwelling of the Spirit in the post-canon period of the Church Age. We only lose the filling of the Spirit when we sin and get out of fellowship, and we regain it by restoration—rebound, 1John 1:9.

Receiving the Spirit in the Precanon Period

1. In the transitional days of the early church the filling of the Spirit was received by identification with an apostle, as in the case in Samaria.
2. There is an exception. Saul of Tarsus is the twelfth apostle and he receives the filling of the Spirit through identification with an ordinary believer. This emphasizes the fact that the ordinary believer is the most important.
3. This reminds us of the principle of teamwork. Behind the greatest of believers are the ministries of ordinary believers.
4. These ministries are both physical and spiritual—fellowship, giving, prayer.
5. Today, the post-canon period of the Church Age, believers are filled with the Spirit at the point of salvation. Back then, it was a matter of identification. In the precanon period, the filling of the Holy Spirit was received after salvation. We receive this simultaneously. Sometimes, the filling of the Spirit can occur years later.

Acts 9:18 **And immediately [there] fell off from his eyes [something] like scales, and {at once} he regained [his] sight! And having gotten up, he was baptized.**

Verse 18 – his physical sight was restored, and because he understood the principle involved he received baptism (aorist passive indicative).

Saul Proclaims Jesus in Synagogues

Acts 9:19 **And having received food, he was strengthened. Then Saul was with the disciples in Damascus several days.**

Verse 19 – Paul’s progress. “And when he had received food.” After all these others things had occurred. In other words, he took in spiritual food before

Physical; “he was strengthened” – he had gone three days now without food. Food is a detail—“Man shall not live by bread alone.” It is doctrine that is important.

“Then was Saul certain days with the disciples which were at Damascus” – “certain days” meant that during this time they communicated doctrine to him. Apparently Ananias was his first teacher, and here again is the impact of the ordinary life. It is not necessary to live in the spotlight to serve the Lord Jesus Christ.

The Ministry of Ananias (Closing Points)

1. Service in then large field is often determined by faithfulness in the small field of service.
2. Ananias was faithful in teaching one man but the dividends were fantastic. We never hear from Ananias again; but we certainly know about Saul.
3. The ordinary Christian only becomes bored when he is a slave to circumstances when circumstances are magnified beyond the detail stage.
4. But if he learns doctrine and possesses inner happiness then circumstances can never enslave him or bore him.
5. Like Ananias, the believer must be ready for team contribution.
6. Monotony becomes inner happiness and difficulties are transformed into opportunities when Bible doctrine is first.
7. But it isn't what we do for Christ that counts, it is what Bible doctrine does for us. Serving Christ is just the result.
8. Christian service is not doing, but transmitting, communicating. This brings in the power of the Spirit plus doctrine.
9. Under the principle of grace everything in the Christian life depends on who and what God is, never who and what the believer is.
10. Unbelievers do not need us, they need the gospel. Therefore we need to transmit the gospel. Believers do not need us, they need doctrine. When life is related to doctrine it has impact.

To become an Ananias, we must know doctrine. The tragedy of the 20th century is there are few who are like Ananias, the linemen who block for the backs. Everyone is trying to be Peter or Paul.

1965 Acts

Lesson #38

38 10/02/1966 Acts 9:20–31 Progress of Paul

Paul had the best background and training for the ministry. Most people think that the rapture will take place tomorrow or the next day that we should bypass preparation.

Paul's Training Prior to His Ministry

1. Paul was trained by Ananias to begin with. Acts 9:19
2. From Damascus to Arabia. Extensive training but without public speaking. Gal. 1:11–17
3. Back in Damascus Acts 9:23–25
4. Escaped to Jerusalem Acts 9:26–26 4 years before Paul goes to Jerusalem.
5. From Jerusalem to Tarsus. 6–9 years in Tarsus. Most famous and best university at this time. Acts 9:

Groups of Jews would meet all over; and this was known as a synagogue. There were proselytes, which included Gentiles. Paul went to the Jews first.

Acts 9:20 **And immediately in the synagogues he began preaching the Christ, that this One is the Son of God.**

Verse 20 – “And straightway he preached Christ in the synagogues, that he is the Son of God.” The word “synagogue” is not a Hebrew word, it is a Greek

He preached *the Jesus*.

Word—sunagôgê (συναγωγή) [pronounced *soon-ag-oh-GAY*]. It simply means a place of assembly. As the Jews began to scatter throughout the world and found that it was difficult to have access to their temple met in groups to conduct their services. Primarily they met at first to read the Torah, the law. Then they added other things to it as they were authorized to do so apart from the modus operandi of the Levitical priesthood and animal sacrifices. So Saul of Tarsus goes to a synagogue.

“he preached” is the imperfect tense, which means that he kept on preaching. However the word for preaching means to communicate good news, to announce good news. The active voice: he did the preaching. The indicative mood is the reality of his communication. He did not preach “Christ,” it says literally, he preached “the Jesus.” Wherever we find the word “Jesus” it refers to the humanity of Jesus Christ. Son of God refers to His deity, and it is obvious that Paul’s first messages dealt with the uniqueness of the person of Jesus Christ. This is the key that unlocks doctrine; doctrine in turn is the key that unlocks more information with regard to Christ.

Acts 9:21 **But all the ones hearing were amazed and said, "This is the one having destroyed the ones calling on this name in Jerusalem and has come here for this [purpose], so that having been bound, he should bring them to the chief priests, is it not?"**

Verse 21 – the reaction to Paul’s first messages. “But all that heard him were amazed.” They were utterly astounded for two reasons. Saul of Tarsus had a world-wide reputation. He was not only a ruler in his own land but in addition to this he was famous for his persecution of Christians. Now they hear this one who has been so vigorous in the earliest persecutions of Christians and who now is declaring that he himself is a captive of the Lord Jesus Christ, and that Jesus Christ is the unique person of the universe. “Were amazed” is imperfect linear aktionsart, which means their amazement continued.

“and said” – kept on saying; “Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?” In other words, they recognized him by his reputation and they were utterly astounded at the complete change of pace which had occurred in such a short time. This emphasizes the principle that no matter how vigorous one is in anti-Christianity, no matter one is opposed to God, once he is a believer in the Lord Jesus Christ the change is

complete that he is now just as vigorous in the service of the Lord Jesus Christ. For the Jews this was a constant source of amazement.

Acts 9:22 **But Saul all the more was being empowered, and he was confounding the Jews, the ones dwelling in Damascus, proving that this [Jesus] is the Christ.**

Verse 22 – the record of his rapid development. “But Saul increased more in strength.” The word for increasing means to gain more power, and the literal translation would be that Saul gained more power in strength. In other words, strength always begets strength. The original strength by which Saul of Tarsus became great was the fact that Ananias communicated to him doctrine, and doctrine became his strength. As he learned basic doctrine he then built on doctrine, and he kept doing it all of his life. For this reason he has impact. He is a prepared man in the field of speaking because he has something to say.

Bob remembers the 90# weakling ads using dynamic tension.

“and confounded the Jews” – the word “confound” means to fill with confusion. He confused those who rejected Christ; “proving that this one is the very [the true] Christ.” He proved/demonstrated to them that Jesus Christ is truly the Christ. The fact that he demonstrated to them that Jesus was the Messiah did not mean that they all accepted Christ as saviour, for they did not. But he was able to demonstrate this to them through Bible doctrine.

Between verses 22 & 23 we have Paul going to Arabia. Here is where he peels off. In other words, Ananias could take him so far—basic doctrine. Once that is completed he has a short ministry in Damascus during which time he sets the Jews back on their heels with his message. They were all amazed whether they responded by faith or not. **At this point when he seems to be gathering so much momentum he stops and leaves for Arabia. He stops to learn more Bible doctrine. He realized that if his ministry was going to continue in its effectiveness he must know a great deal more than he knew then.**

Verses 23-25, the return of Saul of Tarsus to Damascus and the continuation of the ministry which was interrupted for three years of study. He realized that the preparation was more important than the ministry. The minister is supposed to spend most of his time in study.

Saul Escapes from Damascus

Acts 9:23 **Now when many days were fulfilled [fig., after many days], the Jews plotted among themselves to execute him.**

Verse 23 – he moves into action. “And after that many days were fulfilled” – the time when he was in Arabia, the time when he went out and studied. Now the first thing we notice is that there is a change. The Jews have now organized themselves in the three years (those who were unbelievers) and will resist him. His power and ability to communicate doctrine was great and the Jews therefore “took counsel to kill him.”

What did Judaism teach and advocate at the time that Saul of Tarsus came back to Damascus? Actually Judaism had gone in for the ritual but the ritual had lost its meaning. Many of these Jews were not even believers in God. Many of them did believe in God but the main thing now with the Jews, due to their rejection of Bible doctrine and the message which Saul of Tarsus taught concerning the fact that Jesus is the Son of God, they are no longer amazed as they were before, now they simply reject the message. Now they are filled with religion, ritual without reality. Negative volition created a vacuum into which religion has established itself. So when Saul comes back with the same message they now say no to him. But they say more than no. Religion is always an evil when it is opposed, and their desire is now to kill, to eliminate, to remove from the scene. Religion expresses itself by seeking to kill the opposition. Saul of Tarsus was religious before he was saved and he sought to kill the opposition.

As soon as the British left India, hundreds of millions were killed. The Hindus and the Moslems attacked each other everywhere. Religion expresses itself by seeing to kill the opposition. Once religion is established, they want to kill Saul of Tarsus.

Yergamentando of the Moslems. They run out of their temple looking to kill the first white man, and they think that they are Christians. Morels.

Aristus, an Arabian, was in control, and Saul was the object of assassination plots. Aritus is a very famous Arabian king. Herod ran off with his beautiful red-headed cousin (who was married to his brother); and when his wife heard that Herod was bringing a another wife home, she went home to her father. Aristus started some aggressions and took Damascus (I think). When Caligula came to the throne, he gave Damascus to Aritus. Aritus took sides with the Jews, and he gave them special privileges. Aritus allowed the Jews to get rid of anyone they wanted to. He gave the Jews permission to kill Saul, but they were told to do it outside of the city. This is why the Jews wait for him outside of the gate.

Acts 9:24 **But their plot became known to Saul. And they were watching the gates closely both day and night, in order that they should execute him.**

Verse 24 – “But their laying await [their plot] was known to Saul. And they kept watching [imperfect linear aktionsart] the gates day and night to kill him.” Not only did he not get into their synagogues any longer but it was not longer safe for him to go through a gate in or out of the city.

Acts 9:25 **But the disciples having taken him by night, they let [him] down through [an opening in] the [city] wall, lowering [him] in a large basket.**

Verse 25 – his deliverance. Literally, “through the wall.” They had little holes in the wall from which they sometimes fired arrows, threw spears, and other things, and which was simply a defence system on the walls; “in a basket” is not a basket at all. It was an invention for transporting someone from one ship to another in the ancient world. It was a rope hoist, not a basket. This same thing is used today. They had these things in

Damascus, even though it is inland. There is a principle here. Paul who had the highest gift anyone ever had in a local church—apostleship—was dependent upon believers who had inferior gifts, and here is the concept of teamwork again. Paul does not escape without these others on his team.

Verses 26-29, his first trip to Jerusalem.

Saul in Jerusalem

Acts 9:26 Then Saul, having arrived in Jerusalem, was attempting to be joined to the disciples, and they all were fearing him, not believing that he is a disciple.

Verse 26 – he has been saved for at least four years and during that time has not been near Jerusalem. As he approaches the city he is looking forward to meeting those believers whom he originally tried to kill. He anticipates having fellowship with them: “he assayed [attempted] to join himself to them” – imperfect linear aktionsart, he kept on trying; “but they were all afraid of him, and believed not that he was a disciple.” The disciples were afraid of Saul, so they would not accept him. He could not even get with believers. But the majority of these believers are getting legalistic anyway.

Acts 9:27 But Barnabas having taken him, brought [him] to the apostles and described to them how on the road he saw the Lord and that He spoke to him, and how in Damascus he was speaking boldly in the name of Jesus.

Verse 27 – Barnabas plus de, a conjunction of contrast. This phrase occurs twice in Acts, though it is mistranslated the second time [15:37] “and Barnabas.” So on one side we now have the Jerusalem church, legalistic and afraid of Saul of Tarsus. Legalism always produces fear. But on the other side we have Barnabas, a grace believer, who makes the difference. Barnabas broke the ice and made it possible for Saul to be accepted.

Many times the majority is wrong. Democracy vote in Berachah. 2/3 is required. This is not right.

Legalism causes fear, self-righteousness, phony systems of spirituality. The Jerusalem church is being hamstrung by legalism. Saul of Tarsus will never have the change to teach the Jews there.

No matter how great you are, you cannot run counter to grace without disastrous results. Legalism destroyed the Jerusalem church; and they were totally and completely destroyed. First church of them all.

Acts 9:28 And he was with them at Jerusalem, coming in {and going out}, and speaking boldly in the name of the Lord Jesus,

Verse 28 – “And he was with them coming in and going out at Jerusalem.” He didn’t preach. He accompanied them.

Acts 9:29 and he was speaking and disputing with the Greek-speaking Jews. But they were attempting to execute him,

Verse 29 – “And he spake boldly [with confidence] in the name of the Lord Jesus, and disputed against the Grecians,” the Hellenistic Jews. The verb “disputed” is the same as used in Acts 6:9 for Stephen. Now Saul picks up the ministry of Stephen and disputes against the Hellenistic Jews. Saul of Tarsus consented to the death of Stephen; and now he is stepping into his place.

Acts 9:30 but the brothers [and sisters] having found out, brought him down to Caesarea and sent him off to Tarsus.

Verse 30 – they immediately got him out of there when the Jews tried to kill him. In Acts 22:17-21 is a more detailed reason as to why he left Jerusalem. Tarsus now becomes his headquarters, and from here he has a great ministry, as taught in Galatians 1:21.

Acts 9:31 Then indeed the assemblies throughout the whole of Judea and Galilee and Samaria were having peace, being edified; and going on [or, living] in the fear of the Lord and in the comfort of the Holy Spirit, they were being multiplied.

Verse 31 – the result of Saul’s conversion. The churches had rest and had a time of development. They were “edified and walking in the fear of the Lord”—the faith-rest technique perpetuated into occupation with Christ; they had “the comfort of the Holy Spirit,” which means they had the divine power, the production of divine good. All of these things added up to an expansion—“were multiplied.” This expansion was based upon the growth of believers.

1965 Acts

Lesson #39

39 10/09/1966 Acts 9:32–43 Progress of Peter

Paul was a genius and Saul was perhaps a little stubborn. We will see how Peter’s leadership progressed in the early church.

The Healing of Aeneas

Acts 9:32 Now it happened, as Peter [was] passing through all [those regions], he came down also to the holy ones, the ones living [in] Lydda.

Verse 32 – “it came to pass” indicates a change of pace from the study of the apostle Paul. Peter is mentioned now, along with Paul, as the top leadership in the church. In the verb “passed throughout” we are to understand that Peter’s job was not that of evangelism but following up on the evangelistic efforts of others. In this connection we find him moving around from place to place providing Bible doctrine for new believers.

“to the saints” – the word “saint” refers to believers in the Lord Jesus Christ, and it was one of the first technical words for believers used in the Church Age. It refers to the believer in union with the Lord Jesus Christ. In Christianity we do not have a religion but a relationship, and the first designation of this was the word “saint” which means to be set apart unto God or in union with Christ. Peter is following Philip the evangelist around. Philip did the evangelizing and Peter does the follow-up.

Peter’s ministry, at this point, is to the new believer (primarily). He is following up Philip. Philip is an obstetrician and Peter is a pediatrician.

Acts 9:33 **Then he found there a certain man, Aeneas by name, lying on a cot for eight years, who had been paralyzed.**

Verse 33 – “And there he found a certain man named Aeneas.” Peter contacts this one man in Lydda [the city of Lud in 1Chronicles] and the first thing he does is to heal him. This is simply to establish himself as an apostle, not to alleviate suffering.

The Greek word for palsy simply means having been paralyzed. Everyone knows that his case is hopeless. He is confined to his bed and there is nothing that can be done about it until Peter comes along.

Acts 9:34 **And Peter said to him, "Aeneas, Jesus the Christ heals you! Get up and make your bed yourself!" And immediately he got up!**

Verse 34 – “And Peter said unto him, Aeneas, Jesus Christ maketh thee whole.” The implication is that Aeneas has previously accepted Christ as his saviour and he knows exactly who Christ is. The Greek says, “Jesus Christ has now healed you.” So when he tells him to arise and make his bed he is already healed. All he has to do is to believe what has already occurred. This is indicative of the fact that Peter has a temporary gift known as the gift of healing.^[3] The words “make whole” is simply the Greek word for healing.

The Doctrine of Temporary Gifts

1. The gifts and the signs which accompanied the disciples in the 1st century were all sovereignly bestowed by God the Holy Spirit. 1Cor 12:11
2. Peter did not earn the gifts given him by God Peter and Paul were given gifts by the grace of God.
3. No believer earns or deserves any spiritual gift
4. Due to the completion of the canon of Scripture was concluded, all of these sign gifts were removed. Tongues went first. Around A.D. 100, the gift of Apostleship was removed.
5. The removal of these gifts is to focus us upon the Word of God. We don’t need Apostles, healings, tongues, etc. The Word of God is powerful.
6. There are those today who question God’s sovereignty and good judgment. Those who imply that you do something to get the Spirit, they are wrong. The holding onto these gifts is psychological or demon-involved.

7. In the Apostolic age, there was an emphasis on supernatural phenomena. The Apostles going to a new town would begin their ministries with a miracle. The purpose is to teach the Word of God.
8. The gift of healing is not designed to alleviate suffering. What is 25 happy years if you are healed and die as an unbeliever.
9. We live in the age of the Holy Spirit where the Holy Spirit produces the character of Christ on the inside. God heals today; but man does not.
10. The miracle of today is the filling of the Spirit which is created in the person of Christ by the Spirit.

No places to assemble for worship for the most part in the early Church Age. The purpose of healing is to focus the attention upon the message.

No attempt by this man to move until Peter commands him. "Get up!" Sometimes people need to be told very forcefully. This is a command. Then Peter says, "Roll up your pallet (sleeping bad).

Anias got up, obeying Peter. He had perfect muscle tone and coordination.

Acts 9:35 **And all the ones living [in] Lydda and Sharon saw him, and they turned to the Lord.**

Verse 35 – this miracle was very timely, there was a maximum group of people in Lydda. "And all that dwelt at Lydda and Saron" [Sharon: there is no 'h' as a second letter in the Greek language]. This is the famous Sharon valley. The people saw this thing.

"and turned to the Lord" – which means conversion. The Greek word is epistrephô (ἐπιστρέφω) [pronounced *ep-ee-STREF-oh*] which means to turn. It is in the aorist tense which means right after the healing of Aeneas. Apparently Peter preached a gospel message and people were converted. "they turned to the Lord" – the object of their faith.

Dorcas Restored to Life

Peter finally comes to Joppa, which means beautiful or sunshine city.

Acts 9:36 **Now in Joppa [there] was a certain female disciple, by name Tabitha, (which, being translated, is being called Dorcas); this [woman] was full of good works and charitable giving which she was doing.**

Verse 36 – "a certain disciple [a woman believer] whose name was Tabitha [the Aramaic for gazelle], which by translation [into the Greek] is called Dorcus: this woman was full of good works" – good of intrinsic value, therefore divine good, she is performing her good in the power of the Holy Spirit. The word "alms/deeds" simply means grace in action, any type of grace, not simply giving; "which she did" – imperfect linear aktionsart, "which she kept on doing."

Acts 9:37 Then it happened in those days, having been sick, she died. So having washed her [body], they laid her in an upstairs room.

Verse 37 – “she was sick, and died.” Aorist active infinitive: she was sick; aorist active participle: having become sick she suddenly died. She was actually lying in state when Peter arrives on the scene.

Acts 9:38 Now Lydda being close to Joppa, the disciples having heard that Peter is in it [i.e. Lydda], sent [messengers] to him urging [him] not to delay to come over to them.

Verse 38 – the means whereby Peter extends his ministry into an area where there are many believers, where there is a strong church. Peter will stay there for some time.

Acts 9:39 So Peter having gotten up, went with them, whom having arrived, they brought [him] into the upstairs room. And all the widows stood by him weeping and showing tunics and cloaks, as many as Dorcas used to make while being with them.

Verse 39 – “Peter arose and went with them.” He took it as the Lord’s leading for him to move on at this time.

The women had worked themselves up into a weeping fest; they would lift up a garment and say a few things, then others would start crying. The living must go on living when loved ones die. Prolonged weeping is not part of the Christian life.

Peter put them outside.

Acts 9:40 But Peter having sent them all outside, having placed the knees [fig., having knelt down], prayed; and having turned to the body, he said, "Tabitha, get up!" Then she opened her eyes, and having seen Peter, she sat up!

Verse 40 – “But Peter put them all forth.” The Greek word is *ekballô* (ἐκβάλλω) [pronounced *ehk-BAHL-Ioh*] [ballô is the word from which we get the word “ball” and it means to throw; ek means “out]. He threw them out, because they were hysterical and under operation cry-baby, and because God cannot use believers who are guilty of operation cry-baby.

“and kneeled down and prayed: and turning to the body he said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.”

Doctrine made Peter a gentleman. Peter developed good manners as a believer.

Acts 9:41 Then having given her [his] hand, he lifted her up; and having called the holy ones and the widows, he presented her living.

People who have emotional swings were certainly emoting at this point. By the end of the week, they were probably running her down again. A crying binge indicates emotional

instability. These are people you should have a relationship from afar. They will always bring you down to their level.

Woe to the person who is loved by an emotionally unstable person.

Acts 9:42 **Now it became known throughout all of Joppa, and many believed on the Lord.**

Verse 42 – “And it was known throughout all Joppa; and many believed in the Lord.” Peter’s job is primarily follow-up but there is also a great evangelistic push around follow-up.

Acts 9:43 **And it happened, [that] he stayed many days in Joppa, with a certain Simon a tanner** [i.e. a person who converts animal hides into leather].

Verse 43 – “And it came to pass, that he tarried many days in Joppa with one Simon a tanner.” It just so happened that under Jewish law no one stayed with a tanner. This was contact with a dead animal and the rabbis had passed a law that a tanner was unclean. Finally they developed a system of ostracism. Peter is really becoming oriented to the principle of grace.

A rabbi said, “It is impossible to do without tanners, but woe to the person who becomes a tanner.” Another law allowed the woman to sue for divorce if it turns out her husband is a tanner.

The Training of Peter and Paul

1. Peter had to be trained by easy transitional steps. He was very hard-headed. They learn slowly and sometimes need some suffering in order for them to grow.
2. The miracle at Lydda had prepared Peter for the greater ministry at Joppa, which in turn prepared Peter for the greater ministry of Caesarea.
3. Peter learned slowly and had to take a little at a time, and to digest it. It took a long time for Peter to understand a concept, but once he understood it, he was set.
4. Paul learned rapidly. In three years in the Arabian desert Paul was a mature believer.
5. With Peter it took many years and hard knocks to understand doctrine. With Paul it took less time and more concentrated study.
6. You can learn by hard knocks or you can learn by concentrated study. Paul arrive sooner to maturity than Peter; and therefore, had a longer ministry while in maturity.
7. Peter learned by experience; Paul learned by academic study. McCauley said, when a man comes through the liftings up and castings down, and the bruising and the healings and the chastisements and the applications, he is fit and he fits.
8. Each arrived at maturity and maximum production, but in a different way.

This would help to explain why Jesus told Peter and the others that they would not be the ones to understand the times and the epochs.

40 10/16/1966 Acts 10:1–4 The Gentile Pentecost

Chapter 10

The Gentile Pentecost

At this time it becomes necessary to have some introduction with regard to the doctrine of the Church since the general doctrine of the Church is so vitally connected with the interpretation of this particular passage. We need to orient ourselves as to why we have a Gentile Pentecost; before we had a Jewish Pentecost; and, in between, a Samaritan Pentecost.

First of all, by way of nomenclature under the doctrine of the Church, there are three basic types of nomenclature with regard to this subject in the New testament. The most important to understand is the phrase “in Christ.” It refers to one of the 40 things that happen at the moment of salvation whereby God the Holy Spirit enters every believer into union with Christ. So the phrase “in Christ” refers to being in union with Him.

The second concept which is used is the word “body,” as found in 1Corinthians 12 and in Romans 12, and this emphasizes that fact that while we are all in union with Christ we have different spiritual gifts. Every believer has a different gift and therefore a different function in union with Christ. Experientially we function under different gifts but positionally we are all in union with Christ.

The basic concept as far as most people are concerned in the word *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], translated “church.”

The Uses of *Ekklêsia*

Actually, it is used five different ways in the Greek language.

1. The word originally came from the Attic Greek language in which it was used for the assembly of the Athenians.
2. Acts 7:38 gives us really our first use of it in the Word of God and there we have the Old Testament usage, that is, the assembly of Israel: not the church of Israel but the assembly of Israel. Occasionally when the Jews were assembled for some special purpose and this was written in the Greek the word *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] was used because *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] is basically an assembly-type word.
3. Then in Matthew 18:17 we have a Jewish reference again, this time for a synagogue. Sometimes when the Jews met in their synagogue they were called an *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] or an assembly of a body of people.
4. The fourth use found is that in Acts 19:25 where we have an assembly of Greek type people, and this was called an *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-*

ah] or a church — an assembly of Greek for the purpose of handling problem of government.

5. The fifth use is the use in a technical sense for Christianity, and it is used in two ways: first of all for the universal church made up of every believer who is in union with Christ — Ephesians 1:22,23; 5:25-27; Colossians 1:17,18, 2:9,10. In other words, generally throughout the prison epistles this is generally the use of *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], then sometimes *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] was used for a local church, a group of people meeting in some particular area, as in 1Corinthians 1:2, the church at Corinth, 1 Thessalonians 1: 1, the church at Thessalonika. So the word church is used in numerous ways throughout Greek languages, for there are several Greek languages which have it. We need to understand that when we get into the New testament generally the word is technical except for its uses in the gospels and in Acts where it simply refers to an assembly of people, the assembly is designated in context.
6. Next we need to understand that the Church is more than a word, like *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] or position in Christ. The word church is also used for a dispensational designation. With that in mind we should understand that on the Day of Pentecost in 30 AD the Church actually began. Basically in human history there are four dispensations: the Age of the Gentiles, so designated because there was only one race on the earth, everyone spoke the same language. There are actually three periods within that age: the period of positive volition or man's innocence; the period of negative volition or man's sinfulness, the development of the divine institution of nationalism, a period of some 2000 years of human history. Then with the destruction of the first united nations building by God Himself we begin a new age the Age of the Jews. The Age of the Jews is divided into three parts: the period of the patriarchs, which is the sage between Abraham and Moses, during which time the Jews went from a family system to a race; the period of the law, from Moses to the death of Christ; and finally, a third part of the Jewish Age, still unfulfilled — the Tribulation.

The Jews were called out by God for a special purpose. The failures of the peoples of the world to adhere to divine institution number four caused God to divide them after He destroyed the first UN building. When He divided the nations linguistically, racially, and geographically, immediately it became necessary to have a nation responsible for the evangelization of the other nations of the world and custodianship of divine truth. That nation was Israel. So Israel's responsibility in the Old Testament was to provide the gospel and evangelize the Gentile nations of the world, and to be custodians of the written word and anything else which God entrusted to them - in which responsibility they would fail periodically, resulting in the five cycles of discipline.

Now after Christ was resurrected and ascended, 10 days after His ascension on the Day of Pentecost we have our third dispensation, the Church Age. The Church began at the point of Pentecost and terminates with what we call the Rapture or the resurrection of the Church. Then the Jewish Age is completed, and then the second advent of Christ, and then the final age which is the Age of Christ or the Millennium.

Our particular passage is going to deal with problems pertaining to the beginning of the Church Age or the Gentile Pentecost. In this connection we need to note a few points on the termini of the Church. The Church Age actually begins on the Day of Pentecost. There was no church in the Old Testament. The Jews, the nation of Israel, had the responsibility of the custodianship of the Word and its dissemination to the other nations. We know this from several standpoints.

The Church and the Church Age

1. First of all, the doctrine of the mystery which is stated in Ephesians 3:1-6; Colossians 1:25,26; Romans 16:25,26. The word "mystery" itself means information which was totally hidden from the past. In the period of the Old Testament no church truth was revealed. Not only was there no church but there was no information about the Church. For example, the baptism of the Spirit is never mentioned, the universal indwelling of the Holy Spirit, the fact that Christ indwells believers, the fact that every believer is in union with Christ, the fact of the Rapture of the Church, all of these things were not revealed. In the Old Testament we have the death of Christ, His burial, His resurrection, His ascension, all revealed prophetically. We have all of the events of the Tribulation revealed prophetically. We have the second advent of Christ revealed prophetically plus His Millennial reign and the eternal state, but with regard to Church truth there is absolutely none mentioned in any way in the Old Testament. The fact that the Church was still future was revealed by Matthew 16:13-18, by one phrase where Jesus said, "On this rock I will build my church." The word church, *oikodomeō* (οἰκοδομῶ) [pronounced *oy-koh-doh-MEH-oh*] in the Greek, is future tense. In other words, the Church did not exist at the time that Christ spoke in Matthew 16. Technically, this is very important theologically because there are false systems of theology which find the Church in the Old Testament, and they always do the inevitable: confuse Israel and the Church. The Church did not start in Abraham's tent, it did not start in the Garden of Eden. That is what we call covenant theology.
2. The second approach to the fact that the Church began on the Day of Pentecost and not before is the fact of the future tense in Matthew 16 — "I will build my church."
3. The third is the baptising ministry of the Spirit. The Church is formed by the baptism of the Spirit and the baptism of the Spirit first began on the Day of Pentecost in 30 AD, The fact that the baptism of the Spirit was future: Jesus Christ, just before He ascended in Acts 1:5, said, "I will baptize you with the Holy Spirit not many days hence." In other words, it hadn't occurred as yet, it was still future. The mechanics of the baptism of the Spirit are given in 1Corinthians 12:13. It is not an experience, it is the Holy Spirit entering everyone into union with Christ. Then the concept of the Church, as to when it began, is given in Ephesians 4:3-12.
4. The termination of the Church Age is the Rapture of the Church or the resurrection of the Church. Eventually the number of the people who are saved in the Church Age will equal the number of demons operating around the earth and in the earth. When this is true then the Church will be removed — I Thessalonians 4:13-18. Then there is the period of the Tribulation during which time the Church is in heaven.

When the Church is in heaven three things happen. The Church receives a resurrection body; the Church loses the old sin nature (ultimate sanctification); all human good is judged. In other words, the Church on earth is called the body of Christ but in heaven it is called the bride of Christ — the Church is the bride being prepared. Then the second advent of Christ in which the Church comes back during which time we have the termination of the Jewish Age. Then Christ who is the headstone of the corner: in the Millennium the Church and Israel will be together. As the cornerstone Christ is the ruler of Israel as David's greater Son, and as the cornerstone He is head over the Church.

5. There are certain synonyms for the Word Church found throughout the scripture.
 - a. For example, in 1Corinthians 15 we have the last Adam and the new creation as a designation for the Church.
 - b. Secondly, in Ephesians, Colossians, 1Corinthians 12, Romans 12. we have the head and the body. Christ is said to be the head; we are the members of the body.
 - c. In John chapter ten; Hebrew 13:20; I Peter 5:4, and other passages, the Church is often designated in its relationship to the Lord: the Shepherd and the sheep.
 - d. A fourth designation is the vine and the branches in John 15. These are all designations of the Church in its relationship to the Lord.

Designations of Jesus Christ as Related to the Church Age

1. The last Adam is Christ; the new creation, the members of the body of Christ. The head of the body: Christ is the head, we are the members of the body.
2. The Shepherd and the sheep: Christ is the shepherd, we are the sheep.
3. The vine and the branches: we are the branches. He is the vine.
4. The chief corner stone and the stones of the building is used in Ephesians 2:20: Psalm 118:22 — as a prophecy; and in Revelation 5:10.
5. Then there is the concept of the high priest and the royal priesthood — Hebrews 10; I Peter 2:5,9; Revelation 1:6; 5:10. The bridegroom and the bride is the other designation — Ephesians 5; Revelation 19, and other passages. There are seven relationship designations for the Church, so that actually the Church is said to be related to Christ under seven different principles.

Eight Unique Features of the Church Age

1. The baptism of the Spirit. Every believer is in union with Christ.
2. For the first time in history Jesus Christ, the second person of the Trinity, actually indwells every believer.
3. The Holy Spirit actually indwells every believer in the Church Age.
4. Every believer is a priest.
5. The completed canon of scripture. For the first time in all of human history we have everything that God wants us to know in writing. This has never been true at any time previously in history.

6. We have a supernatural way of life, it demands a supernatural execution.
7. We not only have a supernatural way of life but the means of executing it is supernatural - the doctrine of the filling of the Spirit.
8. Every believer is an ambassador for Christ.

There is a problem with regard to Pentecost. The Church began on the Day of Pentecost in 30 AD; it began in one geographical location. So let's see the problem here for a moment. Wherever you have saved people, in the Persian empire, maybe in China, in India and wherever people existed at this time, you would call them Old Testament saints and they were under the Old Testament type dispensation. Then suddenly on the Day of Pentecost in 30 AD, in one city in the world, you suddenly have New Testament saints or the beginning of the Church.

Immediately you have a problem. In one geographical location the Church began, so in that place you suddenly have the people possessing these eight things we have just mentioned. But in the rest of the world you have Old Testament saints living under the Old Testament economy. So obviously on the day that the Church began a problem exists. Coexisting on the earth are two categories of born-again individuals. One group is not any more saved than the other. After all the Church's charter members were Old Testament saints, and by the baptism of the Spirit they were converted into New Testament saints. The day the Church began the baptism of the Spirit took Old testament saints and entered them into union with Christ, and now

they are New Testament saints. With us, we receive the baptism of the Spirit at the moment of salvation, but some of these people had been saved for a very long time. So immediately some problems exist when the Church begins. In the first place the Church began, not only in one geographical location but it began with one race only: the charter members of the Church Age were all Jews. Hence, on the Day of Pentecost you have not Old and New Testament saints but you have an apparent monopoly as far as the Jews are concerned. So actually three problems existed the day that the Church began. First, the problem of the monopoly.

The elimination of this problem is the story of the book of acts. This was accomplished by a series of Pentecosts. In Acts chapter two we have the Jewish Pentecost, the beginning of the Church. In Acts chapter eight we have the Samaritan Pentecost; how God brought into the Church half-Jews and half-Gentiles. In Acts chapter ten we now have the Gentile Pentecost, indicating that Gentiles are just as much in the body of Christ as Jews. In Acts chapter 19 we have the integration of Old Testament saints who lived in isolated places long enough to be brought into the picture. So the problem of monopoly is eliminated and this is really one of the great messages in the book of Acts. Secondly, we have the problem of the handling of Old Testament saints. Some Old Testament saints will die before the Church reaches out into their area. In one generation the Church will go from one spot to the entire world. Eventually there will be people who will live long enough to be integrated into the Church. That is the story of Acts chapter nineteen. The third problem is the geographical problem. This is eliminated by the rapid spread of Christianity in one generation. This is taught in Acts 17:6; Colossians 1:6; 1Timothy 3:16.

In the first eight verses of chapter 10 we have the vision of a Gentile unbeliever, Cornelius. In verses 9-23 we have the vision of a Jewish believer. Peter. In verses 24-48 we have the actual Gentile Pentecost.

Verses 1-8, the vision of a Gentile unbeliever. This vision brings into focus the doctrine: What about the people who have never heard, or what about heathenism.

Peter and Cornelius

Acts 10:1 Now [there] was a certain man in Caesarea, by name Cornelius, a centurion of a garrison [of soldiers], the one being called Italian [fig., a captain of the Italian Regiment],

Julius Cæsar, Herod the Great (famous for great building; the greatest one man farming enterprise; he also manufactured alcohol, the best beers and wines). The most handsome man of his day and he was a great athlete. He invented the first system of signal corps. He developed the first elevator. He was an outstanding man of ancient history. Outstanding wrestler. Outstanding hunter. Great personality. He was friends with every leader in his region. He became a close friend of Augustus.

He got tired of building buildings, so he began building cities. He decided to build the Jews the greatest seaport. Dredged for 10 years and built a beautiful city, Caesarea. Romans loved it and when they took over Palestine, this was their headquarters.

Verse 1 — “There was a certain man in Caesarea.” Caesarea to the Jews is the thorn in their side. Herod the Great (he was a Gentile, an Arab) who ruled the Jews was a man of great genius. He was one of the wealthiest men who ever lived and to this day he holds the record for having the largest construction company that has ever existed. He built many of the temples in Greece, Asia, and Rome. He built some of the most beautiful homes in the ancient world. His wealth was fantastic. He became tired of simply building buildings and one of the great things that he did was the start building cities. Someone told him that the Jews did not have a good sea port because the coast of the Mediterranean was too rugged. So he ignored Joppa, the only break in the Mediterranean coast in Palestine and said he was going to build the Jews a seaport the like of which no had seen in the ancient world. And he did. He dredged for ten years and he tore down the cliffs, and he built the most beautiful city and called after his friend Julius Caesar: Caesarea. It was the greatest breakwater port of the ancient world. Because it was such a beautiful city, when the Romans took over Palestine they made it their headquarters and it was a city despised by the Jews because it represented everything that heathenism represented. It was a place of Greek culture, it was the place of the Roman headquarters, it was the place where the Roman eagles were kept, and it was the very- nerve centre at this time.

The “certain man’s” name was Cornelius, and immediately we know something about him. From his name we know that he was a Roman aristocrat from the clan Corneli which was one of the outstanding families of ancient Rome. Here is a Roman of the Romans and they are getting very scarce in the first century. He had chosen as his career the army. Every aristocrat had to choose as his career either the army or Roman administration. He was

also a centurion and in a headquarters organization such as at Caesarea he probably was on a general staff. His regiment was called the Cohort. The word “band” is simply the Greek word *speîra* (σπεῖρα) [pronounced *SPI-rah*] is “Cohort” and it refers to six-hundred men or a regiment. The members of this regiment all had to prove Roman birth, not just Roman citizenship. So he is an outstanding aristocrat in every sense of the word.

The Doctrine of Heathenism

1. God’s essence. He is perfect. God is perfect righteousness and he therefore cannot be unfair to anyone. Everyone in the human race has had the chance to be saved. Everyone gets a fair shake from God
2. Unlimited atonement. Jesus died for the sins of the world. God judged all sins on the cross. He desires the salvation of every member of the human race.
3. Application of divine sovereignty. He is not willing that any should perish but come to a change of mind about Jesus Christ. This indicates that there is human volition.
4. The principle of God consciousness. If any person in the human race desires relationship with God, John 7:17 Jer. 29:17 Rom. 1:1–21 all members of the human race come to the point of God consciousness. 5 ways for this to occur. At God consciousness, there is the volition of the individual. Negative signals mean that God owes nothing more to that person. He will reject the truth of gospel hearing. Positive signals means that this person will hear the gospel; negative volition means God is not required to do this. Cornelius was positive toward God at God consciousness.

Acts 10:2 **devout and fearing God** [i.e. a worshipper of the one true God, but not a full convert to Judaism, also called "God-worshipping"] **together with all his house, and doing** [or, giving] **many charitable gifts to the people and imploring God through all** [fig. continually].

The amazing thing about this Roman aristocrat is that at the point of God-consciousness he went on positive signals and this is revealed by verse 2. He is not a saved man. He is said to be devout; he is said to fear God, he is said to have given alms to the people, the Jewish people - an unheard of thing for a Roman aristocrat. He is said to pray to God constantly. All of these things are recorded in verse 2. What do they mean? The answer is found in the five points of heathenism.

The Doctrine of Heathenism

1. The doctrine of divine essence: God is perfect — sovereignty, righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability and veracity. Two characteristics of the essence box are necessary; righteousness and justice. God is perfect righteousness and therefore He cannot be unfair to any member of the human race. What about the people who have never heard? They have all had a chance to be saved. There has never been in the history of the human race a person born into this world who has not had a chance to be saved. God is absolute righteousness. He is fair. He is justice. He has never given anyone a wrong deal. That is the application of the essence of God in brief.

2. The doctrine of unlimited atonement. When Christ went to the cross He didn't die for the sins of the elect. He died for the sins of the world. When Christ was on the cross all of the sins ever committed in the human race, past present and future, were poured out upon Christ and God the Father actually judged those sins. So anyone in the human race can be saved because Christ died for everyone. So the application of unlimited atonement simply says: Since Christ died for all members of the human race He obviously desires the salvation of every member of the human race.
3. The application of divine sovereignty. What is God's sovereign will in the matter? The answer is found in 2 Peter 3:9 — "He is not willing that any should perish but that all should come to a change of attitude toward Christ." God does not want anyone to go without salvation; which indicates, of course, the existence of human volition. The fact that people are not saved indicates that they go on negative signals, that they refuse to accept what God has provided.
4. The principle of God-consciousness. This brings us to the human race viewpoint. God-consciousness can be defined as recognition of the existence of a Supreme Being. At some point in life, every normal person reaches God-consciousness. This involves mental activity and information on which to act.

No two members of the human race are born equal. Some are more intelligent, more athletic, more attractive.

Man acquires information three ways:

a. Empiricism, the perception of reality through the senses. What you see, touch, taste, hear, smell are real to you.

b. Rationalism is perception through reason.

c. Faith is the acceptance of an established criterion as the basis of reality. Whether you know it or not, you have used all three of these systems all your life.

5. Heathen are heathen because they have used negative volition at:

a. Point of God-consciousness: Romans 1:19-20.

b. Point of Gospel hearing man uses: volition and faith. Exegesis of Romans 1:18-21 (High points)

v. 18 "ungodliness": Negative volition at Gospel hearing; "unrighteousness of men": Negative volition at Gospel hearing; v 19 Point of God-consciousness, "they ... them."

v 21 "knew God": Gospel hearing (not saved); "neither were thankful": Rejected the cross;

"glorified him not as God": Negative volition; "vain... imaginations": Perverted in their thoughts, in their mental attitude; "foolish ... became darkened": became idolaters.

The principle of God-consciousness simply says this: If any member of the human race - regardless of any geographical location, regardless of any linguistic barrier or isolation, at the point of God-consciousness desires relationship with God, God will provide information for that individual. This is taught in John 7:17; Acts 17:27; Jeremiah 29:13; Romans 1:20-21. Sooner or later all normal members of the human race reach the point of God-consciousness. There are five ways in which the human mind accomplishes this. The only exception is the person who is an idiot or a moron, or a person who dies before reaching accountability. These are automatically saved because they never reach the point of God-consciousness.

At God-consciousness we have volition. Volition has a positive and a negative pole and when a person reaches God-consciousness if he goes on negative signals God has no further responsibility. Negative signals at God-consciousness create a vacuum in the mind. Into that vacuum is drawn religion, as per Romans 1:20ff, and with religion this person will constantly reject the truth all of his life. If a person goes on positive signals then God is responsible to provide information. That information is provided at a second point called Gospel hearing. If a person goes on positive signals at God-consciousness then God will provide the gospel and positive volition at Gospel hearing is faith in Christ. Cornelius went on positive signals at the point of God-consciousness. Verse 2 simply expresses the positive signals which this young man had. The word "devout" is *eusebhj* in the Greek. It is used in several ways. Sometimes it is translated "devout" and sometimes it is translated "godliness." It can be used as a designation for spirituality in a believer, which is the use which Paul gives it in the pastoral epistles; but when used by Luke it is always used for an unbeliever who at the point of God-consciousness goes on positive signals. That is the concept of it here.

Positive volition at the point of God-consciousness is also revealed by a present active participle, "one that feared God." The word "fear" means to be in awe of or to have respect for. He had great respect for God. This again confirms positive volition at the point of God-consciousness. And that isn't all, he gave alms to the people for whom the Romans had little regard, the Jews. Then finally we have the fact that he prays to God, which again indicates positive volition at the point of God-consciousness. Not only does Cornelius but his entire family and some of the members of his staff. Apparently gathered in the area of Cornelius were those individuals, Romans, who at the point of God-consciousness had gone on positive signals and now in Caesarea this group is going to be used to demonstrate the fact that when a Gentile believes in Christ he has the same privileges as a Jew who believes in Christ, that Jew and Gentile are no longer Jew and Gentile when they believe in Christ but they are members of the body of Christ. So the Gentile Pentecost is going to teach us something else about mankind: no two members of the human race are born equal. There is no such thing as equality at birth or equality in life. Equality in the human race can only be provided by God, and the only

equality that exists is "in Christ" .At the moment of regeneration you have for the first time equality among those who are born again.

In verses 3 and 4 we have God's response to the positive volition of Cornelius and other Romans around him.

Acts 10:3 About [the] ninth hour of the day [i.e. 3:00 p.m.] he saw clearly in a vision an angel of God having come to him and having said to him, "Cornelius!"

Verse 3 — the word “evidently” is rather interesting. The ninth hour happens to be the Jewish time for prayer, 3 o'clock in the afternoon. The word “evidently” means there is no doubt about it but it is rather surprising that a Roman aristocrat would follow a Jewish custom. But the reason for it is obvious. He has at the point of God-consciousness positive volition, and therefore God has responsibility to this man.

“he saw in a vision” — a vision is a type of pre-canon revelation from God. There were actually three categories of pre-canon revelation. Before the canon of scripture was completed — it was not completed until 96 AD when the last word in Revelation was written — God revealed Himself by:

How God Reveals Himself

1. Direct communication. The precedent for this is found in Moses. God spoke with Moses face to face. Direct communication was God speaking to prophets.
2. Medium communication, which means dreams, visions, trances, and preaching and teaching.
3. Written communication which means the Old Testament scriptures at this time. The New Testament had not been written at the time of this event. God reveals Himself to those who have positive volition at the point of God-consciousness, and the manner of doing so: God sent an angel, a messenger — “coming to him and saying to him, Cornelius.”

Acts 10:4 Then having looked intently at him and having become terrified, he said, "What is it, Lord?" So he said to him, "Your prayers and your charitable gifts [have] ascended as a memorial before God.

Verse 4 — “he was afraid” .He was afraid but he didn't run away, he stood there and he talked. When a man is afraid and can carry on a conversation he is a remarkable person. To be able to think clearly under heavy pressure is one of the primary assets of a military man.

“What is it Lord?” — he is ready to listen and to talk. He is afraid, but he stays right there and speaks with the angel.

“Thy prayers and thine alms are come up for a memorial before God.” Why? Because they represent positive volition at the point of God-consciousness. Therefore God is now responding to the positive volition of Cornelius as He must do so. as per His essence: righteousness and justice.

“For a memorial” is an interesting phrase that is used twice in the Bible. It is used first of all for the act of Mary of Bethany in Matthew 26:13; Mark 14:9 which was called a memorial to the death of Christ. Secondly, the same phrase is used for the activity of Cornelius. Mary demonstrated positive volition as a believer; Cornelius demonstrated positive volition as an unbeliever, and the principle is that God always recognizes positive volition in the human race whether it is an unbeliever or a believer. Positive volition of an unbeliever in the human race always means receiving the gospel and responding to it, and as far as the believer is concerned it means receiving doctrine and being blessed by it. “Before God” is literally, “in the presence of God.”

In verses 5 and 6 he receives his instructions.

Acts 10:5 **"And now send men to Joppa and summon Simon, the one being called Peter.**

Verse 5 — “And now send men to Joppa,” the sea port that the Jews liked, a natural sea port and yet very small compared to Caesarea, thirty miles to the north of Joppa. Now we have a thirty-mile problem. Down in Joppa is a Jew by the name of Peter, a Jew who is a fisherman, a lower class Jew; up in Caesarea is an aristocrat. Peter is saved, the aristocrat is not saved. Both have positive volition and the point is to bring these two men together; and in so doing not only would the Roman aristocrat and his friends be saved but it will be demonstrated once and for all that Gentiles are in the body of Christ, for at this point in Caesarea we are going to have the Gentile Pentecost.

They are 30 miles apart and God will get Peter and Cornelius together.

1965 Acts

Lesson #41

41 10/23/1966 Acts 10:5–16 The thirty mile problem

When Cornelius reached the point of God-consciousness he went on positive signals at that point. This means that God is responsible to provide information for him. Remember that God-consciousness simply means to be aware of the existence of God, it has nothing to do with information regarding Jesus Christ. But this Roman, very early in life apparently, reached God-consciousness and when he did he desired relationship with God, and therefore God was responsible to provide information for him. And this He is about to do because 30 miles away there is a man who can give him the information he needs. We will see them getting ready for gospel hearing and we have all of the mechanics whereby Peter came the 30 miles in order to present the gospel to this man and to others. At that point we will see positive volition expressed by faith in the Lord Jesus Christ resulting in the Gentile Pentecost and resulting in the breaking of a monopoly which has existed up to this point.

Behind the principle of this monopoly is a long bit of history. Whenever the Jews become apostate, first of all it affects them not only spiritually but economically and militarily. Eventually they get to what is known as the 4th cycle of discipline, as illustrated by what happened in 721 BC when the Jews came under the yoke of the Assyrians. Then, for a

short time, Egypt and then eventually the Chaldeans. Then in 586 BC the Chaldeans took them out of their land completely under the 5th cycle of discipline and that lasted until 516 BC the Babylonian captivity which was the first administration of the 5th cycle of discipline to the Jews.

As a result of the 70 years of the Babylonian captivity the Jews realized that no nation can survive without emphasis on Bible doctrine. So they began to emphasize Bible doctrine and they had the golden age which lasted all of the way to 323 BC, the death of Alexander the Great. During this time while the rest of the world was engaged in wars and difficulties the Jews had great spiritual and economic prosperity and were well protected under first of all the Persian empire and then the Graeco-Macedonian empire of Alexander. Then gradually they went through the three cycles of discipline again until 363 BC when Pompey the Great captured Jerusalem. At that time they went under the 4th cycle of discipline to Rome which lasted until 70 AD, some forty years after our present passage. Then the Jews went into the 5th cycle of discipline again and it will last until the second advent of Christ.

With the Jews under the 5th cycle of discipline they have a most interesting situation developing. God used the Jews as the nation to represent Himself. Under that situation in Romans 9:6 we find that Abraham was a Gentile. He lived in Ur of the Chaldeans, he had a bother name Nahor. Nahor rejected Christ whereas Abraham as a Gentile accepted Christ as saviour. Then Abraham finally went into the land and he had some sons. His oldest son, Ishmael, is a Gentile but his next son, Isaac, is a Jew. He had other sons who were Gentiles. Isaac was the only one who was a Jew. The step brothers of Isaac were all Gentiles. The difference: Isaac believed in Jesus Christ. Then, to demonstrate the principle that the foundation of Israel is unique in the history of nations in that they were founded on regeneration, Isaac had twin sons. The eldest was Esau who was a Gentile and the youngest was Jacob who was a Jew. Again, the difference between the two: Jacob accepted Christ as saviour.

In all of the history of nations national entities are founded on natural generation. But in the case of Israel they were founded on regeneration. That is why Jesus Christ has as one of His titles in the Old Testament, the God of Abraham, Isaac and Jacob - because the Jewish nation was founded on regeneration. From that point on the racial Jew simply is anyone who has the genes of Abraham, Isaac and Jacob. The Jews, therefore, has a tremendous spiritual heritage. Often they lost track of their spiritual heritage through religionism, through ritualism, and therefore God set up for them a special type of discipline to handle their failures. When apostasy came in eventually they would get to the fourth or the fifth cycles of discipline. During the Church Age the Jews are under the fifth cycle of discipline; they are scattered throughout the earth. There are Jews in the land today but this is Zionism, a Satanic move, God Himself will bring them back into the land at the second advent.

Since the Jews are under the fifth cycle of discipline God has called out another nation to become custodians of the Word. That nation is the Church. Since the Jew is under the double curse today — first the curse of the fifth cycle and secondly the curse of spiritual death — when the Jew believes in Christ the curse is canceled. The fifth cycle of discipline

is canceled for him because he enters into union with Christ and therefore he is no longer a Jew but is a member of the body of Christ, just as a Gentile who believes is no longer a Gentile but a member of the body of Christ. So in this way the Jew is out from under the fifth cycle of discipline and he is out from under the principle of spiritual death.

The great problem was that on the Day of Pentecost in 30 AD the Church began in one place only, in Jerusalem. Throughout the rest of the world wherever believers existed they were Old Testament saints and only in Jerusalem do we have the beginning of the Church. But in one generation the Church will be spreading throughout the entire world. The gospel will be disseminated under a most unusual type of system and soon everything will be Church and there will be no Old Testament saints. But on the Day of Pentecost on 30 AD there was one problem. Those who were charter members of the Church were all Jews and it appears on the surface as though we have a Jewish monopoly, but it will be demonstrated in this chapter that both Jew and Gentile are one in Christ. This principle is given later on in the book of Galatians.

Galatians 3:22 **But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.** (ESV)

Galatians 3:22 — “For the scripture has concluded all under sin” - in other words, the Bible demonstrates the fact that all men, Jew or Gentile, are sinners. The word “sin” is in the singular, referring to the old sin nature. This means that all members of the human race who are unbelievers live all of their lives under the old sin nature. The unbeliever produces a certain amount of good and he produces a certain amount of evil, and he is motivated by inner lust. This is the story of the unbeliever. The principle involved here is the fact that the scriptures say that all members of the human race live under their old sin nature. The only exception is the believer controlled by the Spirit; “that the promise by faith in Jesus Christ might be given to them that believe.” In other words, the way in which the monopoly of the old sin nature is broken is faith in Jesus Christ. So when a person believes in Jesus Christ he still possesses the old sin nature but now he is indwelt by the Holy Spirit and he is indwelt by the person of Christ. The Holy Spirit has an operational function to perform divine good and to imitate Christ, whereas the old sin nature can only imitate the unbeliever. So we have the principle then that while the scripture has put all under the old sin nature the scripture also gives the solution: “Believe on the Lord Jesus Christ and thou shalt be saved.”

Galatians 3:23 **Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.**

Verse 23 — “But before faith came,” before any of the Jews, for example, believed in Christ; “we were kept under the law.” the Mosaic law was the basis for the Jewish modus operandi; “and therefore shut up unto faith,” or the law closed out the possibility of faith - “which would hereafter be revealed.”

What was the purpose of the Mosaic law? Even though the Mosaic law was not salvation, even though the Mosaic law could not save in itself, it did have a purpose.

Galatians 3:24 **So then, the law was our guardian until Christ came, in order that we might be justified by faith.**

Verse 24 — “Therefore the law was our schoolmaster,” the Greek word *paidagwghj* is the word for a slave who takes the children to school, so a better translation: Therefore the law was a school bus, “to bring us to Christ.” The purpose of the Mosaic law was to point out that there is a saviour. The law cannot save but it can point to the saviour. Under this principle Codex #2 of the Mosaic law was a complete Christology.

The Mosaic law is divided into three parts. Part 1 is the ten commandments which demonstrate that man is a sinner and needs a saviour. Part 2 is a complete Christology presenting the person of Christ as the only solution to the sin problem. It includes the study of the Levitical offerings, the modus operandi of the priesthood, the tabernacle and so on. Codex #3 is a perfect system for divine institution #4: nationalism, it is the protection of a national entity, and it includes everything from dietary laws to taxation.

All of this adds up to the fact that on the Day of Pentecost we have a Jewish monopoly, and all Jews involved there would almost seem to indicate that the Church Age is going to be a duplication of the Age of Israel. But this is changed radically by the story we have before us in Acts chapter ten.

[Galatians 3:25 **But now that faith has come, we are no longer under a guardian,...**]

Galatians 3:26 **for in Christ Jesus you are all sons of God, through faith.**

Galatians 3:26 — “For you are all the children of God by faith in Christ Jesus” .There is only one way to become a child of God. There is no such thing as universal brotherhood, God is not the Father of all, and all mankind are not in the category of brothers. The only brotherhood that is recognized by the Word of God is the brotherhood of believers in the Lord Jesus Christ. We are born into the family of God the moment we believe.

We are brothers; but we don't call each other *brother this* or *brother that*. Bob called his sister by a variety of names, but never *sister*.

What happens when we are born into the family of God? God does 34 (40) things for us immediately, including entering us into union with Christ, called the baptism of the Spirit. The word “baptism” means identification.

Galatians 3:27 **For as many of you as were baptized into Christ have put on Christ.**

In verse 27 it says, “For as many of you as have been baptized into Christ (that means in union with Christ) have put on Christ.” So every person at the moment he believes is entered into union with Christ. What does this mean?

Galatians 3:28 **There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.**

Verse 28 — “For there is neither Jew nor Gentile.” Once you accept Christ as saviour you are born into a new family where there is no racial distinction. As far as your union with Christ is concerned this is no longer recognized as a distinction. The interesting thing is that no two people are born the same; they are born unequal. There is no such thing as people being born equal - “there is neither bond nor free” - slaves accept Christ and in the eyes of God they are free. Social distinctions are removed by union with Christ - “there is neither male nor female” no sexual distinctions (though quite obviously experientially there is. Even though this type of situation exists positionally, experientially these functions go on). In Christ these distinctions are removed even though experientially they may operate on the earth.

Positional truth is the beginning of everything and it is the equalizer and the basis for the formation of the Church. The body of Christ is the great concept here and under that concept we are now going to see the breaking of the Jewish monopoly, for up to this point the only people who have been brought into the body of Christ are Samaritans who are half Jew and half Gentile. We are now getting ready for a Gentile Pentecost to demonstrate the principle that Jew and Gentile are equal before God and that they are one in Christ.

What better way to do this than the two people we have in verse five? “And now send men.” Here is a command given to Cornelius, a Gentile. Cornelius and Peter are the two men mentioned in verse five. Cornelius has positive volition at the point of God-consciousness’ Peter has positive volition at the point of gospel hearing. In other words. Peter is saved at this point and Cornelius is unsaved but will get a crack at it. Basically these are the differences except for their geographical problem. Cornelius is attached to the Roman general staff a Caesarea and Peter is living at this time in Joppa with Simon the tanner. Two people couldn’t be as different as these two; yet, of course, these two are in heaven today.

Galatians 3:29 **And if you are Christ's, then you are Abraham's offspring, heirs according to promise.**

Acts 10:5 **"And now send men to Joppa and summon Simon, the one being called Peter.**

Cornelius is an upper class gentile soldier; Peter is a lower class Jewish fisherman. At this time, Peter is living in Joppa with Simon the tanner.

Acts 10:6 **"This [man] is staying as a guest with a certain Simon a tanner, whose house is by [the] sea."**

Verse 6 — “he shall tell thee what thou oughtest to do” is not found in the original.

Acts 10:7 **So when the angel, the one speaking to Cornelius, left, having summoned two of his household servants and a devout soldier [from among] the ones waiting on him continually,**

Verse 7 — the obedience of Cornelius. He is a military man, he recognizes orders from a higher authority, and immediately we see him going into action. “And when the angel which spake unto Cornelius was departed, he called two of his household servants,” domestic servants, “and a devout soldier.” This soldier under Cornelius has also demonstrated positive volition at the point of God-consciousness. He is of the Italian regiment which was the greatest regiment in the Roman army, made up of Romans from Rome. Cornelius is a centurion of it, only aristocrats could be officers in that particular regiment. He has with him a Roman soldier who is his orderly or some similar position and he, too, is a member of that famous regiment. So he is called here a devout soldier, which means at the point of positive volition this Roman soldier has also desired relationship with God and he will be involved in the Gentile Pentecost - “of them that waited on him continually.”

The word to wait on him is not exactly correct. In the Greek it is *proskartereō* (προσκαρτερέω) [pronounced *pros-kar-ter-EH-oh*], a compound word. The word *pros* is the preposition which means face to face, but *kartereō* means to be strong. It means to be strong in the presence of someone, which comes to mean to be faithful to them, to be dependable. It is interesting that here is a Roman centurion and he has at least one member of his staff who is dependable. He is faithful and consistent.

Acts 10:8 **and having explained everything to them, he sent them to Joppa.**

Verse 8 — “And when he had declared all these things unto them,” he briefed them on the commands of the angel, “he sent them to Joppa” thirty miles to the south.

In verses 9-23 something is going on in Joppa the next day. The timing of the movement of this patrol to the south plus the activities of Peter on the next day are most interesting. Peter is a fisherman and it is very difficult to determine whether he really liked flowers or not. In the ancient world people had their gardens on the roof. We don't know whether Peter liked flowers or not but he had one rather odd or interesting habit of prayer, he didn't pray inside, he prayed outside. Tanning stinks; and Peter may have gone onto the roof to get away from the smell.

While Peter was praying he felt very hungry and began to smell food. At that point he went into a trance. In this trance God revealed to him the principle of the Gentile Pentecost.

Peter's Vision

Acts 10:9 **Now the next day, as these are traveling and approaching the city, Peter went up on the housetop to pray, about [the] sixth hour [i.e. 12:00 noon].**

Verse 9 — “On the morrow.” This is one of those days which illustrates the perfect timing of God. God's timing is perfect and that is a part of Romans 8:28, all things do work together for good, it is knowing it that counts; “as they [the patrol] went on their journey, and drew nigh to the city. Peter went up on the housetop to pray about [approaching] the sixth hour [in Jewish time is twelve noon].”

Acts 10:10 But he became very hungry and was desiring to eat; but while they [were] preparing [a meal], a trance fell on him,

Verse 10 — “And he became very hungry and would have eaten.” He had a strong insatiable desire to get food in his mouth. The word “would” is imperfect linear aktionsart, and “have eaten” is actually the aorist tense. So we have a contrast between two verbs in the Greek. “Would” means desire from the emotional pattern, and then “have eaten” is an aorist passive infinitive, but it doesn’t mean to eat, it just means to taste something. So he had an insatiable desire to go down and taste that food. Apparently with that in mind he fell into a trance. It says, “but while they made ready” — while they were preparing the food — “he fell into a trance.” A trance is a bona fide means of communication of doctrine before the canon of scripture was completed. This trance is different from a vision in that a trance includes ecstasies.

Since apparently his emotional pattern was already stimulated by the smell of good food, and he was very hungry, and since his emotion was already high up he apparently just went over the top into ecstasies and went into this trance. Now we have a vision with ecstasies which is called a trance. In verses 11-16 we have the content of the vision.

Acts 10:11 and he observes heaven [or, the sky] having been opened, and a certain object like a great sheet descending to him, having been tied at [the] four corners and being lowered on the ground,...

Verse 11 — “And [he] saw heaven opened,” perfect tense. It was opened for a purpose, “and a certain vessel.” We have to remember that at this Peter has overcome some legalism. He is living in the house of Simon the tanner. It was taboo to associate with tanners and yet Peter is violating the background of Judaism, because he is a believer, because Simon is a believer, he is living with him. But even though he has overcome this part of legalism Peter always had a terrible job with other types of legalism. There is one type of legalism which he has not overcome and will not overcome for some time, as indicated by this vision, and that is his attitude toward Gentiles. The word for vessel isn’t a vessel at all. This is a food locker — “and a certain food locker descending,” this was a food storage container or a food locker. It is a very interesting one because it isn’t like anything we have today. This was written in a time when Peter could understand. This food locker was “as a great sheet,” actually a great linen cloth, a great table cloth, “tied up at the four corners,” which meant it contained certain things and they couldn’t get out, “and lowered to the earth to the place where Peter was located.”

Acts 10:12 ...in which were all the four-footed animals of the earth and the wild beasts and the reptiles and the birds of heaven [or, the air].

Verse 12 — what was in it? Suddenly the four corners part and the cloth is standing, as it were, just above Peter’s eye level and on it are some interesting things. “Wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.” Everything on this sheet was forbidden by Codex #3 of the Mosaic Law. The dietary laws were very interesting and they were very protective. They forbade certain

things which could not be properly prepared in the ancient world and would be detrimental to health, and therefore these were things which were forbidden. You see he will live with a tanner, that's forbidden, but he will not associate with the Gentiles and he doesn't know that the Gentiles were to be included in the body of Christ. This is God's way of showing him.

Acts 10:13 **And a voice came to him: "Having gotten up, Peter, slaughter and eat!"**

Verse 13 — "And there came a voice to him" .And we have three aorist active imperatives: "Rise, kill, eat." There is no doubt about it, this is a command from God. What kind of a man is Peter? If it is a command from God versus the Mosaic law. Peter says no. Peter is typical of Israel. By the time that Israel had this drilled into them, for over a thousand years now, it stuck. God now tells Peter to do something that is contrary to his training, and Peter says no just like a lot of believers who have been trained in certain areas of legalism cannot break away from it when they face the biblical doctrine of spirituality. It is grace and they can't take it.

Acts 10:14 **But Peter said, "Most certainly not, Lord! Because never did I eat any [thing] common [fig., ritually impure] or unclean [or, which defiles]."**

Verse 14 — "But Peter said. Not so. Lord" — That's no; "I have never eaten anything that is common or unclean [anything that is contrary to the Mosaic law]." This is what ruins a lot of believers because there is the doctrine of progression of revelation. We live in the Church Age; Peter lives in the Church Age. Things have changed. God protected Israel under a national entity, Israel under a national entity is finished, and now it is a new type of protection under operation Church. So, wake up Peter. God may tell him to do it but it is contrary to his traditional concepts. Traditional concepts keep many believers from living the Christian life, they want to operate under legalism and human good. It is very difficult for a person with a religious background to ever make a good believer because of this same problem that Peter faced. However, Peter will get away from it. It is going to take him a few years but he finally makes it, and only doctrine can do it. This is doctrine that he is getting.

Acts 10:15 **And a voice [came] again a second time to him: "What God [has] cleansed, by all means stop calling common [fig., ritually impure]!"**

Verse 15-we have a repetition. "The voice spake unto him the second time. What God hath cleansed you do not call it common." This was something new to Peter. He had never seen or heard anything like this.

There is a principle behind this section of the vision: legalism defiles what God has cleansed. This has always been true. Legalism is the great defiler. In other words Peter, the Mosaic law has been superseded by a new dispensation, by a new principle, and a principle which is much more advanced. This was to teach Peter that the middle wall of partition which kept the Gentiles out of the temple has now been broken down. Some forty years from now where the middle wall of partition has broken down the temple itself will be

destroyed. There will be no Jewish monopoly yet, the Jews will be under the fifth cycle of discipline by that time.

In this particular situation Peter was defiling by his mental attitude something that God had cleansed. Mental attitude is therefore the most dangerous form of defilement, even as mental attitude sins are always the worst sins — the envy, the jealousy, the hatred, the vindictiveness, fear, anxiety, and so on. In this case, when Peter says, I have never touched anything common, in a sense he is judging God as if God doesn't know what to do.

Acts 10:16 **Now this was done three times, and again the object was taken up into heaven.**

Verse 16 — “This was done thrice [this came to pass three times]: and the vessel was received up again into heaven.” Why three times? Because people learn by repetition. Peter didn't get it the first time because he was shocked. He didn't get it the second time because he was standing on his tradition and background. And the third time was the first time that he really caught on as to what was being communicated to him through the vision. This is generally true of any type of truth which is grace truth. You have to hear it about three times before you really hear it the first time.

Peter has been commanded to eat unclean animals in violation of Codex #3 of the Mosaic law. God has cleansed Gentile believers without those Gentile believers becoming Jews. God has cleansed those Gentile believers in the same manner that Jewish believers are cleansed and He is pointing this out to Peter because Peter is about to have contact with a Gentile patrol, and another day will pass when he will have contact with a Gentile officer. So Peter is taught this thing three times and he still doesn't understand it, but the key will be with the patrol and then with his conversation with the centurion in Caesarea. But again, religious tradition binds the understanding of Bible doctrine. Legalism frustrates orientation to grace. Peter remains unconvinced even by God's Word and it is going to take some experience added to it before Peter is convinced. This is often true of believers. They have to learn the hard way, the knot on the head system.

Examples of How Legalism Can Defile What God Has Cleansed

1. The first is the doctrine of unlimited atonement. Under this doctrine, when Jesus Christ went to the cross all of the sins of the world were poured out upon Him. This is called the baptism of the cup. When these sins were poured out upon Christ they were judged. This means the sins of the unbeliever as well as the believer. Legalism and tradition add to the work of Christ on the cross by insisting that man must feel sorry for his sins, that man must renounce his sins, that man must walk an aisle, that man must observe some ritual such as baptism, that man must adhere to the golden rule. that man must fit into a certain pattern of morality. So here we have a principle of salvation, but what does religion do? Religion puts man in the picture. Grace = God the Son does the work; man does the receiving; God gets the credit under grace. Under legalism or religionism, man does the work and God is supposed to receive what man does, and man gets the credit. Peter said no, and this is legalism actually degrading God. We see this all of the time. There is only one

way to be saved: "Believe on the Lord Jesus Christ and thou shalt be saved." Legalism comes along and says no, you must do something, you must work, and so on. So here is the first area in which legalism defiles what God has cleansed, adding to the Word of God with regard to salvation.

2. The second way is, after salvation, rebound by confession of sin. People want to help God and they want to feel sorry for their sins, renounce their sins, promise God they will never do it again, take a vow, go through some system of self-torture, some system of flagellation. But God says no, I have already done the work, you simply name your sin. We confess our sins. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. So once again, even in the principle of rebound, there is no place for man to take any credit. When we confess a sin as a believer we name a sin that has already been judged, and since it has already been judged we simply name it, cite it, make reference to it, and He is faithful and just to forgive us and to cleanse us from all unrighteousness.
3. A third problem comes up as to what constitutes spirituality. Most people think spirituality is being moral, spirituality is living a good clean life and showing up at church periodically, etc. That isn't spirituality. Human sweetness does not connote spirituality. Remember that honey is omitted from the gift offering, the second of the Levitical offerings — no leaven, no honey. Spirituality is the filling of the Spirit; you get it only by rebound. Here again, legalism destroys the principle.
4. Then there is the problem of production by grace. Some people think that you can do some good. This takes us to the other part of the old sin nature from where comes human good. We have the indwelling of the Holy Spirit who produces divine good. Take giving money. If you give some money while controlled by the Spirit it is divine good; if you are controlled by the old sin nature it is human good. But most people say that it is just giving that is good. It isn't! As far as God is concerned it is who controls your life when you give, when you pray, when you witness, when you worship, whatever you do at any time. It isn't what you do, it is who controls you when you do it. Legalism defiles what God has cleansed in the realm of salvation, in the realm of rebound, in the realm of spirituality, and in the realm of production.

Most people have learned not to hand a check to Bob. He will quiz them. If it is not done in the power of the Spirit, it is returned. There is no spiritual activity apart from being filled with the Spirit.

1965 Acts

Lesson #42

42 10/30/1966 Acts 10:17–23 Gentile Pentecost #2

Remember that for 1400 years the nation Israel has been responsible for the Word of God, custodians of divine truth, and having the responsibility for the dissemination of the gospel to all nations. This actually began at the end of the Age of the Gentiles when the first United Nations building was constructed in Babylon. God Himself destroyed this international organization in order to stabilize the human race and make it possible for people to be evangelized. He immediately scattered the population of the earth under three

types of national entities language, race, and geography so that today and throughout the history of the human race there will always be nationalism and national entities as a means of protecting the human race. And then God took one man who had accepted Christ as his saviour who was a Gentile. The man's name was Abraham. God called him out to form a new nation. This nation is the only one based upon regeneration. His younger son, Jacob, is in the line for the Jewish race. The difference between Esau and Jacob Gentile and Jew. But more important, Jacob was a believer, Esau was not. So there was one race in the history of humanity which was founded on regeneration. God took a Chaldean, a man by the name of Abraham, and made a Jew out of him, and the foundation of the Jewish race, then, is regeneration. Jesus Christ, in one of His titles in the Old Testament is called the God of Abraham, Isaac and Jacob.

With this wonderful beginning God has a special plan for any Jew who follows the footsteps of Abraham, Isaac and Jacob and is born again. But at the same time, from this point on Jacob had twelve sons who became the basis of the Jewish nation. Eventually there were thirteen tribes that came out of these twelve sons. Then the Jews had the responsibility from that time on the custodianship of the written Word and dissemination of the gospel.

Under this concept in Leviticus 26 we have the five cycles of discipline which is the basis of national discipline and judgment of the Jews. In 721 BC the Jews of the southern kingdom went under the fourth cycle of discipline, which was administered first of all by Assyria and secondly by Chaldea. At the same time the Jews of the northern kingdom, the ten tribes, went under the fifth cycle of discipline which continues until the second advent of Christ, with the exception of many believers who went down south and resided in the southern kingdom.

In 586 BC the southern kingdom of Judah went into the fifth cycle of discipline which lasted seventy years to 516, the seventy years of the Babylonian captivity. This was a warning to them that no nation can survive without doctrine and that God held them personally responsible for their apostasy. They learned their lesson well. When they came back into the land they actually began to come back in 536 but 516 was the year when the second temple was completed their testimony was then in full operation. From 516 down to 323 BC the Jews had their golden age in which they lived on the basis of doctrine. In every generation there was revival, a maximum number of believers, maximum utilization of doctrine, they had the finest economy any nation has ever known, and they were totally free from any warfare during a period of concentrated warfare throughout the world. Then in 323 BC they began to go through their three cycles and in 63 BC when Pompey the Great came into the land and conquered Jerusalem the Jews went under the fourth cycle again to Rome. and then in 70 AD they went under the fifth cycle of discipline to Rome and this will continue until the second advent of Christ.

This is a prolonged fifth cycle. From 70 AD to the second advent is such a prolonged period that God needs another nation to replace Israel. That nation is the Church. The Church will be different from Israel in that it is made up of many races whereas the Jewish race was one race under the Age of Israel. So the Church is made up of believers from

many races but they have one thing in common, they are in union with Christ. And in Galatians at the end of chapter three we are told it is neither Jew nor Gentile. The Jew and the Gentile become one in Christ.

However on the day of Pentecost, the day the Church Age began, the Church Age began in one spot Jerusalem. There was only one Church. Both the local church and the universal Church was in Jerusalem. So there as a problem immediately because the Church began with Jews only and it looked as though it would be a Jewish monopoly just exactly like the Jewish Age. In order to demonstrate that this is not true. and in order to demonstrate that the Church is the body of Christ made up of Jews and Gentiles, we eventually had to have a Gentile Pentecost and this is the story of Acts chapter 10.

Acts 10:17 Now as Peter was thoroughly perplexed in himself what the vision which he saw might be [fig., mean], then look!, the men, the ones having been sent from Cornelius, having found by inquiry the house of Simon, stood at the gate.

Verse 17 — “Now when Peter doubted in himself.” The word isn’t really “doubt” at all, the Greek *diaporêô* (διαπορέω) [pronounced *dee-ah-por-EH-oh*] and it is actually a triple compound word the preposition *dia* which is usually translated “through,” then the alpha negative, *a*); and then *poreô* means to go through. Actually, what it means is to have something go through your mind time after time after time. And he wasn’t doubting the vision which came from God, he knew that the Lord talked to him so it wasn’t a question of doubt, it was a matter of being confused. The real issue in this verb is perplexity. God told him three times to eat something which was unclean and all of his life he knew that the Mosaic law was a part of God’s Word. So God tells him one thing: God’s Word, Old Testament tells him something else, and this keeps on going through his mind. He doesn’t know what to make of this vision, it is obviously a part of God’s Word, verbal at this time, and he doesn’t know which way to turn. The content of the vision is not troubling him, it is the implication of the vision. It is the application of Bible doctrine that is bothering him.

“behold” indicates the fact that God’s timing is perfect and just about the time that he has run this thing through his mind a number of times so that the content of the vision is firmly fixed in his mind though the implications escape him at the moment “the men which were sent from Cornelius.” Here now we have the patrol sent 30 miles from Caesarea. They remained overnight and then came in the next day and the next day went from house to house inquiring as to where they might find Simon Peter who is supposed to reside at the house of Simon the tanner.

God’s timing here is perfect. God gave the vision to Peter at such a time as he knew that Peter would get the vision, the vision would disappear. Peter would run this thing through his mind quite awhile while he is still on the roof top. In the meantime the patrol got up at immediately the right time, finished their journey into Joppa at the right time, arrived at the house of Simon the tanner just as lunch is ready and as Peter is thoroughly confused though clear on the content of the vision. So there will be a meeting of Peter with Simon with the three-man patrol, and you now have one of the strangest lunches ever recorded in the Word of God. One Roman soldier, two servants who were probably Greek [Caesarea

was a Greek city], and ostracized Jew [Simon the tanner], and an apostle are all going to sit down to lunch together. In fact it became such a wonderful lunch that it turns into a dinner party and that night other Jews from Joppa will actually join them from dinner. All of them that night will have such a wonderful time that the whole party will move to Caesarea and to the house of Cornelius next day. And there will take place the Gentile Pentecost. These people were so intrigued with what the Roman soldier told them and the patrol that there will be accompanying Peter a lot of saved Jews from Joppa. So that eventually when have as observers for the Gentile Pentecost we will have Peter and Jewish believers plus the patrol, and they are going to have a wonderful time together, not only in the home of Simon the tanner but at Caesarea where they will meet Cornelius; and then there will be the preaching of Peter and then the Gentile Pentecost.

At this particular time in verse 17 these people are just getting acquainted.

Acts 10:18 **And having called, they were asking whether Simon, the one being called Peter, is staying here as a guest.**

Verse 18 — “And they called” literally, the Greek says they shouted.

Acts 10:19 **Now as Peter [was] pondering about the vision, the Spirit said to him, "Listen! Men are seeking you.**

Verse 19 — “While Peter thought on the vision.” The word “thought” means to ponder in his mind.

“the Spirit said unto him” the Holy Spirit had to break his concentration “behold three men seek thee.” It is time for action.

Acts 10:20 **"But having gotten up, go down and go with them, doubting nothing [fig., without hesitation], because I have sent them."**

Verse 20 — “go with them, doubting nothing.” This is the first time we actually have the word doubt. He is not for a moment to doubt that there is a purpose in this. The word “go” means to keep on going, it is present middle imperative. The present tense means he is going to have doubts along the way but don’t entertain the doubts, stick with what the Word says.

“for I have sent them” perfect tense, I have sent them in the past with the results which will go on forever. It will demonstrate once and for all in the Church Age, right from the starting point, that the Church is made up of Jews and Gentiles. There will be a Gentile Pentecost even as not long before there had been a Jewish Pentecost followed by a Samaritan Pentecost. Now there will be a Gentile Pentecost indicating that Jew and Gentile are one in Christ. Peter obeys although he does not fully understand. There is a principle here. We do not always understand the things that God requires but we go ahead and do them anyway, and eventually things get cleared up, but it takes a knowledge of doctrine and an increasing knowledge of doctrine as in the case of Peter.

Acts 10:21 So Peter having gone down to the men, said, "Listen! I am [the one] whom you_p are seeking. What [is] the reason for which you_p are here?"

Verse 21 — “which were sent unto him from Cornelius” is a true statement but not found here in the original. It simply says, “And Peter went down to the men and said.”

“Behold, I am he” which indicates that probably down in his subconscious he had been hearing this calling for him “I am he whom you seek: what is the reason that you are come?”

Acts 10:22 Then they said, "Cornelius, a centurion, a righteous man and fearing God, and well spoken of by [the] whole nation of the Jews, was divinely directed by a holy angel to summon you to his house and to hear words from you."

Verse 22 — the patrol reports. “a just man” simply means that he has positive volition in human good, and that is all. It means that he is operating under very pleasant human good, and he also has positive volition at the point of God-consciousness. This has led him to a life of human good in contrast with many of his fellow officers. Human good is not acceptable to God Isaiah 64:6. His appearance is that of a just man but the basis of the fact is that at the point of God-consciousness he went on positive signals. The “just man” means positive volition.

The “good report” is a present passive participle which means that he constantly receives a good report. He lives a good life. This is from the human good of his old sin nature, it is not acceptable to God, this will not save him. What he needs is Christ and when he accepts Christ as saviour he will be born again, he will be indwelt by the Holy Spirit, and he will be able to produce divine good which is acceptable to God. He will also have gospel hearing from Peter and his positive volition will express itself by faith in Christ, resulting in the indwelling of the Holy Spirit and the production of divine good, and that will be the first operation of the Gentile Pentecost.

“one that feareth God” is “one standing in awe of God,” again, a manifestation of positive volition.

“among all the nation of the Jews” in other words, here is a Roman officer whose life is so excellent that it is acceptable by the standards of the Jews, by the standards of the Mosaic law. This was fantastic. This man is unique in every way humanly speaking. He is not only an aristocrat and a Roman officer but he is different from the officer corps of the Roman army in that he has a very pure life, a life which is absolutely acceptable by the standards of the Mosaic law.

“was warned from God by a holy angel to send for thee into his house, and to hear words from [not of] thee.” The word “of” is the preposition para in the Greek, the preposition of immediate source. He is to hear words “from the immediate source of you.” In other words. Peter will give this man the gospel. This man is ready for the gospel and when he hears it his positive volition will express itself by faith [believing] in Christ. He will do this the

moment he hears the gospel. Peter will be the immediate source of gospel information, God is the ultimate source of that information. The Greek is very careful to distinguish between the two. The preposition of ultimate source is *apó* (ἀπό) [pronounced *aw-PO*], the preposition of immediate source is *para*. *Para* is the one used here. Peter is the immediate source but the message he gives is God's message, so the ultimate source is God. This is God's Word to people who are ready to hear it in Caesarea, the Roman capital for this particular province, the province of Judea.

Acts 10:23 **So having invited them in, he received [them] as guests. Then the next day Peter went away with them, and some of the brothers from Joppa went with him.**

Verse 23 — Simon the tanner's greatest day. Here is a man ostracized socially by the Jews because he is a tanner. A tanner deals with dead bodies, the touching of dead bodies makes one ceremonially unclean under Codex #3 of the Mosaic law, therefore he is ostracized by the Jews. The Jews recognized the need for the existence of tanners but they still had to ostracize them on the basis of the Mosaic law.

"Then called he [Simon the tanner] them in." Simon invites the patrol in. Simon the tanner, ostracized by society, saved by the grace of God, now exercises the gift of hospitality to one Roman soldier and two Greek servants.

Remember the meal is already prepared. Peter, you will remember, has already smelled the aroma of food. The food is now served.

"and lodged them" they not only stayed for lunch, they stayed for dinner and they spent the night. This is one of the greatest days that Simon ever had. Under the one roof barriers and prejudices are broken down. Christian hospitality and fellowship is one of the great blessings of life.

"on the morrow" this would mean after a breakfast and fellowship "Peter went away with them, and certain brethren from Joppa" believers in Joppa went along. The night before they had met the members of the patrol. They were impressed by the Roman soldier, an unbeliever, he wasn't like the average Roman soldier. Romans soldiers frequently maltreated Jews in the province of Judea, but here is a Roman soldier who was courteous, who was pleasant. Here are two Greek servants. The Greeks always attacked the Jews every time they had a chance. The histories of Josephus are filled with stories of Roman and Greek maltreatment of the Jews, but here is the antithesis.

"accompanied" an aorist active participle indicating that the night before these believers who dropped in to Simon's to chat with Peter and to talk with the patrol and have fellowship with them realized that something great was in the air. Hence, they decided to go with Peter to Caesarea. So we have the alertness of believers and this would indicate that the believers of Joppa who accompanied were those who knew Bible doctrine and they had enough Bible doctrine in their souls to realize they were going to witness one of the greatest events of the Church Age, the Gentile Pentecost. Therefore, the next day they just dropped their business and whatever they were doing and made the 30-mile trip.

This is one of the greatest events to take place in the early Christian church. Doctrine is first; everything else is a details of life. We need food and shelter, but those are details of life. Relatives, social life, social activity, business activities, money, health is a details of life.

Sex, you can live with or without it; money, you can live with or without it; health, you can be happy with it or without it. These are all details of life. Man will not live by bread alone, but by every word that comes from the mouth of God.

Acts 10:24 **And the next day they entered into Caesarea. Now Cornelius was waiting for them, having called together his relatives and close friends.**

Verse 24 — the assembly in the quarters of Cornelius. We switch 30 miles on to see what is going on the day that the patrol will arrive. “And the morrow after” the word “after” indicates that they stopped overnight on the way back.

Entering into Caesarea occurs on the 4th day.

“they entered into Caesarea. And Cornelius waited for them” Cornelius had given instructions, there will be an elapse of three days and on the fourth day these events beginning in verse 24 occur. He knows that on the fourth day they will be back, and therefore he has “called together his kinsmen and near friends ,” and they will all be gathered together so that when Peter and the patrol and the believers from Joppa arrive he will be all set up.

Only one organization can take 100,000 people and move them from point A to point B, in a military fashion quickly and efficiently.

Certain companies will hire every naval and are army graduates because they say that they make the best executives in the world. This is based upon the military.

The gentile Pentecost went off without a hitch, in part because of those involved, many of whom were soldiers.

Behind this whole thing is a military man, an aristocrat. They understand the chain of command.

We get the idea that, once we become believers, we are supposed to be sloppy.

“Cornelius waited for them is imperfect linear aktionsart in the Greek which means to anticipate eagerly.

1965 Acts

Lesson #43

43 11/06/1966 Acts 10:24–36 Gentile Pentecost #3

Acts 10:24 **And the next day they entered into Caesarea. Now Cornelius was waiting for them, having called together his relatives and close friends.**

The next day is day 4.

Caesarea the first day, Joppa for the 2nd day; back to Peter on the 3rd day. Arrived at Caesarea on day 4. It took a military mind to figure it all out. Cornelius has been stationed here for quite awhile and he has gotten to know quite a number of people there. All the people who gather there are on positive signals.

In verses 25-27 we have the meeting of Peter and Cornelius.

Acts 10:25 **Then when it happened [that] Peter entered, Cornelius having met him, having fallen at [his] feet, prostrated himself in worship before [him].**

Verse 25 “and fell down at his feet and worshipped him.” This is erroneously translated. It is true that he fell at his feet, although he didn’t fall. There was a certain type of salute used by Roman officers for the emperor or VIPs in the Roman empire. Originally, this particular salute was used only for the emperor. It is strictly a kneeling salute, he did not worship Peter. This is not correctly translated. He gave Peter the honours accorded only to the emperor of the Roman empire or to one of his legates. Therefore he accords to Peter about as high an honour as one could have.

Acts 10:26 **But Peter raised him up, saying, "Stand up! I myself am also a person."**

Verse 26 this was too much for Peter who lifts him up immediately, “took him up” is literally, “lifted him up.”

“Stand up; I myself also am a man” in other words, he assumed he was getting honours for an angel. He refuses to accept obeisance of any kind. The servant of the Lord must be oriented to grace just as any believer is oriented to grace. Peter is an apostle, he holds the highest spiritual gift in the Church but everything in the divine plan depends on who and what God is, not who and what Peter is. This is a demonstration of his orientation and is also a very- clear reminder to us that Peter was in fellowship as well as oriented to the grace of God. This nonsense has to go immediately and Peter takes the proper steps to demonstrate it. When he said “I also am a man” he was assuming from his background that Cornelius thought he was an angel. Every man has an old sin nature. He is a believer in the Lord Jesus Christ.

When a Roman officer bows down as to an emperor, this would have appealed to the lust pattern of some men, but not Peter. Peter is controlled by the Spirit.

Cornelius is impressed by Peter and reveals that in his actions.

Acts 10:27 **And talking with him, he went in and finds many [people] having gathered.**

They go into some assembly, and there may be 50 or 100 people. People could look into this crowd and recognize that there are no Jews here. Romans and Greeks are there; but no Jews.

A great hindrance to knowing God's Word is to have background problems. Peter is a strong adherent to the Mosaic Law. He even has observed the taboos added to the law over the man centuries. His background enters into the picture. The Mosaic Law forbade marriage to gentiles; but contact with gentiles was legitimate. The Israelites were to contact those in gentile nations with the promises of the Revealed God.

Acts 10:28 **And he said to them, "You_p know how it is unlawful for a man, a Jew, to be associating with or to be visiting one of another race, and [yet] God showed to me to be calling no one common or unclean [or, defiled]."**

Verse 28 "Ye [all] know" the Jews had these strong taboos "how that it is unlawful for a man that is a Jew to keep company [to associate with) with Gentiles." They are familiar with this and apparently they nodded their heads. So he is now expressing his problem to them. But he goes on to say something else: "but God hath showed me that I should not call any man common or unclean." In other words, he has learned something from the vision which occurred four days before. His statement means that Peter had some realization of the fact that taboos are nullified by Bible doctrine and that there is no place in the plan of God for human taboos for human concepts, that doctrine comes from God and that none of these things can take the place of doctrine. The plan of God also calls for divine ability and not human ability and Peter is expressing a taboo which is directly related to the energy of the flesh. So there is no place for this nonsense, this taboo which has come to Peter from his background.

Taboos are a great hindrance to witnessing for Christ, they are a great hindrance in any kind of a communication situation, believer with believer; believer with unbeliever. About 100 years ago, there were a number of taboos developed which was a self righteous morality. These were often made a part of the gospel package.

The mixed bathing taboo in the south. It is thought that boys and girls swimming in the same pool can't be spiritual. In the north, some ladies are thought to be unspiritual if they wear makeup.

Bob does not teach in the north... "One reason, I'm not invited; but also, I can't stand to look at them." Greek believers often, for a meal, enjoy a glass of wine. This would blow the minds of other Christians in other areas.

Now Cornelius has assembled in his home a large number of unbelievers who all have one thing in common positive volition at the point of God-consciousness. They are seeking God, they are anxious to find God. They do not have salvation, they do not have relationship with God because that only comes through faith in Christ. Born again Peter walks into the room. Behind him are Jews who will report on him, he has the pressure of fellow Jews. Peter demonstrates leadership ability and he also demonstrates something

else. After all of these years, three years of being with Christ, and after contacts with angels. Peter is now beginning to learn a little doctrine. When he expresses a taboo which he has held all of his life he does so for our benefit. He shows us that all of us are reared with some type of prejudice. Very often these are in direct contradiction to scripture and sometimes scripture merely regards them as innocuous. But at some point in life these taboos, in principle, will come into conflict with the principle of grace, and when they do then doctrine is your only hope. That is exactly what happened. The Gentile Pentecost was not held up because Peter had received four days ago a doctrinal lecture in the vision which he saw. He now applies it to the situation, though this is not the whole answer to that message. This message had other things. At least one thing that Peter now learned, "Call no man common or unclean," an untouchable, someone with whom you can have no contact. So the plan of God, Bible doctrine, calls for a change of attitude on the part of Peter.

Bob was raised with a large number of taboos. To kiss and tell; to welsh on an obligation; and not to associate with those in the movies. To us, these are innocuous taboos, but they were very real to Bob.

Acts 10:29 **And so, without even raising any objection, I came, having been summoned. So I ask for what reason did you summon me?"**

Verse 29 "without gainsaying" means without talking back, without revising. Peter did not refuse to come though he knew that he was going to contact Gentiles. Already in his mind the vision which he had seen of the unclean animals and God's Word to him, "Call no man common or unclean," had caused him to make application. He now makes a second application as he stands in a room full of Gentiles which is a violation of a Jewish taboo.

"I ask therefore for what intent have you sent me?" It is obvious that Peter does not understand the reason for this mission. Peter describes himself as Jew but he is really no longer a Jew, he is a member of the body of Christ, the baptism of the Spirit took place in his life in the Jewish Pentecost. He was entered into union with Jesus Christ. There is neither Jew nor gentile in the body of Christ.

In verses 30-33 we have the key to Peter's vision.

Acts 10:30 **And Cornelius said, "From [the] fourth day [fig., Four days ago], I was fasting until this hour, and [at] the ninth hour [i.e. 3:00 p.m.] praying in my house. And listen! A man stood before me in a shining robe!**

Verse 30 "Four days ago I was fasting." This is not a correct translation. The Greek actually says "Four days ago I was observing the afternoon prayer time." He was not fasting but he was praying, and obviously his type of prayer was one in which he was seeking God. This would be about three o'clock. The Jews had a prayer hour three times a day and he was observing the Jewish prayer hour. This is an expression of positive volition. Cornelius wants to have a relationship with God.

The Jews prayed 3x a day, and he was observing this Jewish prayer time. “at the ninth hour” is three o’clock in the afternoon; “I prayed” is imperfect linear aktionsart, which means “I kept on praying.” The imperfect tense meant that he was persistent in prayer. The middle voice indicates he was benefitted by the prayer. The indicative mood is the reality of what happened. In this case the reality of what happened was the angel came and stood before him “a man stood before me in bright clothing.” The angel appears as a man in communicating with human beings.

Acts 10:31 "And he said, 'Cornelius, your prayer was heard and your charitable gifts are remembered before God.

Verse 31 there were two things manifesting the positive volition of Cornelius, his prayer life and his generosity in helping the poor. “Alms” is a technical expression referring to money given to the poor, it has nothing to do with Christian giving as such.

Acts 10:32 'Therefore, send [men] to Joppa and summon Simon, who is called Peter. This [man] is staying as a guest in [the] house of Simon, a tanner by the sea, who having arrived, will speak to you.'

Verse 32 the instructions of the angel. The key to the whole situation lies with Peter and now very simply Cornelius explains to Peter what had happened.

Acts 10:33 "So I sent for you at once, and you did well, having arrived. Now then, we all are present before God to hear all the [things] having been commanded to you by God."

Verse 33 Cornelius tells of his obedience. “Immediately” indicates decisiveness. His decisive attitude comes from the fact that he is seeking God.

“Now therefore we are all here” he turns to these Gentiles and points to them. These are Gentiles with positive volition like himself “present before God, to hear all things that are commanded of thee by God.” In other words, they are there to hear what you have to communicate from God.

Gentiles Hear the Good News

Acts 10:34 Then Peter having opened his mouth, said, "Truly, I comprehend that God is not One to accept faces [fig., to be prejudice],...

Verse 34 the message begins. “Opened his mouth, and said” is actually an idiom in the Greek which means a speech is coming, not a conversation as such. Peter now gives a formal public message, as it were, to these people.

“Of a truth” is an idiom of clarification. Peter’s vision has now been clarified in his own mind and “of a truth” means that doctrine is formed on the basis of clarification of communication.

“I perceive” this is a real breakthrough for Peter because Peter listened to Jesus teaching for three years and didn’t get a thing, and now he is beginning to get a point or two. This is an interesting word in the Greek — katalambanō (καταλαμβάνω) [pronounced *kat-al-am-BAHN-oh*]. This is a compound verb: kata is the preposition of norm or standard; lambanō (λαμβάνω) [pronounced *lahm-BAHN-oh*] means to receive. When you put it together it means to receive information according to a norm or standard. The norm or standard is Bible doctrine and Peter now receives information which he recognizes is Bible doctrine. That is what the word “perceive” actually means. So he has now taken the doctrine which he has received and he recognizes it through application as being a part of modus operandi for Christianity.

Salvation by Keeping the Law (That God Is No Respector of Persons)

1. Careful study of Romans 9:30-33 indicates that more Gentiles were saved in the Old Testament than Jews. The reason is because the Jews distorted the Mosaic law “the Gentiles , who did not pursue righteousness, and yet they have attained [acquired] righteousness, even the righteousness which comes by faith. But [conjunction of contrast] Israel, which pursued the law of righteousness [righteousness based on the Mosaic law, salvation by works), hath not attained the law of righteousness. Why” Because they sought it not by faith but, as it were, by the works of the law. They stumbled at the stumbling stone [the Mosaic law]” they took the law as the way of salvation and they fell flat on their faces because no one can be saved by keeping the Mosaic law. The Mosaic law did reveal Jesus Christ and they stumbled over the stumbling stone again because since the law revealed Christ they failed to see Christ in the law. Instead of seeing the person and work of Christ most of the Jews not all instead simply took Codex #1 and said we will be saved by keeping the law. For that reason many Gentiles were saved where fewer Jews were saved.
2. Salvation of many Gentiles in the Old Testament is because they sought it through faith in Christ while the Jews sought it by keeping the law. The reason why more Gentiles were saved is because Gentiles came to Christ when he was revealed to them.
3. From keeping the law for salvation the Jews moved into the heresy of salvation by physical birth. In other words, they thought often that they were saved because they were born Jews. That is the significance of the ritual of circumcision with them. Circumcision lost its original spiritual meaning and became the sign of their salvation rather than the sign of separation. So they distorted ritual.
4. But Abraham, Isaac, and Jacob were all born again Romans 9:6-14. The foundation of the Jewish race contradicted the Jewish view. [They could not be saved by the Law since they lived before the Law.]
5. Regeneration is the key to the foundation of the Jewish race the only way a Jew or Gentile can be saved.
6. There are no assets in physical birth whereby man can be saved.

Acts 10:35 but in every nation the one fearing Him and working righteousness is acceptable to Him.

Verse 35 Peter now makes a statement compatible with this principle. “But in every nation,” that is, among the Gentiles “he that feareth him” is an expression of positive volition at the point of God-consciousness, and this phrase actually has to do with what happens when between God-consciousness and gospel hearing a person actually hears, and fear is then used synonymously with faith. There are two different meanings of fear. Fear is actually occupation. Occupation may cause fright or it may cause love, but fear at the point of God-consciousness expresses itself with positive volition. Fear at the point of gospel hearing expresses itself by faith in Christ. Peter is going very slow on this, he is hesitant almost to make any type of a statement that these people are going to be saved so he says “he that feareth.” This is actually positive volition at the point of gospel hearing.

“and worketh righteousness, is accepted with him” the word for “work” means to acquire righteousness. The Greek word does not mean to work righteousness, it means to gain or to acquire righteousness. The righteousness which is acquired is God’s righteousness. Acquiring righteousness means to believe at the point of salvation.

“is accepted with him” to be accepted here has to do with the fact that salvation is for the Gentiles as much as for the Jews.

Acts 10:36 "The word which He sent to the sons [and daughters] of Israel, proclaiming the Gospel of peace through Jesus Christ—this One is Lord of all—...

Verse 36 Peter concludes with the fact that the Jews had the responsibility for dissemination of this Word, and what the Jews actually preached was peace. Preaching peace. Peace is the removal of the barrier between man and God. The barrier is composed of sin “All have sinned and come short of the glory of God.”

The barrier is composed of the fact that the wages of sin is death, the fact that in physical birth man has no assets to gain salvation. The barrier includes the problem of relative righteousness. It includes the problem of the character of God. God is perfect in His character and cannot have fellowship with man, and the barrier includes the fact that we have a position in Adam “in Adam all die.” Peace is removing this barrier between man and God. Between man and God is a barrier which man cannot surmount in any way. This barrier is removed by Christ. Christ died for our sins redemption, unlimited atonement; He paid the penalty of sin which is death expiation; He provides in salvation regeneration, imputation and justification. God the Father is propitiated by the work of the Son. Position in Adam is exchanged for position in Christ and now between man and God there is peace. The peace is the work of Christ on the cross. Man can be reconciled to God by faith in Christ. Remember that the word peace in the New Testament is a technical word. It receives its technical information from Ephesians 2:14-17 but it refers to the doctrine of reconciliation.

Acts 10:36 "The word which He sent to the sons [and daughters] of Israel, proclaiming the Gospel of peace through Jesus Christ—this One is Lord of all—...

Verses 36 — “he is Lord of all” the word for “Lord” simply means God. deity, and for any person who accepts Christ as saviour at that point Jesus Christ is as much Lord as he will ever be. There is no change in Jesus Christ. The word kurios (κύριος) [pronounced KOO-ree-oss] simply a word for deity and it means that Jesus Christ is sovereignty, absolute righteousness, justice, love, eternal life. omniscience, omnipotence, omnipresence, immutability, and veracity. In other words, “Lord” simply refers to the deity of Christ. His deity made it necessary for Him to take on true humanity in order to die on the cross.

Reading and writing in the ancient world was rare, so much of the revelation of God came from the Levitical sacrifices.

The children of Israel were responsible for the dissemination of the Word. Those Jews who were born again. There is the racial Jew, with the genes of Abraham, Isaac and Jacob. The religious Jew, who is condemned in the Old and New Testaments. Religion is the greatest enemy of the human race.

After A.D. 70, the Jews were scattered throughout the world, to remain scattered until the 2nd advent.

The gospel of peace has nothing to do with world peace; this is reconciliation between man and God.

The Doctrine of Reconciliation

1. The principle Eph. 2:14–17 peace means there is no barrier between man and God.
2. 2Cor. 5:18 the ministry of reconciliation is in the hands of every believer. Believers in the pews are called laymen, which is a bad rap.
3. The messages of reconciliation. This belongs to every believer.
4. Col. 1:20–22 the mechanics of reconciliation.
5. Rom. 5:8–11 the results of being reconciled to God.
6. The concept of reconciliation. The barrier between man and God. All men are on one side of the barrier. We have all sinned. The religious man is lost. The self righteous man is lost; the immoral man is lost. Man cannot have fellowship with God. Jesus came to remove the barrier. The barrier of sin was removed. Atonement, expiation. Relative righteousness is another problem.

The doctrine from the doctrinal notebook is very similar and slightly better:

The Doctrine of Reconciliation

1. Reconciliation is the first work of God from which man benefits eternally.

2. The removal of this barrier between man and God is called reconciliation in Ephesians 2:16; Colossians 1:20,21; 2Corinthians 5:18.
3. The cross is the basis for such reconciliation - Colossians 1:20; Ephesians 2:16.
4. In reconciliation the unbeliever is regarded as the enemy of God, the barrier is called "enmity" - Romans 5:10; Colossians 1:21.
5. Believers of the Church Age, therefore, have a ministry of reconciliation - 2Corinthians 5:18-20.
6. Reconciliation connotes peace between man and God - Ephesians 2:14 cf. 2:16; Colossians 1:20.
7. The peace offering of the Levitical sacrifices portrays reconciliation - Leviticus chapters 3, 6:37,38; 8:15.
8. The mechanics of reconciliation.
 - a. Sin is removed from the barrier [unlimited atonement - 2Corinthians 5:14,15,19; 1 Timothy 2:6; 4:10; Titus 2:11; Hebrews 2:9; 2 Peter 2:1; 1 John 2:2; redemption - John 8:31,36; Galatians 3:13; 1Peter 1:18,19; Ephesians 1:7; Colossians 1:14.
 - b. The penalty of sin is removed by expiation - Colossians 2:14. Expiation is Christ paying the penalty of sin - Psalm 22:1-6 where Christ is the worm being crushed on our behalf.
 - c. The problem of physical birth is removed from the barrier by the doctrine of regeneration - John 3:1-18; 1Peter 1:23; Titus 3:5. When anyone believes in Christ because of the work of the cross he is said to be born again.
 - d. Human good or relative righteousness is removed from the barrier by two doctrines: the doctrine of imputation and the doctrine of justification. They are entirely different doctrines though closely related because one depends upon the other. At the point of salvation, because of propitiation and the work of the Lord Jesus Christ on the cross, God imputes to each person who believes His own righteousness [+R]. Once we have +R God then looks at us and says, "Vindicated" or "Justified." So the possession of +R means vindication at the point of salvation. Imputation - Romans 3:22; 9:30-10:10; Philippians 3:9; 2Corinthians 5:21; Hebrews 10:14. Justification - Romans 4:1-5, 25; 5:1; 8:29,30; Titus 3:7; Galatians 2:16.
 - e. The problem of God's perfect character. This is removed from the barrier through propitiation - Romans 3:22-26; 1 John 2:1,2.
 - f. Instead of position in Adam God the Holy Spirit through the baptism of the Spirit takes us at the moment of salvation and enters us into union with Christ so that this item of the barrier is removed. The problem's position in Adam is removed by positional sanctification - 1Corinthians 15:22; 2Corinthians 5:17; Ephesians 1:3-6.
9. Reconciliation at the cross was prophesied in Isaiah 57:19.

The gospel is declared in every generation to the rest of the world. In every generation, people will hear the gospel and they will be saved by the gospel. Cornelius is an example

of this, along with his friends in Caesarea. Peter will complete his message and these people will believe in Christ.

Acts 10:36 "The word which He sent to the sons [and daughters] of Israel, proclaiming the Gospel of peace through Jesus Christ—this One is Lord of all—...

People respond to hearing the gospel message. This is done *through* Jesus Christ.

There is a heresy today of Lordship salvation. If Christ is not Lord of all, He is not Lord at all. There are a number of organizations which are head counters. They are usually independent of any local church. A half dozen people who will give their testimony. "It was not until I became a part of this wonderful organization, I finally became truly saved because Christ now became Lord of all." The believer in his life will do the improvement. At the moment that he believed in Jesus Christ, Jesus Christ is his Lord. This is a blasphemy against the Lord Jesus Christ to think that somehow we change the Lord's Lordship during our salvation experience.

As God, Jesus is absolute justice, love, eternal life. As God, Jesus Christ cannot die on the cross. He is omnipresent; He cannot get onto the cross. He is immutable.

Acts 10:37 ...[that word] you_p know, the word having taken place throughout the whole of Judea, having begun from Galilee, after the baptism which John preached—...

Verse 37 — "That word ye know." There is no "I say" in the original) Here is an amazing statement on the part of Peter. He has made his own reconnaissance.

"That word" refers to the fact that Jesus Christ is the unique person of the universe, the God-Man, undiminished deity and true humanity in one person forever. In addition. He died an unique death. He died for the sins of the world. These people already know this information "that word ye know" which means that somewhere along the line someone had been witnessing to them. These people have not responded yet but they actually have heard the gospel, and apparently for this reason Peter is merely summarizing the gospel at this point.

"which was published throughout all Judea. and began from Galilee, after the baptism which John preached." He begins to summarize something about the incarnate person of Jesus Christ and he is going to give them a quick resume of what happened, what was published throughout all Judea. beginning from Galilee after the baptism which John preached. The baptism which John preached was simply salvation by faith in Christ with emphasis on the fact that Christ was here and John was His forerunner. He begins now the summary.

Acts 10:38 Jesus who [is] from Nazareth—how God anointed Him with the [the] Holy Spirit and power, who went about doing good and healing all the ones being oppressed by the Devil, because God was with Him.

Verse 38 — “How God anointed Jesus of Nazareth with the Holy Spirit.” One thing is quite evident and that is that in the human ministry of Jesus Christ He was indwelt by God the Holy Spirit. By this, Jesus set a precedence for the spiritual life.

The Sustaining Ministry of the Holy Spirit in the Life of Christ (2)

1. The ministry of the Spirit was prophesied in the Old Testament Isaiah 1 1:2.3. 42:1: 61:1,2.
2. The Holy Spirit was given without measure to the humanity of Christ. John 3:34. This is another way of describing the filling of the Spirit. Not only did the Holy Spirit indwell Jesus Christ but He filled Him perpetually. The only thing that breaks the filling of the Spirit is actually sin in the life. The Holy Spirit in us produces the character of Christ. In the Spirit, the Holy Spirit controls us; after sin, we are acting on old sin nature energy.
3. The Holy Spirit is related to the baptism of Jesus in a special way Matthew 3:16. This was the ministry of the Spirit in the public ministry of Jesus Christ.
4. The Holy Spirit is related to the earthly ministry of Christ. By comparing Matthew 12:18 & 18:28 we know that every miracle He performed, every message He gave. even thing that He did He did in the power of the Spirit.
5. The ministry of the Holy Spirit was discontinued on the cross. When Jesus Christ during the last three hours was bearing our sins the ministry of the Holy Spirit was discontinued. Jesus said. “My God. My God” the second ‘My God’ is addressed to the Holy Spirit “why hast thou forsaken me?” The answer: Christ was made sin for us, 2Corinthians 5:21. The Father can only judge sin. and He did at the cross: the Holy Spirit can have no fellowship with sin. so the Holy Spirit forsook Jesus Christ at the cross.
6. However, the Holy Spirit had a definite part in the resurrection of Christ Romans 8:11 1Peter 3:18. The Holy Spirit actually raised Jesus Christ from the dead.
7. The present ministry of the Holy Spirit in relation to Christ is different. Now. instead of indwelling the humanity of Christ the ministry of the Holy Spirit is to indwell the believer to glorify Christ John 7:39 which tells us that. first of all. the Holy Spirit was not yet given because Christ was not yet glorified. But after the cross Christ was resurrected, he ascended, was seated at the right hand of the Father, and in His humanity that is the beginning of His glorification. Ten days after Christ was seated the Holy Spirit came to the Church on the day of Pentecost and now the Holy Spirit actually indwells every believer John 16:14. The ministry of the Holy Spirit at the present time is to glorify Christ and he does this through indwelling of every believer 1Corinthians 6:19.20.

“even with power” this is the power of the Holy Spirit.

“who went about doing good. and healing” everything that Jesus did he did in the power of the Holy Spirit. Jesus Christ, during His earthly ministry, relied upon the Holy Spirit rather than on the utilization of His own omnipotence. In other words. He surrendered the independent use of His attributes in order to fulfill the plan of the Father, which is known

as the doctrine of kenosis. The humanity of Christ actually operated in the power of the Spirit and set the precedent for us in the Church Age. "Doing good" means to perform divine good; "healing," the purpose of healing was to focus attention on the message rather than to alleviate suffering.

"those who were oppressed of demons, for God kept on being with him."

Acts 10:39 "And we are witnesses of all [things] which He did, both in the country of the Jews and in Jerusalem; whom they also executed, having hanged [Him] on a tree [or, cross].

Verse 39 Peter introduces himself into the picture. "And we are witnesses' Peter was a witness to these things, he was present during the earthly ministry of Christ.

"whom they" the Jews "slew and hanged on a tree." This brings up a very interesting question. We have the statement here that the Jews slew Him and hanged Him on a tree. The inconsistency of one thing can be seen. The Jewish punishment was always stoning without exception; the Roman punishment was to hang upon a tree which was crucifixion. "They slew" is an aorist active indicative; "hanged on a tree" is actually a reference to the Gentile punishment or Roman punishment. The tree is actually "wood" here, not a tree, and it refers to the cross. It refers to crucifixion. Actually, these two phrases, the aorist participle and the main verb, both indicate the responsibility humanly speaking. He says the Jews slew Him, and this would refer to the religious Jews. Also, hanging on a tree refers to the Romans being involved. Then, of course, there is God the Father being involved long before this. So we have to recognize these three involvements in the crucifixion. The Jews who were involved were the religious type. All of the Jews weren't involved, many were believers in Jesus Christ. It was specifically the Sanhedrin, the scribes, the Pharisees, the chief priests. These were responsible and the reason they did not execute Him themselves was simply because during the Passover their law prohibited executions of any kind. It was on the day of the Passover when they wanted to kill Him but they were hindered by their own law. So they adhered to their law and passed Him on to the Romans. But the religious Jews were definitely involved, and in that sense religion always hates the Lord Jesus Christ.

Secondly, the Romans were involved under the guise of Pontius Pilate who was the Roman governor of the province. Pontius Pilate was a weak man and he succumbed to pressure to do it, so we have political pressure and there is a sense in which political pressure is always against the Lord Jesus Christ.

But all of this was ordained and planned by God the Father who did it out of love. He loved us John 3:16.

So we actually have a threefold involvement. The Father because of love; the Romans because of political expediency, the religious Jewish leaders because of hatred. These are the motivations and these are the ones responsible in the crucifixion. But regardless of hatred, regardless of political expediency, regardless of these negative factors in the

human race God's plan was accomplished. Here is another principle of the cross. The plans of God are accomplished in spite of the negative attitudes of mankind.

Acts 10:40 "This One God raised up on the third day and gave Him to become visible,...

Verse 40 Peter goes on to describe what the Father did afterwards. "Him" referring to Jesus Christ "God [the Holy Spirit] raised up on the third day (Gentile time), and demonstrated him publicly."

Acts 10:41 ...not to all the people, but to witnesses, the ones having been chosen beforehand by God, to us who ate together and drank together with Him after He rose from [the] dead.

Verse 41 — "Not to all the people." Christ was only manifested to those to whom it would be important.

"but unto witnesses chosen before" believers only, and certain believers who would play a very important part in the beginning of the Church Age. And they are said to be "chosen before" *procheirotoneō* (προχειροτονέω) [pronounced *prokh-i-rot-on-EH-oh*]. The verb actually means to vote. *Xeir* is the Greek word for hand, and this word means to throw with their hands. These people couldn't read or write but they could throw a rock with their hands and in the Greek democracies they often voted by having a white stone and a black stone. If you were for the candidate you put a white stone in the box, if you were against him you put a black stone in the box. God did this before the foundation of the world. That is why this Greek word has *pro* in front of it. It actually means to vote or appoint beforehand, and God voted on certain people ahead of time, people whom He knew would accept Christ as saviour and would be on hand.

"to us" — I am one of those people.

Acts 10:42 "And He gave strict orders to us to preach to the people and to solemnly testify that He is the One having been designated by God [to be] Judge of living [ones] and dead [ones].

Verse 42 — God the Father's plan here is involved. The word "ordained" is simply a verb for the plan of God, and the plan of God calls for Jesus Christ who was judged to be the judge. He was judged at the cross and at the last judgment, the great white throne. He will be the judge.

1965 Acts

Lesson #45

45 11/27/1966 Acts 10:43–49 The Gentile Pentecost #5

The various barriers between us and God enumerated along with the solution. Relative righteousness, position in man, sin, sin nature, etc.

Acts 10:43 "To this One all the prophets bear witness [that] through His name every [one] that is believing [or, trusting] in Him receives forgiveness of sins."

The gospel is presented in the Levitical offerings; by the various prophets.

The issue on the cross is human good versus divine good. The person who rejects Jesus Christ as Savior depends upon his own personal works. Isa. 7:14 9:6–7 53:8.

Jesus died twice so that we might be born twice.

Verse 43 — "To him [Christ] give all the prophets" these are the Old Testament prophets, the writers of the Old Testament scripture "witness." This means that Moses wrote about Christ, Hosea wrote about Christ, Isaiah wrote about Christ, David wrote about Christ. So all of the Old Testament writers witnessed concerning Christ "that through his name" this is what they said in the Old Testament "whosoever believeth in him shall receive the remission of sins."

Peter is beginning to see something himself that he has never seen before. He is beginning to see a fantastic principle, that any one who believes in the Lord Jesus Christ has forgiveness of sins, that Moses talked about this, that there was witnessing about Christ among the patriarchs. Abraham believed in the Lord and from Abraham right down to Peter (Peter is a child of Abraham) there has been a long line of clear declaration of the person and the work of Jesus Christ. He finally comes to that wonderful point of "whosoever" which means not only Jews but also Gentiles. And when he says "whosoever" these Gentiles begin to respond and in a few moments there will be the Gentile Pentecost.

Faith is the absence of human merit.

God never accepts religion; God does not accept what man does.

If we had time to analyze the passage in verses 34-43 we would see that this is actually an outline of the Gospel of Mark. This helps us a great deal to understand the Gospel of Mark. Remember that the four Gospels were written by eye witnesses. Matthew, Luke and John were witnesses, but what about Mark? Mark was not an eye witness to all of these things but Mark and Peter were very close friends in Jerusalem. Apparently Mark wrote what Peter told him. In Peter's message here in verse 37 he talked about the forerunner. That is the way the Gospel of Mark begins. Then in verse 38 we have the ministry of Jesus and that is next on the agenda in the Gospel of Mark. In verse 39 we have the crucifixion of Jesus and that is next in the Gospel of Mark. In verses 40-41 we have the resurrection of Jesus and that is next on the agenda in Mark. In verse 42 we have the command of the ascended Christ, that is next in Mark. And then the Old Testament witnesses of Christ in verse 43 and the way of salvation and that is the way Mark is concluded. So Peter's message here is expanded in the entire Gospel of Mark.

Verses 44-46, the interruption for the Gentile Pentecost. There was a necessity for this. On the day of Pentecost in 30 AD, in Jerusalem we had Jews only. So it would appear that a

monopoly was in the making. But then we had the Samaritan Pentecost in Acts 8, and at that point we see those who were half Jew and half Gentile were included. Now in the house of Cornelius we have Gentiles only and this is to indicate that the middle wall of partition is broken down and that Jews and Gentiles are one in Christ.

The Holy Spirit Falls on the Gentiles

Acts 10:44 **While Peter [was] still speaking these words, the Holy Spirit fell upon all the ones hearing the word.**

Verse 44 — “While Peter yet spake” Peter was still going on with his message. “Yet spake” is a present active participle which means he kept right on going for a minute, but he was interrupted by the ministry of the Spirit to these Gentiles. All they were waiting for was for Peter to tell them how. They had apparently heard some parts of the message before. Peter makes the message and the issue very clear, and then when he gets to the mechanics of verse 43, “whosoever believeth,” that is all they needed. Right then and there while Peter was speaking they began to believe in Christ.

“the Holy Spirit fell on all of them which heard the word” in other words, every person there actually responded to the gospel. In the course of maybe a couple of minutes they had all responded by believing in Christ and at that particular moment the Gentile Pentecost occurred. We have an aorist tense here which indicates this came suddenly and immediately upon believing in Christ. So in a moment of time each person present is definitely saved, and at that moment of salvation the Holy Spirit came just as He does with us. The Gentile pattern of salvation, then, is the pattern of salvation for the Church Age. God the Holy Spirit actually does five things for every believer. These Gentiles were saved by faith in Christ and in that moment God the Holy Spirit did five things for them, as He does for us.

What the Holy Spirit Does for us at Salvation

1. **Regeneration.** The Holy Spirit is the agent in causing a person to be born again John chapter 3; Titus 3:5; Matthew 19:28. God the Holy Spirit regenerates every person at the moment of salvation. We are born into the family of God.
2. **The baptism of the Holy Spirit.** This is the Holy Spirit taking every believer at the moment of salvation and entering him into union with Christ. Remember that baptism, or the Greek word baptizō (βαπτίζω) [pronounced *bap-TID-zoh*] means identification, and the Holy Spirit identifies every believer with Christ. Remember, too, that the baptism of the Holy Spirit did not occur in the Old Testament, this is the way the Church is formed, and they had no baptism of the Spirit in the Old Testament. The mechanics of it are found in 1Corinthians 12:13 God the Holy Spirit enters every believer into union with Christ. This is the basis of our unification in the body of Christ.
3. **Indwelling.** God the Holy Spirit actually indwells every believer at the point of salvation. So God the Holy Spirit not only entered all of these Gentiles into union with Christ but He indwelt every one of them.

4. Sealing. Sealing is the security angle. Every member of the body of Christ is sealed by then Holy Spirit at the point of salvation and that is the principle of eternal security.
5. At least one spiritual gift is given to every believer. Specifically here there are two things which characterize the phenomenon of the original day of Pentecost, and these are mentioned.

These 5 things happened to Cornelius and the other gentiles.

Acts 10:45 **And the believing ones from the circumcision were astonished, as many as came with Peter, because the free gift of the Holy Spirit had been poured out on the Gentiles also.**

Verse 45 — the Jews were utterly astounded by the ministry of the Holy Spirit. They are seeing exactly what they saw on the day of Pentecost and they are absolutely taken back by it. The two things to notice: a) The baptism of the Spirit whereby they are entered into union with Christ. b) The indwelling of the Spirit.

Meaning of “The Holy Spirit Fell on Them”

1. This is the ministry of the baptism of the Spirit, every- believer is entered into union with Christ.
2. The ministry of the indwelling of the Spirit. Every believer begins the Christian life with indwelling and with the filling of the Spirit. The Holy Spirit will always indwell the believer whether he is spiritual or carnal.
3. The filling of the Holy Spirit is never retained in the Christian life. You don't keep on being filled with the Spirit because you are a Christian.
4. The new believer is always indwelt by the Spirit but only filled with the Spirit when in fellowship.
5. The first time the believer sins he loses the filling of the Spirit.
6. The filling of the Spirit is recovered by rebound 1John 1:9.

Acts 10:46 **For they were hearing them speaking with tongues [fig., other languages] and magnifying God. Then Peter answered,...**

Verse 46 — “For they heard them speak with tongues.” They heard exactly what was heard on the day of Pentecost. When it says “speak with tongues” we have a present active participle and it indicates a continuation of tongues until the fifth cycle of discipline is completed. In other words, these Gentiles spoke with tongues as they did on the day of the Jewish Pentecost.

The Doctrine of the Gift of Tongues

1. The fifth cycle of discipline is involved in the gift of tongues. 586 B.C. the Jews were taken out of Israel and put into slavery in another land. 516 B.C. returned to the

land. Great prosperity after that...but around the time of the ministry of Jesus Christ, they began to become apostate.

2. The warning and the sign of the fifth cycle of discipline was tongues Isaiah 28:9-11.
3. This warning is quoted in 1Corinthians 14:21,22.
4. The purpose of warning and signs was to turn cursing into blessing Acts 2:1-11.
5. Once the fifth cycle of discipline begins in 70 AD the gift of tongues is discontinued 1Corinthians 13:8,10. It was the first spiritual gift to be discontinued and is also listed as the lowest of all spiritual gifts.
6. Some sort of tongues phenomena continues after 70 AD but this is a Satanic operation 2Thessalonians 2:7-12.
7. Tongues is erroneously perpetuated as an expression of emotion and ecstasies. The Bible warns against emotion and ecstasies as a spiritual phenomenon or a spiritual criterion 2Corinthians 6:11,12; Romans 16:17,18.
8. The mechanics of tongues as a Satanic operation Isaiah 8:19, 29:4. These people spoke with tongues as a part of the Gentile Pentecost. This was a warning to the Jews that

the Jews would be going out under the fifth cycle of discipline in forty years. So we have a duplication of the Jewish Pentecost. "Then answered Peter."

Acts 10:47 ..."Surely no one is able to forbid the water, can he, [for] these not to be baptized who received the Holy Spirit just as we also [did]?"

Verse 47 — "Can any man forbid water ..." At this point Peter brings us the matter of water baptism. Until this point water baptism is not an issue. Notice that these people are saved. They have given evidence of the baptism of the Spirit before water baptism is brought into the picture.

The Doctrine of Baptism

1. There are seven different baptisms (baptism simply means identification). These baptisms fall into two categories. First we have real baptisms which is an actual identification.
2. There are four real baptisms in scripture
 - a. The baptism of Moses which is given in 1Corinthians 10:2.
 - b. The baptism of the cross where Christ was actually was actually identified with our sins Matthew 20:22.
 - c. The baptism of fire which takes place at the second advent and unbelievers are identified with fire Luke 3:16; Matthew 3:11.
 - d. The baptism of the Spirit whereby the believer is entered into union with Christ in the Church Age.
3. There are three ritual baptisms. Under ritual baptism we always have water involved and the water represents something else.
 - a. The baptism of John. The water represented the kingdom of God.

- b. In the baptism of Jesus the water represents the Father's will or the plan of God.
- c. The baptism of the believer in the Church Age water actually represents retroactive positional truth Romans 6, identified with Christ in His death. When the believer comes out of the water he is identified with air and air represents current positional truth or union with Christ forever. The second meaning of baptism: When you are identified with Christ is His death we must reject human good of the old sin nature. Identification with Christ in His life means up with divine good. So water baptism says down with human good and up with divine good in the life of the believer.

“that these should not be baptized, which have received the Holy Spirit as we?” In other words, salvation come before water baptism. Water baptism is for those who understand salvation.

Acts 10:48 **And he commanded them to be baptized in the name of the Lord. Then they urgently asked him to stay several days.**

Verse 48 — “And he commanded them to be baptized in the name of the Lord.” The water baptism occurred at this particular point. They are going to be briefed with regard to divine and human good and to the different types of positional truth.

“Then they requested him to abide with them certain days.”

1965 Acts

Lesson #46

46 12/04/1966 Acts 11:1–18 Mechanics of divine guidance

Chapter 11

What appears to be a rehash of the previous chapter is really something else entirely. There were two problems in connection with the early Church. The first one was a geographical problem and the second one was racial. The Church actually began in one place on the day of Pentecost which is the city of Jerusalem. Hence, on the first day of the Church Age the Church only existed in one geographical location. This meant that since the Church was to be a universal body to be custodians of the Word of God throughout the world, to be responsible for the dissemination of the gospel throughout the world, they would have to be scattered. So we show in the book of Acts how the Church began in one spot and became an international group through the tremendous missionary expansion. This is actually covered in part in Acts 11:19-30.

The second problem was a racial problem because on the day of Pentecost the Church began with Jews only and it appeared that the dispensation of Israel was to continue in a different form. But this is not true, both Jew and Gentile are one in the body of Christ, the middle wall of partition which had existed in the temple was to be broken down spiritually and any person regardless of whether he was a Jew or a Gentile who received Jesus

Christ as his saviour would be entered into union with Christ at the moment of salvation, in other words, regeneration is the only basis for equality in the human race. Otherwise there can be no equality. While all members of the human race can have freedom, all members of the human race are not the same. Acts 2 gave us the Jewish Pentecost, Acts 8 gave us the Samaritan Pentecost, and the Gentile Pentecost we have seen in chapter 10. This demonstrates that anyone who believes in Christ is a member of the body of Christ. So this is a chapter of how the Church expanded geographically and racially. The first half of this chapter actually deals with the mechanics of divine guidance. How God guides the believer

Many people think of divine guidance as being a series of mysterious circumstances or an emotional response.

Divine Guidance Principles

1. To be guided by God you must know the Word of God. So we have the concept of knowledge. It is the Word of God which reveals the Word of God. The more you know about the Word of God the more you know about the will of God — 2Corinthians 6:1-11, 2 Peter 1:12-21.
2. There is the principle of yieldedness which is rebound. No one can do the will of God or even know the will of God unless he uses I John 1:9. Romans 12:1 tells us to present our bodies a living sacrifice, but the word which is used for "present" is the same word used in Romans 6:13 for "yield," and yieldedness or presenting the body is nothing more or less than the habitual and continual use of rebound.
3. Growth. In order to be guided by God there must be spiritual growth.

Will of God Categories

1. The viewpoint will of God. What does He want me to think? The answer to this is found in the Word of God.
2. The operational will of God. What does He want me to do? This is the application of God's Word to experience.
3. The geographical category. Where does He want me to be? Again, this is a matter of growth. So the three categories depend upon the three principles of divine guidance.

There are actually specific concepts of the will of God given in the Word. Every subjunctive mood, every imperative mood, and often the participle is used as a command. So we have various ways in which God gives specific commands to believers for specific situations.

Will of God Types

1. There is the directive will of God. In the illustration of Balaam, Balaam was told not to go and to curse Israel. He was a believer and this was a direct command. However, he disobeyed this directive will of God and God didn't kill him, so ...

2. The permissive will of God. Balaam entered into the permissive will of God even though he violated a direct commandment and God permitted him to go to Balaak. He was offered a great fee in order to curse the children of Israel.
3. The overruling will of God. God protects Israel under their covenants and therefore He would not permit the cursing of Israel.

Today every believer faces a very serious problem. He can do one of three wills. Since he has his own volition he can do his own will. he can follow his own life under the principle of volition. He can also do angelic will. This is a part of the angelic conflict fallen angels under Satan. He has many things he can do, being religious, being legalistic. Then there is the will of God which is contained in the Word of God and this is the objective of phase two. for the believer of his own positive volition to accomplish the will of God. So it involves knowing the will of God before you can do it, the execution of the will of God in the power of the Holy Spirit, and all of this is done through his own positive volition.

Verses 1-18, the racial expansion of the Church.

Peter Reports to the Church

Act 11:1 **Now the apostles and the brothers [and sisters], the ones being throughout Judea, heard that the Gentiles also [had] received the word of God.**

Verse 1 — the news of the Gentile Pentecost. The fact that Gentiles were integrated into the body of Christ came as a great shock to the Jerusalem church But the Jerusalem church which had every opportunity of being the leading church of all time dropped the ball and this is the beginning of it. Some of them never would accept the fact that Jews and Gentiles are one in Christ. In Jerusalem we have Jews only. Many of these Jews have lived all their lives under the Mosaic law and now that they have accepted Christ they go right back to living under the law. Consequently they simply accept the Mosaic law as the Christian way of life and they cannot accept the fact that the Gentiles have equal rights and privileges with them spiritually.

Acts 11:2 **And when Peter came up to Jerusalem, the [ones] from [the] circumcision were taking issue with him,**

Verse 2 — immediately Peter, who had led in the Gentile Pentecost as well as the Jewish Pentecost, is going to be subject to criticism. Peter is actually the leader in both of these Pentecost experiences. Now he returns from Caesarea where he has had this fantastic experience. Now we find a certain group of people opposing him, they are very critical of him. Peter is going to be challenged as to his doctrinal viewpoint.

Principle: Once you become oriented to the grace of God through Bible doctrine. Once you begin to understand that it is who and what God is, not who and what we are. Once this is formed up in the mind it is going to be tested by the criticism of others. Grace equals God doing the work and man does the receiving. God gets the credit. Grace depends on

the character of God. On the other hand, legalism is man doing the work and God is supposed to receive what man is doing.

The brand of legalism in Jerusalem was keeping the Mosaic law, and so we have Jewish believers keeping the Mosaic law in order to pass this off as Christianity, and they expect God to receive this and to bless them on the basis of what they do rather than on the basis of what God does. Peter has now learned his first lesson in grace, he now has some concept of the principle of grace in phase two and the legalists are going to challenge him. They will challenge him by judging, by criticism, by maligning: and this will continue until it reaches Paul's day and Paul will be the most persecuted person in the world by believers and unbelievers because of his stand on the principle of grace.

"they that were of the circumcision" is not a verb in the original, it is simply "the circumcision" describing Jewish believers who are very religious, very legalistic. They have accepted Christ as saviour but in rejection of Bible doctrine they have simply reverted to the human viewpoint which has always existed in their minds. They go back to their prejudice, back to what they have had before. These believers have accepted Christ but they have not listened to the Word of God and therefore they are operating simply on the Mosaic law, the principle of circumcision, giving great credence to their ritual, to their law, and so on. But this is strictly human viewpoint. There is a great deal of new Bible doctrine which if they would learn it would help them. But they have rejected Bible doctrine, they are operating on human viewpoint, so they are thinking like any unbeliever would think. Consequently they cannot accept this Gentile concept. Their mental attitude sins are going to produce something and this is really what we are seeing now is the expansion of the Church and the death of the Jerusalem church.

The Jewish legalist believers will develop mental attitude sins against grace believers and gentile believers. We are watching the disintegration of the Jerusalem church. It goes bad through legalism.

So "they of the circumcision" refers to a segment of believers in the Jerusalem church. Not all of them but a segment which will eventually dominate. At first they are the leaven but eventually the leaven will have an effect on the entire lump. These legalists who are apparently a minority will eventually control and destroy the Jerusalem church. A little legalism in a church can destroy the dynamics of that church. The dynamics of the church depend upon keeping the purity of Bible doctrine and being sure that legalism and the bullying which accompanies it does not prevail.

"contended with them" the word "contended" is imperfect tense, which means they kept on doing this, before Peter got back, when he got back, and after he gave his report. The imperfect tense indicates that they were constantly at it. The middle voice indicates they did it of their own volition. To contend means to nit-pick, to criticize, to malign, to do everything to neutralize the individual who is standing for grace. These people simply took the position that any believer who did not observe some of the taboos of the Talmud could not be spiritual. Peter had been in the home of a Gentile.

“with him” is literally, “face to face with him.”

Acts 11:3 saying, "To men having foreskin [fig., who are uncircumcised] you went in and ate with them!"

Verse 3 — “Thou wentest in to men uncircumcised.” In other words, he entered their home, had fellowship with them, dined with them. This is taboo! Legalism is always guilty of judging. Legalism has false standards. Legalism has no right to judge and legalism is under triple-compound discipline.

Romans 14:4, 10 You can evaluate false doctrine; not people and their actions.

Acts 11:4 But Peter having begun, began explaining to them [everything] in consecutive order saying,...

Verse 4 begins the big report, Peter’s retrospective exposition. Notice one line of truth in this report.

Acts 11:5 ..."I was in [the] city of Joppa praying, and in a trance I saw a vision: a certain object like a great sheet coming down, being lowered by four corners out of heaven [or, the sky], and it came to me,...

Beginning in verse 5 we will see the mechanics of divine guidance.

“But Peter rehearsed” the Greek says he began to expound. He finally began to explain what happened and as he did he began to give a formal explanation and began to expound “by order unto them saying.” Notice he is speaking to his critics but as a result of this it becomes a report to the entire church.

Verse 5-16 divine guidance: mechanics.

Verse 5 — “I was in the city of Joppa praying.” Guidance through prayer. It was during the time of his prayer that actually the vision appeared. Remember that this is before the writing of the New Testament scriptures. In those days before the New Testament scriptures were completed God revealed Himself in dreams and visions and trances. Such is not the case with the completion of the scripture. Here is a man in prayer and out of this prayer comes divine guidance. God guides through prayer.

Acts 11:6 ...at which having looked intently, I was considering [it], and I saw the four-footed animals of the earth and the wild beasts and the reptiles and the birds of heaven [or, the air].

Verse 6 — Guidance through thinking. Prayer doesn’t do it all by itself. “I considered” is the Greek word for putting your mind down on something, concentrating on something, thinking about it. So he began to concentrate and to think. It is the perfect tense, he kept on thinking. But this thinking means thinking doctrine and applying various doctrines to various

situations in life. So the more doctrine we know the more we can be guided in this particular manner.

Verses 7-10 Guidance through the Word. This was done three times. That shows how long it took Peter to learn something.

Acts 11:7 "Then I heard a voice saying to me, 'Having gotten up, Peter, slaughter and eat!'

Acts 11:8 "But I said, 'Most certainly not, Lord! Because never did any[thing] common [fig., ritually impure] or unclean [or, which defiles] enter into my mouth.'

Acts 11:9 "But a voice out of heaven answered to me a second [time], 'What God cleansed, by all means stop calling common [fig., ritually impure]!'

Acts 11:10 "Now this happened three times, and again all [things] were drawn up to heaven.

We do not reject believers on racial issues; but we do on the basis of emotional decisions.

Acts 11:11 "And listen! Immediately, three men stood before the house in which I was [staying], having been sent from Caesarea to me.

Verse 11 — the fourth mechanic for guidance, providential circumstances. This is a dangerous one because an open door is not necessarily the will of God. It must agree with Bible doctrine. In this case providential circumstances were very definitely involved in the leading of Peter. All Peter is saying in this verse is no sooner had the vision been removed but I went down stairs and there was the patrol. This he took as the circumstances which showed him which way to go in this case. Now you have to be careful. Sometimes circumstances are indicative of the will of God and sometimes they are not. The final authority is what does the Word say. If the circumstances agree with doctrine, yes; if the circumstances do not agree with doctrine, no.

Acts 11:12 "Then the Spirit said to me to go with them doubting nothing [fig., without hesitation]. Now these six brothers also went with me, and we entered into the house of the man.

Verse 12 — guidance through the Holy Spirit. Peter didn't want to have anything to do with this project but the Spirit said go. God the Holy Spirit does not guide contrary to the Word of God. He guides in accordance with the Word of God and this emphasizes the importance of being filled with the Spirit.

"nothing doubting" — Peter had all sorts of doubts, all of the taboos and prejudices he had learned from childhood on, all of the observations of self-righteousness which had come out of these taboos. Peter loved his self-righteousness and he didn't want to part with it.

10 men, 1 soldier, 6 Jews, 3 Greek servants. Peter had the trance or vision; but the others understood the implications of this, without seeing Peter's dream. These 6 Jews understood what was going on.

Acts 11:13 "And he reported to us how he saw the angel having stood in his house and saying to him, 'Send men to Joppa and summon Simon, the one being called Peter,

Acts 11:14 who will speak words by which you will be saved, you and all your house.

Verses 13-15 — guidance through comparison. We have the comparing of notes in this particular area. Cornelius explained to Peter what the angel had said and Peter by comparing notes with his own vision begins to put the thing together and he knows that he is to preach the gospel. And when he gives the gospel message with regard to Christ and gets to the point where he tells them that all you have to do to be saved is to believe, that is the point at which they did, and before he could finish his message those who had believed had exactly the same thing as the Jews on the day of Pentecost. They are Gentiles and yet they duplicated what the Jews had. God the Holy Spirit gave them the gift of tongues just as the Jews had the gift of tongues on that occasion. They were indwelt by the Spirit. In fact they had everything that the Jews had and when Peter saw that everything was so ship-shape he said they could be baptized. They can have water baptism because they have everything that water baptism portrays.

Acts 11:15 "Now when I began to be speaking, the Holy Spirit fell on them, even as [He] also [did] on us in [the] beginning.

Verse 15 — "And as I began to speak the Holy Spirit fell on them, as on us at the beginning." So Peter now sees the Gentiles as being in the body of Christ.

Acts 11:16 "Then I remembered the word of the Lord, how He used to say, 'John indeed baptized in [or, with] water, but you_p will be baptized in [or, with] the Holy Spirit.' [Acts 1:5]

Verse 16 — guidance through scripture memory. Sometimes just remembering a certain verse will help in a situation to do the will of God. "Then remembered I the word of the Lord." This is a quotation from Acts 1:5. Peter realizes that this was fulfilled in the house of Cornelius, just as it had been fulfilled prior to that in Jerusalem on the day of Pentecost.

Acts 11:17 "Since then God gave the same free gift to them as also to us, having believed on [or, trusted in] the Lord Jesus Christ, now who was I [to be] able to forbid God?"

Verse 17 — Peter comes to a grace conclusion. "What was 1. that I could withstand God?" Here is Peter oriented to grace. He recognizes that this is the work of God. It is contrary to his own prejudice, his own background, his own legalism, but he cannot take his prejudice when he is actually seeing the work of God. This led to the temporary defeat of legalism in Jerusalem. Legalism would rise again to destroy but at this particular point Peter's report does the job.

Acts 11:18 So having heard these [things], they were silent, and they began glorifying God, saying, "In that case, God also gave to the Gentiles repentance to life!"

Verse 18 — the legalists had nothing to say.

“and glorified God, saying. Then hath God also to the Gentiles granted repentance unto life.” They simply said God has given salvation to the Gentiles. They did not say Gentiles are one with us. Paul will make this very clear shortly.

Geographical expansion of the church because of the defeat of legalism.

1965 Acts

Lesson #47

47 12/11/1966 Acts 11:19–24 Operation Antioch

The Church in Antioch

Acts 11:19 Then indeed the ones having been scattered because of the affliction [or, persecution], the one having occurred over Stephen, passed through as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews only.

Verse 19 – in this section we have the geographical expansion of the early church. Never did a church have a greater opportunity than Jerusalem, but they muffed it. Peter began teaching there; James also pastored there. Bob says he was legalistic.

Grace is God doing the work; and man receives what God does. Antioch was a place where the church began to expand geographically. They were grace oriented. For awhile, Antioch will be the center of Christianity. But it will later move to Ephesus.

“Now they which were scattered abroad” is an aorist participle referring to the great persecution which occurred in Jerusalem after the martyrdom of Stephen. The real key to the outline of the book of Acts is based upon the death of Stephen. There are four sections which deal with it. In chapter eight we have the persecution of Stephen going to the Samaritan Pentecost. With the Samaritan Pentecost competed there is a new tack: the death of Stephen to the conversion of Saul of Tarsus—chapter nine. Then we go back to the death of Stephen and trace it to the Gentile Pentecost—chapter ten. The death of Stephen is like a hub cap, and the trends are like spokes in the wheel.

Luke starts in Acts 11:19 with the death of Stephen and traces Christianity in its expansion to Antioch which is going to become the great capital. Everything starts from the death of Stephen. In this particular case the death of Stephen is traced as the basis of the beginning of expansion.

People were forced out of Jerusalem. Usually they were believers who were in business, and because of the tremendous persecution and the economic pressures they could no longer conduct any kind of a business in Jerusalem. In other words, they couldn't make a

living there. It was either sit in Jerusalem and starve or move out and find other business opportunities. They went in three different directions. First they went to Phoenice [Phœnicia] to the north. They went to Cyprus, to which Phœnician trade went and then from Cyprus all over the world. The third area was Antioch.

Hittite empire in the center of Turkey and Armenia. They discovered iron and began to sell iron weapons and chariots to nations all over. They became a great industrial complex; and Cyprus became a great center of product distribution.

Between Carthage and Egypt is Cyrene. People also went to Antioch, which is 300 miles of Jerusalem. A relatively new city, about the 3rd largest in the Roman empire, about ½ million. Even wealthier than Rome itself. It was a good time city. It was a great trade center. A fantastic residential section. A 4 mile street with mansions on both sides of it. Newer city and much more beautiful. Most ancient cities in the ancient world were awful and ugly. Think of Houston without trash services; and this is a picture of Rome or other ancient cities. There was no plumbing. No lavatories in the ancient world. Their garbage and waste was thrown into the street. Most of these cities were a mess.

The grace crowd were thrown out or they left of their own accord from Jerusalem.

As these primarily grace believers left Jerusalem—the legalists stayed around and compromised with the Jews by observing the Mosaic law—they went preaching the gospel. The word “preaching” in this verse is not a word for preaching at all, it is really a word for witnessing—*laléō* (λαλέω) [pronounced *lah-LEH-oh*], which simply means conversational communication. Each of these areas had a large Jewish population and when these believers left Jerusalem they began by witnessing only to the Jews.

Most would witness to Jews only as they moved out to other cities and places.

Acts 11:20 **But some of them were male Cyprians and Cyrenians, who having entered into Antioch, began speaking to the Greek-speaking Jews, proclaiming the Gospel of the Lord Jesus.**

Verse 20 – when the first believers arrived in Antioch there were no believers in Antioch. “And some of them were men of Cyprus and Cyrene.” From there they came to Antioch, and they “spake unto the Grecians.” The word which is used here is *Hellēnistēs* (Ἑλληνιστής) [pronounced *hel-lay-nis-TACE*]. I am not so sure of these spellings for these words. The ones which follow are not in the NT: *Héllēn* (Ἕλλην) [pronounced *HEHL-lane*]aj, the Greek word for a Greek. But there is another word which does not refer to Greeks, the word *Héllēn* (Ἕλλην) [pronounced *HEHL-lane*]istoij used for a Jew who had accepted Greek culture, or anyone with Greek culture, and it is translated “Grecian.” But here in this verse are a group of Jewish businessmen who have accepted Christ as saviour, who have learned Bible doctrine, who have oriented to the plan of God. And having oriented to the plan of God, when they go into a new place, they do not simply confine themselves to witnessing to the Jews, they start talking to Gentiles about Christ. They did not have to have a gentile Pentecost as has already occurred. The people

concluded that Jews or gentiles could hear the gospel and be saved. They would go into a city and evangelize gentiles.

They went to Cyrene and some went to the island Cyprus. North African and Mediterranean Sea. Barnabas is in Jerusalem, but he will move up to Antioch. They know nothing about the gentile Pentecost. They knew that there was no reason not to tell other gentiles.

What is happening is not connected with the Apostles or with Jerusalem. The establishment is going legalistic. Peter himself will be led into legalism. Paul will need to brace Peter and shoot him down.

Galatians 2:11–14 **But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"**

Peter had no problem with fellowship with gentiles. But when some born again Jews came, Peter separated himself from them. Other Jews began to follow Peter. Barnabas was carried away by this. Jew and gentile are one in Jesus Christ. Things got so bad that even Peter went astray from grace.

The message is clear; but no names are attached here except Peter, Paul and Barnabas. Where you would expect to find real Bible doctrine, there are cliches, prejudice and taboos. Bob was in a large church in the midwest. The board of 50 men were all legalistic. They could give nice dissertations and inspirational messages.

Acts 11:21 **And [the] hand of [the] Lord was with them, and a large number having believed turned to the Lord.**

Verse 21 – “And the hand of the Lord was with them.” The hand of the Lord is an anthropomorphism. It is the concept of blessing, of doing, of giving. God blesses on the basis of His character, not because of these people.

“and a great number believed and turned to the Lord” – so there was a great revival in the third largest city in the Roman empire. The words “turned to the Lord” are often used for Gentile conversion. The Greek word is a compound noun, *epistrephô* (ἐπιστρέφω) [pronounced *ep-ee-STREF-oh*] [epi = upon; strephô = to turn]. So they turned upon the Lord. The preposition “upon” the idea of leaning upon, resting a foundation upon. They made Jesus Christ their foundation; they believed in Him.

Headquarters from 300 miles south sends an inspector. They sent Barnabas up there. He was a grace man. They shipped him up to Antioch.

Acts 11:22 **Then the word about them was heard in the ears of the assembly, the [one] in Jerusalem, and they sent out Barnabas to pass through as far as Antioch,**

Verse 22 – this revival was so great that it was heard of 300 miles to the south in Jerusalem. Barnabas was a grace man and he was sent out to go as far as Antioch. Barnabas—Acts 4:36-37—is not only a grace man in his mental attitude but he is a grace man in his modus operandi. He sponsored Saul when Saul returned to Jerusalem—Acts 9:26-27. When Barnabas finally becomes the leader of the Antioch church he realizes exactly what the church needs. They need a grace-doctrinal teacher. He doesn't see himself qualified to handle it and so he goes to Tarsus and finds Saul. The fourth great thing Barnabas did was to sponsor Mark when he recognized the rebound of Mark—Acts 15.

Barnabas

1. He is responsible for one of the greatest acts of giving. He was a very wealthy man and he sold all of his businesses and estates and gave this to the Lord, to sustain people.
2. He sponsored Saul when Saul returned to Jerusalem. The Jerusalem church would have nothing to do with Saul. Barnabas was a grace man in his discernment.
3. When Barnabas becomes the leader of the Antioch church, he knows that they need an excellent teacher. He goes to Tarsus and he finds Saul.
4. Barnabas sponsors Mark when Saul refuses to accept him after Mark rebounded.

Jerusalem is getting rid of its grace man, Barnabas.

There will be another persecution in Jerusalem because the church goes legalistic.

Acts 11:23 **who having arrived and having seen the grace of God, was glad, and began encouraging [them] all with purpose of [or, a resolute] heart [fig., with steadfast devotion] to be continuing with [fig., remaining loyal to] the Lord,**

Verse 23 – “Who, when he came, and had seen the grace of God.” Notice what he observed. It takes a grace man to recognize grace. The words “when he came” is the word paraginomai [para = immediate source; ginomai = come to pass], which means to come to pass from an immediate source. The immediate source of the coming of Barnabas is Jerusalem, and Jerusalem has turned legalistic. Legalism expelled a grace man. God had a place for a grace man, and Antioch is going to become headquarters.

“he was glad” – chairô (χαίρω) [pronounced *KHAI-row*], meaning to rejoice. In other words, he responded to it. He sees this grace operation based on doctrine and when he does he has a response to it in his soul. The word is actually “rejoice.” Aorist passive indicative. There are legalists who come to Berachah and are concerned because people don't come

forward or they do not give their testimonies. Those in Houston don't like Berachah; they are legalists just the church in Jerusalem.

“and exhorted” – kept on exhorting. The word means to encourage— *parakaleō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*], to call from an immediate source. The immediate source is doctrine. So the word comes to mean to encourage on the basis of Bible doctrine. He wasn't really a preacher but he could encourage by communicating doctrine. Barnabas becomes the grace man.

“that with purpose of heart they would cleave unto the Lord” – that with purpose in the mentality of the soul. Doctrine gives purpose and orientation to the plan of God. The word “cleave” is the Greek word *prosménō* (προσμένω) [pronounced *pros-MEHN-oh*] [*pros* = face to face; *ménō* (μένω) [pronounced *MEH-noh*] = to abide]. So to abide face to face simply means to be in the bottom circle, in fellowship/in the place of the filling of the Holy Spirit. He encouraged them to walk under the principle of the filling of the Spirit.²

Acts 11:24 **because he was a good man and full of [the] Holy Spirit and of faith. And a considerable crowd was added to the Lord.**

Verse 24 – “For he was a good man.” The word for “good” is *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] which means good of intrinsic value, divine good. Divine good is the result of being filled with the Spirit. Present linear *aktionsart* indicates that he kept on being a good man. Then this is explained. What does it mean to be a good man? To be filled with the Holy Spirit. It should be translated “even full of the Holy Spirit.”

Morality and self-righteousness is not Christianity. Morality is for the entire human race and is connected with the divine institutions. Note the difference between the Jerusalem church and the church at Antioch: legalism and human good versus divine good by means of the filling of the Holy Spirit. Antioch is dynamic; Jerusalem is dead. The Jerusalem church was very moral, but they had become legalistic. Romans 8:2–4. **For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.**

Paul was on the shelf for 3 years because of his failure in Jerusalem. The church depends upon the people in the church. Legalism destroys the dynamics of a church. Without Bible doctrine, we might as well close the doors of the church. Bible doctrine eliminates the phony actions and the phony dress. Today Christianity has been stifled. Unbelievers don't know what Christianity is because of the legalism found in all the churches.

“and faith” – Barnabas's operation of the faith-rest technique.

“and much people were added to the Lord” – grace causes growth; legalism causes shrinkage. The local church has to expand before its missionary activity can expand.

Antioch is going to be the great headquarters for missionary effort. People will go to Armenia, Turkey, to Europe, North Africa, India, Ethiopia. There will be believers all over the globe because of Antioch; because Antioch went grace. Jerusalem is through.

There is a man waiting in Tarsus.

1965 Acts

Lesson #48

48 12/25/1966 Acts 11:25–30 The power of grace

Going back to v. 23. Jerusalem church should have been headquarters for evangelization throughout the world. Antioch will become the first great church. Antioch functioned on the basis of grace. Legalism is, man does the work and God is supposed to bless that.

The 11 Apostles live in Jerusalem. The strongest doctrinal types in Jerusalem were women; the Apostles were weak on doctrine. The Mosaic Law there became the Christian way of life.

In Antioch, the 3rd largest city in the Roman world, the people were functioning on the basis of grace.

We resume and review a little.

Acts 11:23 ...who having arrived and having seen the grace of God, was glad, and began encouraging [them] all with purpose of [or, a resolute] heart [fig., with steadfast devotion] to be continuing with [fig., remaining loyal to] the Lord,...

Barnabas and Paul are the two great men of grace at the Antioch church.

Men went north and south from Jerusalem. Antioch started without any human leadership. Barnabas already saw the grace of God. No place for legalism in the plan of God. The grace man responds to grace; the legalist reacts to grace.

Acts 11:24 ...because he was a good man and full of [the] Holy Spirit and of faith. And a considerable crowd was added to the Lord.

Barnabas produced divine good. He was full of the Holy Spirit.

A lot of religious claptrap is taking place in the churches and it does not glorify the Lord. Barnabas did not start with a bunch of taboos. Grace causes growth; legalism shrinks.

Acts 11:25 Then Barnabas departed for Tarsus to look for Saul.

Verse 25 – here is a great man in every sense of the word. He knew that Saul of Tarsus had greater gifts than he did. This didn't bother him at all. One of the greatest tests of grace is when you know that someone is greater than you are. What do you do about it?

Barnabas was totally relaxed about Paul being greater than he was. He didn't try to compete with him, he was simply and completely relaxed. "Then departed Barnabas to Tarsus." The aorist tense would indicate that he went in a point of time, but more than that he went with a purpose: "for to seek." The word to seek means to search up and down. He did not know the address of Saul in Tarsus.

Barnabas does not go back to the Jerusalem church to get Peter or James. Barnabas was a grace man. He is not petty; he understood the principle of Acts 9:15. He recognized that Paul is the 12th Apostle.

Acts 11:26 **And having found [him], he brought him to Antioch. So it happened [that for] a whole year they were gathered together with the assembly and taught a considerable crowd. And the disciples were first called Christians in Antioch.**

Verse 26 – "And when he found him, he brought him to Antioch." "He found" is an aorist active participle; "he brought" is an aorist active indicative. Between the aorist active participle and the aorist active indicative we have one of the most interesting conversations, but not recorded. Before Barnabas brought Saul to Antioch he persuaded him. A discussion between Barnabas and Saul. Barnabas initiates this.

"And it came to pass" means that it actually occurred; "a whole year" is an accusative of an extent of time, and it refers to the year 44 A.D; "and taught much people" – the church became very large and probably met in several different places. This was the year of stabilizing, of establishing the base which would evangelize the entire world in the first century. Here is the development of a grace church, and in that same year the Jerusalem church began to go down hill. The teaching of Bible doctrine made the difference in the church at Antioch. There has to be a stabilized base for missions. That is why the local church is a part of God's plan for missions, but it must be a doctrinally-oriented and Biblically-centred local church in order to succeed. The believer cannot fulfill the plan of God as an individual apart from doctrine and neither can a local church fulfill the plan of God for itself collectively apart from doctrine.

The fact that they taught "much people" means that they had large numbers of converts and they had large numbers of people who were interested to go on. They had no traditional background in the Mosaic law to stimulate legalism, which hindered the spiritual growth in Jerusalem, they are primarily Gentiles of Roman and Greek origin. Because this is primarily a Gentile church it stays away from the very things that destroyed the Jerusalem church.

A.D. 44 is an important year. Jerusalem goes down; Herod Agrippa I dies; and Antioch goes up. Herod's son begins some bad things for Palestine.

There was teaching taking place in Antioch for a year. There must be a stabilized base for missions. The local church is the missionary base.

“And the disciples [Disciple is a technical name for believers] were first called Christians in Antioch.” The word “Christian” is an interesting word. It is the accepted word today, but who called these disciples Christians? Unbelievers called them Christians in derision. It is a hybrid word with three points behind it: It expresses Jewish thought, for the word “Christian” is simply the Greek word for anointed one, the Greek word for Christ. Christ and Messiah are the same: Messiah is Hebrew and Christ is Greek. The suffix “ian” is Latin and it means to belong to something—those who belong to Christ. The word is used again in Acts 26:28 as a term of contempt from the mouth of Agrippa II. It is also used in 1Peter 4:16 in connection with the persecutions of the Roman empire. The name originates from the Gentile unbelievers; enemies of Christianity. This suffix is used elsewhere. It refers to the followers, soldiers, those under the control of Christ. For 100 years, this was a term of derision. But this is the one term which has survived. It is interesting that of all the terms which were used, *Christian* survived.

Beautiful river flowed down through the middle of the city. It survived to A.D. 635. So attractive that many things were said about Antioch. Poets spend their youth, generals spend their old age, and others drop in for a fling. 4 mile road with beautiful mansions on it.

Verses 27-28, the ministry of the prophets in Antioch. Jerusalem was the centre of the dispensation of Israel but it was not to be the center of the dispensation of the Church. The Church would be made up primarily of Gentiles even though it had a Jewish beginning. It is fitting that Antioch should be the first real headquarters for the Church.

Acts 11:27 **Now in those days prophets came from Jerusalem to Antioch.**

Verse 27 – the ones who came were prophets. Apparently in Jerusalem the grace crowd were led by the prophets; the legalists were led by either apostles or someone like James who is now the leader of the Jerusalem church.

Acts 11:28 **Then one of them, by name Agabus, having stood up, signified [or, foretold] by the Spirit [of] a great famine being to happen over all the inhabited earth—which also [or, then] occurred during [the reign of] Claudius Caesar.**

Verse 28 – “Agabus.” He is mentioned in chapter 21. He is that prophet—a grace man apparently, all the way—who warned Paul not to return to Jerusalem, because out of it would come something that would bind him up. And he was right. It was not God’s will for Paul to go there. He went there out of emotion.

Why did God begin the church in Jerusalem, even though it would be moved?

Paul, after going to Jerusalem, disobeying the will of God, cooled his heels for 4 years in two jails.

“and signified by means of the Spirit” – the word “signify means to give a prophecy dealing with the future. In those days the gift of prophecy was twofold: foretelling and forthtelling.

It was primarily forthtelling that was the teaching of doctrine, but foretelling was foretelling a future event. He prophesied an event that would actually occur in two years. In 46 A.D. there would be a great famine, so this is the great famine message which caused a tremendous response from the people in Antioch. They were so impressed with this that they decided to help the legalists. Remember that basically Jerusalem is a church of legalism; Antioch is a church of grace. Even though grace and legalism would be antagonistic for two years the people of Antioch gave offerings and saved money to relieve the Jews of Jerusalem. Jerusalem will do everything it can to destroy Antioch and Antioch will do everything it can to preserve Jerusalem. This is the difference between legalism and grace. People in Jerusalem will be starving and in Antioch, they will collect money in order to preserve the people in Jerusalem.

Acts 11:29 **Then the disciples, just as anyone was prospering, each of them determined to send [a contribution] for ministry [fig., relief] to the brothers [and sisters] dwelling in Judea,**

Verse 29 – “every man according to his ability.” No tithers! Where you find grace you don’t find tithing. The Greek says, “Every man as anyone was well off, even anyone who was prosperous determined.” In other words, they gave out of their prosperity. This was not everyone giving 10%. This was a wealthy church and they had the ability. The word “ability” is a verb in the imperfect tense and it means they kept on having the ability. The middle voice: they were benefitted. The indicative mood was the reality of the fact that they were constantly blessed of the Lord and able to give. The word to determine means to set aside definite money. It was done in a business-like way. Actually this gift was sent two years later but they started taking the offering at this time so that they would be ready to help at the proper time. This is the application of doctrine to experience, the application of the grace of God.

There was some antagonism from the church at Jerusalem towards Antioch.

Acts 11:30 **which they also did, having sent to the elders by [the] hand of Barnabas and Saul.**

We can also divide believers by grace and legalism. The legalist does everything that he can do to limit grace. Verse 30 – Barnabas and Saul took this money at a later time.

Luke occasionally does this. He takes an historic arc or narrative and shows what is going to take place in the future.

1965 Acts

Lesson #49

49 01/15/1967 Acts 12:1–15 The power of prevailing prayer

Chapter 12

A family mentioned many times in Scripture. Herod, began as an Arab chief. He made between \$50-100,000,000. He built some amazing buildings in Athens. He developed a signal corps and keep track of everything happening in Palestine. He developed a military system for attacking holdouts in caves. He made Octavius Augustus his best friend. The grandson, Herod Agrippa I was a man of tremendous ability in his own right. He became acquainted with Caligula. Tiberius had spies and ruled Rome from the Island Capris. The story was, he went out there to live it up. He had spies from all over, including the driver. Herod Agrippa spoke, "It is too bad your rather doesn't die. You'd be a much greater king." When Tiberius died, Caligula freed Herod, made him king over Palestine, and then had a model made of his bonds in gold.

Herod suggested the Uncle Claudius become king when Caligula died. He is a famous orator; and he has done everything right. He is considered to be the most important non-Roman. He is at the peak of his power.

James Killed and Peter Imprisoned

Acts 12:1 **Now about that time Herod the king put his hands to mistreat [or, persecute] some of the [ones] from the Assembly.**

Verse 1 – Herod Arippa admired the Jews and loved Judaism. He liked to worship with the Jews, and while he gave outer obeisance to the religion of the Roman empire—"Caesar is Lord"—he, on the other hand, was very interested in doing everything he could to help the Jews. At this time, in order to please the Jews, Herod Agrippa began to persecute the church. He "stretched forth his hand to vex," which means to persecute or to afflict. It is an aorist active infinitive which indicates his purpose at this time. "Certain of the church" means any believers that he could see, and at this point one of the apostles was taken into custody and killed.

Acts 12:2 **Then he executed James the brother of John with [the] sword.**

Verse 2 – the martyrdom of James the brother of John. James was the first apostle to die and John his brother was the last apostle to die. Decapitation was the means of Roman punishment and was used in the case of James—"with the sword." There is a paradox at this point. In this context we see James dying, but Peter is delivered. God did not deliver James but shortly thereafter he delivered Peter from the exact same circumstances. God could have delivered James just as easily as he did Peter.

So we have to ask, why the martyrdom of James? The death of James was the means of waking up the church as to the importance of God's grace. Prayer is a principle of grace. All of the merit in prayer is in the answer, in the one who responds. We will see the church finally going to prayer and when they do and get an answer they don't even believe it. The death of James was also a means of witnessing for Christ.

From the ecclesiastical history of Eusebius we learn something which possibly is true, i.e. that James witnessed to the people who came to seize him. During the course of his very

brief trial he made it very clear that he was a believer in the Lord Jesus Christ, that he had no fear of death, he would simply go from phase two to phase three into the presence of the Lord. There was nothing that SPQR or Herod's power could do to him, he was very confident in his faith in the Lord. As a result the betrayers were all led to the Lord and Eusebius reports that they were all executed with James. If this is true we also learn that his death was a means of witnessing for Christ and his death glorified the Lord.

Acts 12:3 **And having seen that it is pleasing to the Jews, he proceeded to arrest Peter also (now [at that time] were the Days of the Unleavened Bread [i.e. Passover]),**

Verse 3 – the new crisis. The church has now been alerted and has been stimulated to use the grace weapon of prayer. “... he [Herod Agrippa] proceeded further to take Peter also.” Peter being the outstanding leader. “Then were the days of unleavened bread.” The Jews had a law that there should be no executions during a feast day. This is the timetable for the future. The Passover depicts the work of Christ on the cross. The seven days that follow, unleavened bread, depicts fellowship with God in time. On the first Sunday of the feast of unleavened bread was the feast of the firstfruits which depicts the resurrection of the Lord Jesus Christ. After firstfruits, 50 days later, was the feast of Pentecost which depicts the fifth cycle of discipline to the Jews and the concept of the Church Age not revealed in the Old Testament. Then came three more authorized feasts from the standpoint of the Levitical code, the first being the feast of the trumpets which depicts the Second Advent of Christ, and the end of the fifth cycle of discipline by the regathering of Israel. Then the feast of atonement which depicts the work of the baptism of fire—the believing Jews go into the Millennium and the unbelieving Jews cast off the earth. Finally the feast of the tabernacles which depicts the Millennium itself. So we have the feasts which were used to teach principles of doctrine. The feasts skipped over the Church Age because the Church was not revealed in the Old Testament times.

Here we have these feasts continued by the Jews. But they are meaningless. These Jews have not accepted Christ as saviour, they are religious and are following the principle of legalism in religion. In religion man is doing something—human good. They were observing the feast of unleavened bread but ritual without reality is meaningless. They expected God to bless them because of what they were doing. They are now hindered from executing Peter because this is the seven-day feast of unleavened bread. We are now down to the last night and Peter is in prison. Peter knows that he is due to die.

Acts 12:4 **whom also having seized, he put in prison, having handed [him] over to four four-man squads of soldiers to be guarding him, intending after the Passover to bring him [before] the people.**

Verse 4 – Peter's apprehension. “... and delivered him to four quaternians of soldiers.” From a system of “column of fours.” A quaternian is simply four soldiers, the smallest organized unit in the Roman Army. So there were sixteen Roman soldiers. They were divided into two groups. The first four guarded for eight hours and then the next squad would go on for eight hours; they would shift every eight hours. There are two Roman soldiers in the cell with Peter and they are chained to him. There are two just outside the

cell, and there is another station where there are two more, and a further station, followed by an iron gate.

“intending after Easter” – Easter is a Norse term. It was a pagan rite and a part of the phallic cult in practically all nations at Spring time to worship the goddess of fertility. They did this in all of the countries in the ancient world, and Easter is a carry-over from this. It just so happened that the Lord Jesus Christ also rose again in the Spring, and so when church and state were united under Romanism, Romanism saw the worship of the goddess of fertility and tried to convert it into a resurrection thing. It was really a system of sublimation. But our worship as believers is a daily thing—Romans 14, a believer with Bible doctrine regards every day alike. But actually, the word “Easter” doesn’t occur here at all. The Greek word is “Passover”— pascha (πάσχα) [pronounced *PAHS-khah*]. So this was after the Passover, the Passover being the first day of unleavened bread and the days which followed being all holy days.

“to bring him forth to the people” – that is, to finish railroading him to death. The situation was hopeless and Peter was as good as dead.

Acts 12:5 **Therefore, Peter indeed was being kept in the prison, but fervent [or, constant] prayer was being made by the assembly to God on his behalf.**

Verse 5 – the challenge to Peter. “Peter therefore was kept,” i.e. he was guarded, imperfect linear aktionsart. He was guarded with great zeal and with alertness.

“but prayer was made without ceasing from the church unto God on his behalf” – this means not just that night, but the church prayed about this during the entire feast of unleavened bread. The church is awake and offering prevailing prayer on behalf of Peter. They are utilizing a weapon of grace, something that cannot bring glory to themselves but only to the Lord.

Peter Is Rescued

Acts 12:6 **Now when Herod was about to be bringing him out, on that night Peter was sleeping between two soldiers, having been bound with two chains, and guards in front of the door were watching over the prison.**

Verse 6 – “the same night Peter kept on sleeping.” This is an imperfect periphrastic. We can conclude from this very simply that Peter was asleep because the problem was in the Lord’s hands. His life was in the Lord’s hands and how long he lived in phase two was strictly up to the Lord. He is oriented to the plan of God by now. The church is awake and praying and Peter is sound asleep. Peter was either very lethargic or he was faith-resting it. Everything is in God’s hands. He has no reason to be upset or fretting.

Acts 12:7 **And look! An angel of the Lord stood by [him], and a light shined in the prison cell. Then having struck the side of Peter, he raised him up, saying, "Get up with quickness!" And his chains fell off from [his] hands.**

Verse 7 – “And behold the angel of the Lord came upon him.” Literally it says, “And behold the angel from the Lord stood beside him.”

“and a light shined in the prison” – we know from other references to angels and their appearance that angels actually have light as a part of their composition.

“and he smote Peter on the side” – he whacked him on the ribs.

“Arise up quickly” should be “Get up,” an aorist active imperative. And when Peter stood up his chains all dropped to the floor.

Acts 12:8 *And the angel said to him, "Wrap [a belt] around yourself and tie on your sandals." So he did so. And he says to him, "Put your cloak on yourself and be following me."*

Verse 8 – “Gird thyself” is the Greek for put on your clothes. It is an aorist middle imperative. The aorist tense means right now, and the imperative mood is the command. But the middle voice, while it is reflexive has the principle of the benefiting of one’s self. The subject is benefitted by the action of the verb. In this case we notice something. God takes care of the things beyond our power but He does not interfere with natural function. The angel knocked the chains off Peter but Peter had to get dressed.

Acts 12:9 *And having gone out, he was following him, and he did not know that it is real, the [thing] taking place by the angel, but was thinking he is seeing a vision.*

Verse 9 – “And he went out, and kept on following him” – imperfect linear aktionsart; “and wist not”—he did not know; “that it was true which was done by the angel; “but kept on thinking that this was a vision he was seeing.” We as believers have been delivered hundreds of times and we didn’t even know what was going on.

Acts 12:10 *Now having passed by [the] first and second guard, they came to the iron gate, the one leading into the city, which opened by itself to them. And having gone out, they went along one street, and immediately the angel departed from him.*

Verse 10 – the mechanics of Peter’s deliverance. As far as human activity is concerned this is teamwork. In verse 5 we have prevailing prayer, and in verse 12 we have the interruption of the prayer meeting as it should be.

Acts 12:11 *And Peter having come to himself, said, "Now I know truly that the Lord sent forth His angel and delivered me out of [the] hand of Herod and all the expectation of the people of the Jews."*

Acts 12:12 *And having become aware of [this], he came to the house of Mary, the mother of John, the one being called Mark, where a considerable [number] had been gathering together and [were] praying.*

Verse 12 – “And when he had considered the thing.” He had to think about it a while; “he came to the house of Mary” – he decided to go where members of the church in Jerusalem met. The prayer meeting is continuing.

Acts 12:13 **So Peter having knocked at the door of the porch, a slave-girl came to answer, by name Rhoda.**

Verse 13 – the dramatic knock. The Greek says that the “damsel” [teenage girl] stands there and listens a while.

Perhaps this damsel is worried that they are going to be raided and arrested.

Acts 12:14 **And having recognized the voice of Peter, because of [her] joy she did not open the gate, but having run in, she announced [that] Peter has stood before the gate.**

Verse 14 – “And when she knew Peter’s voice.” She hears him through the door. Then she panics and runs into the prayer meeting. The words “for gladness” should be “for excitement.” Peter is still out there knocking.

Acts 12:15 **But they said to her, "You are raving mad!" But she kept insisting, holding [it to be] so. Then they said, "It is his angel."**

Verse 15 – the threefold reaction of the church. Remember they have been praying for a week! “Thou art mad.” So their first conclusion when they get an announcement that their prayer has been answered is that the one who brought it is mad.

“But she constantly affirmed.” In other words, Peter is knocking on the door and she is saying that it is Peter out there.

“Then they said, It is his angel” – is it easier to believe Peter is out there, or that it is an angel banging on the door? Why would an angel bang on the door? Why would they not just walk through door? This is a gimmick. In other words, if there is something that cannot be explained it is an angel. They’ve had an answer to prayer and they don’t believe it! They prefer to think it is something fantastic than that it is true.

Peter has a lot of energy and he is knocking a lot.

Acts 12:16 **But Peter was continuing knocking, so having opened, they saw him and were astonished.**

Verse 16 – “But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.”

The answer to prayer depends upon God, not upon us doing the praying. God knew about all of this billions of years ago that this would take place.

50 01/22/1967 Acts 12:15–25 Repercussions of prevailing prayer;

The church had been praying all night; Peter was supposed to be tried and executed the next day. There were 3 reactions to his release. When the damsel said, "Peter is knocking at the door." The first conclusion was, she was mad. The second reaction is, it is an angel outside. It is much easier to believe that Peter is outside rather than an angel. Peter continued to knock and they went and they were astounded.

Acts 12:15 **But they said to her, "You are raving mad!" But she kept insisting, holding [it to be] so. Then they said, "It is his angel."**

Acts 12:16 **But Peter was continuing knocking, so having opened, they saw him and were astonished.**

Acts 12:17 **Then having motioned to them with the hand to be keeping silent, he described to them how the Lord led him out of the prison. Then he said, "Report these [things] to James and to the brothers [and sisters]." And having gone out, he went to another place.**

Verse 17 – "But he [Peter is now inside the door], beckoning to them with his hand to hold their peace." In other words, they started chattering, they all broke out in conversation at once, and now Peter finally gets some quiet.

"declared unto them how the Lord had brought him out of the prison." This is the first answer to this week of prayer meetings: the deliverance of Peter. Many of the believers were not there and so he said, "God show these things unto James." James is the Lord's step brother who is now the leader of the Jerusalem church.

"and to the brethren" – this would indicate the leaders; "And he [Peter] departed and went to another place." He went to Antioch which is the new headquarters, the place where the great missionary movement of the early church will be launched. Jerusalem has lost its power and its impact as a church because it is no longer under the grace concept. Grace = God does the work (divine good) and man simply receives what God has accomplished, and God gets the credit. The Jerusalem church is going from grace to legalism. Legalism/religion = man doing the work (human good) and God simply is supposed to bless what man does, and man gets the credit. The Jerusalem church loses its leadership simply because of the principle of legalism.

Acts 12:18 **Now day having come, [there] was no small [fig., a great] disturbance among the soldiers [as to] what then became of Peter.**

Verse 18 – "Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter." 4 soldiers were guarding Peter. 2 with him in the cell and 2 outside. For one week they had successfully guarded Peter. This was a foolproof custody. No way for him to escape.

Acts 12:19 Then Herod having searched for him and not having found [him], having examined the guards, commanded [them] to be led away [to be executed]. And having gone down from Judea to Caesarea, he was staying [there].

Verse 19 – Herod had to judge someone. By now he is angry and frustrated. It was his policy to appease the Jews in every way possible and he realized that the killing of Peter would be just the thing. He has been observing the feast of unleavened bread with the Jews, he has ritual without reality.

“he examined the keepers” – he was angry and had to have a judgment. He cross-examined them; “and commanded that they should be put to death” – this was the custom in the Roman empire. If a Roman jailer lost his prisoner he had to forfeit his own life. At that point he became very frightened because the miraculous deliverance from jail by Peter was very close to his own miraculous deliverance some ten years before, and he now remembered something. He remembered that when he was delivered he was elevated from prisoner to king and he was now concerned that Peter will be a great man. With these things running around in his mind he decides to get out of Jerusalem. This man has had every opportunity to be saved and who has rejected them.

“And he went down from Judaea to Caesarea, and there kept on abiding” – imperfect linear aktionsart to indicate that he not only went down there but he was willing to stay there. He was afraid to go back to Jerusalem. He had rejected Christ as saviour, something was happening at Jerusalem he didn't understand, and this was an answer to prayer. He wanted to persecute the Christians but his persecution of the Christians was suddenly frustrated, and now, even though he has all of this great power, he remains at Roman headquarters at this time.

Herod Agrippa was one of the most successful men in history. He lost 2 or 3 fortunes and lost 2 or 3. One of the smartest. One of the great builders. Athens was the work of Herod the Great. Atrisbulous was Herod's son; and the father of Herod Agrippa. Augustus said, “Better to be Herod's pig than Herod's son.” These are two words that sound very much alike in the Greek.

Octavia had a daughter Lady Anthony. She and Tiberius took Agrippa into their home for training. Agrippa lived it up and spend a lot of money. He went to see his uncle, Antiper the Fox, who married his sister. He got into a drunken brawl with one another. Agrippa borrowed some money and wen to Rome. Augustus is a title, Octavius is his name; and he succeed Julius Cæsar. Tiberius worked so hard as the ruler and he took a 10 year vacation where he drank himself to death on an island.

Agrippa returned and all of the heirs had died. Agrippa goes to the Isle of Capri. Agrippa is remarking about how the son should be king. This was reported to the father and Agrippa was put into chains. Someone prophesied, the next time you see an owl sitting above you, you will die in 5 days; Caligula took over and got Agrippa out of chains, gave him and equal amount in gold and made him the king of Palestine. He has had a successful rule and he is a little over 50. He tried to please the Jews. He killed James to

achieve that and he was ready to kill Peter. But Peter was freed. Agrippa sees an owl when he is about to speak. He dies within 5 days.

He cross-examined the keepers and Agrippa was 16 Roman soldiers executed. He became very frightened. The miraculous deliverance by Peter was very similar to his own. He knew that he was elevated from prisoner to king. He is now worried that Peter will be a great man.

He has had many chances to believe in Christ. The Passover speaks of the work of Christ. He himself departs. He goes to Cesarea. He was willing to stay there. He did not want to return to Jerusalem. He wanted to persecute the Christians, but now he was frustrated; so he stayed at Roman headquarters.

Caligula went mad, so he was assassinated. Agrippa suggested Claudius become the next emperor. Claudius had some military desires. He and Agrippa grew up together in the same court. Claudius decided to conquer Britain. He was defeated on the beaches by the chariots of Britain (could this be Julius Caesar?). But he conquered a portion of Britain. Agrippa sets up games and there will be a speech found in this record.

Agrippa had been bribed...the Phœnicians hated Agrippa. His country provided food for the Phœnicians. Claudius is celebrating Britain; and the Phœnicians are coming with hat in hand to ask for peace.

The Death of Herod

Acts 12:20 **Now Herod was very angry [or, was quarreling angrily] with [the] Tyrians and Sidonians, but they came to him with one mind. And having won over Blastus, the [one] over the bedroom of the king [fig., the king's personal attendant], they began asking for peace, because of their country being provided with food from the king's [country].**

Verse 20 – “And Herod was highly displeased with them of Tyre and Sidon [the Phoenicians]” – ‘highly displeased’ is imperfect linear aktionsart, this has been going on for at least twenty years; “but they came with one accord to him, and having made Blastus the king’s chamberlain their friend” – the bribed him to get to see Herod Agrippa; “and they desired peace because their country was nourished by the king’s country.”

Acts 12:21 **So on an appointed day, Herod having put a royal robe on himself and having sat down on the judgment seat [or, his throne], began making a speech to them.**

Verse 21 – “And upon a set day.” This was the birthday of the emperor Claudius and the time at which his victory over Britain would be celebrated. “Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.” Filling in from history, just before he got up to make his oration the owl was sitting about him which a German prince had once prophesied about, i.e. the next time an owl was sitting above him he had five days left to live. So he gave this speech. It is recorded as being one of the most eloquent speeches of the ancient world. There are two historical accounts of this speech. It was a very

blasphemous speech as far as the Lord Jesus Christ was concerned. The Bible sees fit to give us only the public reaction to the speech.

Acts 12:22 **Then the populace began shouting, "[The] voice of a god and not of a man!"**

"And the people gave a shout" – imperfect linear aktionsart, they kept shouting. After he finished speaking he had a standing ovation. They kept saying, "It is the voice of God." And while this was going on the man who gave the speech, Herod Agrippa I, collapsed.

Acts 12:23 **So immediately an angel of the Lord struck him, because he did not give glory to God. And having been eaten by worms, he expired.**

Verse 23 – "And immediately the angel of the Lord smote him" – literally, "an angel from the Lord," genitive of source. Once the incarnation occurred Jesus Christ never appeared again as the angel of the Lord. Until the incarnation He appeared throughout the Old Testament as the angel of the Lord. In the Greek it is always "the angel from the Lord."

"because he gave not God the glory" – he had persistently rejected Jesus Christ as his saviour. He had rejected Christ on numerous occasions even though the gospel had been clearly presented to him. Josephus tells us that Herod Agrippa was smitten right after his speech and that he lingered for five days, and that during those five days his flesh rotted with worms. He was carried out of the amphitheater and within 5 days, he was dead. Had Agrippa lived, he would have sought to kill all Christians.

Acts 12:24 **But the word of God kept growing and kept being multiplied.**

Verse 24 – "But the word of God grew and multiplied." In other another result of that prayer was the dissemination of the Word of God, i.e. the gospel to unbelievers, and doctrine to those who were born again. "Grew" is imperfect linear aktionsart, it kept on growing. There is no missionary activity until believers have Bible doctrine. Missions are based on doctrine, not on emotion. Two words in the imperfect; one in the passive the other in the active.

No missionary activity until the believers have Bible doctrine in their souls. We need fewer missionaries today; and missionaries who know Bible doctrine.

Acts 12:25 **Now Barnabas and Saul returned to Jerusalem, having fulfilled the ministry [or, their mission], having taken along also John, the one being called Mark.**

Verse 25 – the launching of the first missionary movement. These three men will form the first missionary team to go out from the Antioch.

So we have four results of the prevailing prayer: the deliverance of Peter, the death of the persecutor, the dissemination of the Word of God, the basis of the world-wide missionary movement. This chapter emphasizes the grace of God. James is slain; Peter is spared. Prison doors that cannot be opened are opened without hands. A door of a house that could be opened is not opened. A prayer is answered in a remarkable way but those who

prayed the prayer doubt it. It is demonstrated that prevailing prayer is the resource, the power of the local church and the individual.

The chain that Agrippa received was hung in the Temple. In A.D. 70, the Temple was burned, and the golden chain was left inside and it melted down. This describes the judgment of Herod Agrippa.

Summary 7 Lessons from Acts 12

1. The importance of the will of God. God took James but He spared Peter in accordance with His will. It is linked up to prayer to show that it is God's grace but the actual deliverance was God's. In the plan of God there is only room for the will of God.
2. Catastrophe awakens the church to the need of prevailing prayer. The death of James was a shock, and it was the shock that launched the great prayer meeting. The principle that applies today: It takes catastrophe to awaken believers to their need of doctrine. Sooner or later some believers have to be clobbered because they have no concept of their need of Bible doctrine and they therefore make no effort to learn it.
3. The sleep of Peter in time of pressure denotes the importance of the faith-rest technique. Humanly speaking there was no hope of deliverance. He put the matter in the Lord's hands.
4. The believer's dual operation as far as nature is concerned, as far as the spiritual realm is concerned. The believer operates in a natural and a spiritual realm. The angel knocked the shackles off of Peter but he still had to dress himself. The angel did not dress Peter. There are natural laws that we operate under.
5. Prevailing prayer was answered in spite of the doubts which the praying church had. Peter was delivered.
6. God changes national leadership and governments to protect the believer.
7. Prayer opens the door for the dissemination of God's Word which forms the basis for true missionary activity.

Cf. Psalm 116:1-8.

Hezekiah is under the sin unto death in Isa. :22. Isaiah walked by the sundial and God told Isaiah to go back to Hezekiah and tell him that he had more time to live.

Hezekiah rebounded; and therefore wrote these words:

Psalm 116:1 I love the LORD, because he has heard my voice and my pleas for mercy.
Psalm 116:2 Because he inclined his ear to me, therefore I will call on him as long as I live.

This applies to Hezekiah and to Peter.

Psalm 116:3 The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish.

Psalm 116:4 Then I called on the name of the LORD: "O LORD, I pray, deliver my soul!"

Psalm 116:5 Gracious is the LORD, and righteous; our God is merciful.

God's righteousness must first be satisfied before prayers like this can be answered. You go through righteous to get to love. God cannot satisfy love without first satisfying righteousness.

God's righteous is satisfied in time when we rebound. If we are to be heard, we must be in fellowship. God is not inconsistent. Our appeal to God is based upon grace. We can offer up legitimate prayers because we stand on the righteous of Jesus Christ. Rebound opens up the door of grace. This means that God is free to express His love toward us.

Hezekiah was ready to die the sin unto death; and he confessed his sin. God told Isaiah to return to him and tell him that he was going to live.

Psalm 116:6 The LORD preserves the simple; when I was brought low, he saved me.

Psalm 116:7 Return, O my soul, to your rest; for the LORD has dealt bountifully with you.

Psalm 116:8 For you have delivered my soul from death, my eyes from tears, my feet from stumbling;

1965 Acts

Lesson #51

51 01/29/1967 Acts 13:1–3 The challenge of missions; missions in the early church

The Jews were responsible for giving out the gospel to other nations. What we are about to study deals with missions. We do not need quantity; we need quality. About 9 out of 10 missionaries are ignorant and not needed.

Chapter 13

7 Things Necessary for a Missionary

1. Every missionary must be born again, he must have trusted in the Son of God. More than that, he should understand how he was saved.
2. A missionary must be indoctrinated. This indoctrination means learning Bible doctrine. Bible doctrine is the basis for true motivation in missions.
3. A missionary must be guided. He may be burdened for one country but ends up in another country. This often happens because God must guide where there is positive volition and where there will be a harvest.
4. A missionary must be separated. That is, he must be separated in his soul, which comes through Bible doctrine. He must avoid apostasy and be true to Bible doctrine.
5. A missionary must be adjusted to all the circumstances of his field—weather, food, smells, sights, language, living conditions. He must train converts to go out and reach others.

Patrick was a Scot who ministered to Ireland. There was positive volition in Ireland. Prior to this, Ireland was wild and out of control. North Africa in the 3rd century became the center of Christianity and missionaries were launched from there.

One of our problems as missionaries in China is, we did not raise up teachers to continue the work by establishing churches and teaching Bible doctrine.

Bob mentions a number of missionaries that I have never heard of before. Leif Erickson went to Greenland as an evangelist. He came to America looking for more to evangelize; but the Indians were not read.

Raymond Lul went to North Africa. Eventually martyred.

A missionary to India who learned about 9 languages.

Count Hinderborg is one of the greatest missionaries of all time. He came into contact with some Eskimos and Negroes from the Virgin Islands. He sent over 2000 missionaries out.

Roger Williams had a great missionary ministry to the Indians (he was the founder of Rhode Island).

David Brainard missionary to Indians. A wonderful history of missions, barely known by believers today.

Mary Slesher walked into Africa when it was much more dangerous and she led thousands to the Lord over a period of 25 years.

The missionary thrust of the church begins in Acts 13.

Barnabas and Saul Sent Off

Acts 13:1 Now [there] were some prophets and teachers in the assembly being in Antioch: both Barnabas and Simon (the one being called Niger), and Lucius the Cyrenian and Manaen (foster-brother of Herod the ruler of the quadrant [or, the tetrarch]) and Saul.

Verse 1 – “Now there were in the church that was at Antioch.” Antioch is now headquarters due to Jerusalem losing out through legalism. Jerusalem became a legalistic trap. Paul offered up a sacrifice in order to get a hearing. The center of Christianity moves to Antioch.

1000 believers at home are needed to sustain one missionary in the field.

“There were” is imperfect active indicative of the absolute status quo verb eimi, and this verb means that this condition continued, kept on going. It was a stabilized condition. The imperfect tense means linear aktionsart in past time. In other words, this became a

stabilized situation from which missions were launched. Missions have to be launched from a stabilized local church. Legalism neutralizes the effectiveness of the Jerusalem church which is finished and washed up as far as the Lord's service is concerned. The local church must operate on the principle of grace, and this principle of grace must be oriented to Bible doctrine.

Why was Antioch the next great center of Christianity? Why was it the next big thing?

The Success of Antioch

1. Antioch had an obscure foundation—Acts 11:20. It was founded by men of Cyprus and Cyrene and there were no apostles involved.
2. The first man who can be construed as a church leader who went to them was Barnabas. Acts 11:22-23. So their first great leader was a grace man.
3. Barnabas brought Saul to Antioch. Acts 11:25-26. Barnabas had the gift of prophecy but technically he was not a pastor and teacher. He was smart enough to realize it. In this way the Antioch church had what every local church must have: someone who has the gift of teaching. The thing that sustains a church and makes it grow is the communication of Bible doctrine.
 - a. Many churches today are headed by a man without the gift of pastor-teacher. Many times, they are evangelists.
4. The Antioch church actually sent money to Jerusalem to help destitute believers. Legalism finally drags a church down, and many of the persecutions that came to Jerusalem were self-induced misery types based upon legalism. Legalism sponsors mental attitude sins. Antioch, the grace church, actually sustained the Jerusalem church in their time of need, which demonstrates something of how they were oriented to grace. Acts 11:29-30.
5. Antioch was taught grace from the start. Acts 11:23.
6. Antioch prospered of the Lord by rapid growth and expansion. Acts 11:24.
7. The Antioch church was interested in doctrine. Acts 11:26. This interest in doctrine stabilized the situation and made it possible for the great missionary movement of the first century.

“certain prophets and teachers” – these are the leaders of the local church. Remember that they meet in various places in Antioch. Antioch was the third largest city in the Roman empire. The gift of prophecy was more of the preaching ministry. It involved some eschatology but the primary concept of a prophet is that he has a message for the people of his own day. The gift of teaching is the gift of pastor and teacher. A little particle comes in front of 3 of the men. The te comes before the first 3 names; and the second te comes before the final group of 2 men.

There are three men mentioned in this verse who had the gift of prophecy. The first is Barnabas. His name is Joses and is from the island of Cyprus, according to Acts 4:36, and as an unbeliever he was a very wealthy man. The second one is “Simeon that was called Niger,” a Negro from North Africa. Remember that this church was founded by men from

Cyrene and these are businessmen from North Africa. Niger is mentioned in Acts 11:20. The word “Niger” is the Latin word for black. Then there is Lucius of Cyrene.

The next two men have the gift of teaching. The first, Manaean, was an aristocrat. This is actually Menahem, a very famous person who was well known in the Roman empire. He was the foster brother of Archelaus and Antipas the Fox, sons of Herod the Great (by Malthawky). Even though his two step brothers rejected Christ he personally became a believer, and eventually a teacher and one of the original leaders of the Antioch church. The fifth man is Saul of Tarsus.

There are probably 5 local churches in Antioch; and these 5 men are probably split among them.

Acts 13:2 **Now while they [were] ministering to the Lord and fasting, the Holy Spirit said, "Set apart to Me Barnabas and Saul for the work which I have called them to."**

Verse 2 – the selection of the first two missionaries. One is to be taken from each group—from the prophet group, Barnabas; from the teaching group, Saul of Tarsus. This is the beginning of missionary activity. “As they [all five] ministered,” is a present active participle. They were faithful in their ministry; they fulfilled their ministry daily before the Lord. The word “minister” is leitourgéō (λειτουργέω) [pronounced *li-toorg-EH-oh*], an Attic word which was used for an orator, but an orator at his own expense, a man who was willing apart from pay to take over the responsibilities of running the government. This is a very unique word for the leadership of these men. They had charge of everything in Antioch. They also fasted, but this doesn’t mean to go without food. They took time in Bible study and prayer so that they were prepared to minister. All fasting means is to take time devoted to legitimate and normal things and to spend that time in study.

“the Holy Spirit said” – He indicated that two of them were to be separated for missions; “separate me” – the word for separate is aphorizō (ἀφορίζω) [pronounced *af-or-ID-zoh*] [apo = preposition of ultimate source; horizō (ὀρίζω) [pronounced *hohr-IHD-zoh*] = the word horizon, from which it means to set out a boundary], meaning from the ultimate source of God a boundary is set up. In other words, a person is marked out. There were five leaders and two of them were marked out—Barnabas and Saul. This means put a circle around them because they are going to be removed from the leadership of the church and they are going out on a missionary activity. God must be the ultimate source for sending out or picking out the person who goes to the mission field. The mission field is loaded with people who should not be there. They are not sent by God.

Barnabas is the one who has the gift of prophecy and he has proved himself on the home front first. He is a leader. Missionaries must know doctrine, they must be oriented to grace, they must have leadership gifts.

1. Missionaries must be taken from the leadership gifts, and they must qualify on the basis of maximum knowledge of doctrine.

2. Only two of the five leaders were actually chosen. Someone has to stay behind and keep the home fires burning. There must be stability at home base for missionaries in the field.

“for the work” should be translated “because of the work for which I have called them.” They were to be sent out because of the work. Missions is a divine work. “I have called” means “I have called them face to face.” So just as the Holy Spirit is responsible for appointing spiritual gifts the Holy Spirit is responsible for the placement of personnel on the mission field. Missionaries are chosen by the Holy Spirit, not by the church. The church supports them; the Holy Spirit chooses them.

Acts 13:3 **Then having fasted and having prayed and having laid their hands on them, they sent [them] away.**

Verse 3 – the ordination. In the ordination service the church merely recognizes the sovereign decision of the Holy Spirit. “And when they had fasted” means that when they had devoted more time to Bible study and prayer; “and prayed, and laid their hands on them” – an ordination of identification, a recognition principle. The local church recognized that these men had been appointed by the Spirit and that this was their responsibility; “they sent them away” – the word in the Greek indicates a dereliction: *apoluô* (ἀπολύω) [pronounced *ap-ol-OO-oh*], sent from the ultimate source. They were sent from the ultimate source of the church at Antioch. The church at Antioch made one mistake which later changed the headquarters from Antioch to Ephesus. Antioch failed to support financially its missionaries, and this eventually phased them out of the picture. Philippi was the first church that actually woke up and realized the importance of supporting missionaries financially. Cf. Philippians 4:15.

Acts 13:4 **So these [two] indeed having been sent out by the Holy Spirit, went down to Seleucia. Then from there they sailed to Cyprus.**

In v. 4, they are sent forth by the Holy Spirit.

Verse 4 – “departed unto Seleucia,” the port of Antioch; “and from thence they sailed to Cyprus,” a Mediterranean island 140 miles long and 60 miles wide at its broadest point.

In 58 B.C., the Romans took over Cyprus (AD?). 3 types of provinces.

1965 Acts

Lesson #52

52 02/05/1967 Acts 13:4–12 The sorcerer's setback

We begin with Paul's first missionary journey. The opposition that is visible comes from demon possession.

I was unable to find the following doctrine in the other notes.

What the Devil Can Do Psalm 109:6–13

1. Satan can blind people with religion. 2Cor. 4:3–4
2. Satan can shorten life; or he can apply the sin unto death. God turns certain believers over for the destruction of the flesh.
3. Satan can remove believers from authority.
4. Satan can persecute children. Job 1:12, 18–19
5. Satan can remove health. Many times, demon possession takes away a person's health.
6. First murder encouraged by Satan.
7. 2Cor. 12:7 a messenger from Satan punching Paul.
8. Satan produce illness in Job.
9. Acts 10:38 demons are used to produce certain types of demons. Matt. 9:32–33 Mark 5. When demons cause a disease, sometimes it is mental or physical. The person is healed when the demon is cast out (4 references).
10. When a believer gets out of line, God sometimes uses Satan to discipline the believer.

Jesus never healed in order to alleviate suffering. Satan often fakes the gift of healing. 2Thess. 2:9 Satan has certain powers that he uses.

Egypt was the breadbasket of the Roman empire.

A man who developed a great many case histories of demon-possessed people.

1Cor. 10:20–21 the devil's communion table is used in order to get in touch with Satan.

A man was demon-possessed in Mark 5. He would not wear clothes and run through a town screaming. He lived permanently in the tombs. He was living in a cave with a lot of bodies in various states of decay. A multitude of demons control various parts of the body. Often an unusual behavior pattern; convulsions, violence, abnormal strength, raving, self-mutilation, foaming at the mouth. Nakedness, living in tombs. The grinding of the teeth. Dumbness, deafness, blindness, epilepsy. Mental illness. Some demon-possessed people are accident-prone.

It is hard for a woman to be glamorous when a mother is dealing with the child from this birth it's a very thigh job.

Mark had the dirty jobs. This is what the word *minister* means.

Barnabas and Saul on Cyprus

Acts 13:5 **And having come to be [fig., having arrived] in Salamis, they began preaching the word of God in the synagogues of the Jews. Now they also had John [Mark] [as] an assistant.**

Verse 5 – Paul’s ministry in Cyprus. “Salamis” is the eastern seaport.

“they preached” – the Greek word used here for preach is *katangéllō* (καταγγέλλω) [pronounced *kat-ang-GHEL-low*] [*kata* = norm or standard; *aggellō* = to announce] which means to make an announcement according to an absolute norm. This means to give Bible doctrine. (Notice verse 12—“astonished at the doctrine of the Lord.”) God’s power is found in God’s Word. This is in the imperfect tense in the Greek, which means they kept on announcing according to an absolute standard. The word really means to communicate dogmatically, to have an absolute and to communicate it as an absolute. This means that Paul and Barnabas had Bible doctrine in their souls.

“in the synagogues” – this is the first place they went to preach. This is a large city and it probably had more than one synagogue but they went to the Jews first, and the imperfect active indicative indicates they kept right at it; this was their job.

“and they had also John to their minister” – John Mark, the author of the Gospel of Mark.

Acts 13:6 **Then having crossed over the island as far as Paphos, they found a certain learned astrologer [or, Magus], a false prophet, a Jew, whose name [was] Bar-Jesus,**

Verse 6 – “they found a certain sorcerer.” The word for sorcerer, *mágos* (μάγος) [pronounced *MAG-oss*], means a wise man and sometimes it means a demon-possessed man. This is a demon-possessed man; “a false prophet” – he is a Satanic preacher; “a Jew, whose name Bar-Jesus [son of Joshua].” The word “bar” is Aramaic and it means “son.” Here is a man who has a great deal of influence on the ruler of the island, therefore we have the principle of Daniel 10:13, 20 where demon-possessed persons influence rulers. Sometimes the ruler himself can actually be demon possessed.

Acts 13:7 **who was with Sergius Paulus, the governor of the providence [or, the proconsul], an intelligent man. This one having summoned for Barnabas and Saul, sought to hear the word of God.**

Verse 7 – “Which was with the deputy.” “Was with” is imperfect linear aktionsart, which means he is with him all the time. He is his advisor. Here is a demon possessed man advising the proconsul. His name is “Sergius Paulus, a prudent man,” i.e. a man of intelligence. He is a Roman aristocrat. I think he is a proconsul?

“who called for Barnabas and Saul” – Saul’s true name was Saul Paulus, just as this man’s name was Sergius Paulus; “desired to hear the word of God” – apparently he had heard their message, they had been on the island for some time now. The word for desire is very important because it indicates to some extent that this man, Sergius Paulus, some years ago reached the point of God-consciousness. God is responsible to give him the gospel, and he is going to hear the gospel and positive volition at the point of God-consciousness will become positive volition at the point of gospel hearing. This is becoming aware of the existence of God.

Acts 13:8 **But Elymas the learned astrologer (for so is his name translated) was opposing them, seeking to turn the governor of the providence away from the faith.**

Verse 8 – “But Elymas [his Arabic name, meaning wise man] the sorcerer (for so is his name by interpretation) withstood them” – “withstood” means to resist. In other words, he heckled them.

“seeking to turn away the proconsul from the faith” – here is Satan’s man in the court. 17 such Roman courts in the empire.

Acts 13:9 **But Saul (the [one] also [called] Paul), having been filled of [or, with] [the] Holy Spirit and having looked intently on him,**

Verse 9 – “Then Saul, (who is also called Paul) filled with the Holy Spirit, set his eyes on him.” Paul stopped speaking and glared at him.

He tried to run over Paul and Paul glared at him. The opposition was demon-possessed. He wanted to stop any presentation of the gospel.

Acts 13:10 **said, "O [one] full of all deceit and all lack of principles, son of [the] Devil, enemy of all righteousness, you will not cease distorting the straight way of the Lord, will you?"**

Verse 10 – “And said, O full of subtilty and mischief.” The Greek is very sharp. The word “subtilty” means trickster, deceiver or rat.

“thou child [son] of the devil, thou enemy of all righteousness, wilt thou not cease to pervert” is not what he said. He said, “you will stop perverting the right ways of the Lord now.” Before the gospel can be made clear to Sergius Paulus the false teaching and the false teacher must be exposed and condemned through divine authority.

Acts 13:11 **"And now, listen! [The] hand of [the] Lord [is] on you, and you shall be blind, not seeing the sun until a season [has passed]." Then immediately a mist and darkness fell on him, and going [fig., groping] about, he was seeking ones who would lead [him] by the hand.**

Paul gave the order and this man was blinded immediately.

Verse 11 – “the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.” This scintillating person is suddenly running around like a buffoon, he can’t see and he is trying to get someone to guide him. This man is blinded immediately because there is a soul for whom Christ died who has positive volition, and that soul is going to be reached right then and there. A demon possessed man is now blind and the demons can’t steer him.

Acts 13:12 Then the governor of the providence having seen the [thing] having taken place, believed, being astonished at the teaching of the Lord.

Verse 12 – what impressed the proconsul? The man being struck blind? No. “Then the proconsul, when he saw what was done, believed, being astonished at the doctrine of the Lord.” It is the Word of God which is alive and powerful, not the miracle of blindness. Miracles are performed every day but the people do not believe. The thing that brought this man around was information. Doctrine simply means information—Bible information. The power of the gospel is not in miracles, the power of the gospel is in the Word itself. Therefore it was the message which reached this man. This man had seen miracles before, but it was the power of the gospel which reached this man. This is one of Paul’s own tribe.

1965 Acts

Lesson #53

53 02/12/1967 Acts 13:13–17a Desertion in the face of the enemy

Barnabas originally was from the Island of Cyprus. They went to an area that challenged Saul. They are leaving the island of Cyprus and move to the mainland.

Paul and Barnabas at Antioch in Pisidia

Acts 13:13 Now having set sail from Paphos [with] the ones about [him] [fig., with his companions], Paul came to Perga of Pamphylia. But John [Mark] having departed from them returned to Jerusalem.

Verse 13 – in their first missionary journey they are now leaving the island of Cyprus and are moving to the mainland. “Now when Paul and his company loosed from Paphos.” “Loosed” means they set sail.

“they came to Perga in Pamphilia” – it was this which frightened John Mark. Perga was in the area of a pirate-ridden coast, but slightly inland, and was more or less a pirate hang-out. The word that really causes John Mark to leave is the word “Pamphilia.” It is a coastal region of southern Asia Minor where there were some of the wildest men of that day. It was a place where very few travellers went unless well escorted by an army. Alexander the Great said that in all of his campaigns throughout the world the fiercest people that he encountered and the greatest difficulties he had were in the area of Pamphilia. The reason for this was that the people who lived on the coast were pirates and the people who lived up in the mountains were wild fighting men. John Mark didn’t have enough doctrine at the time to handle the situation.

“and John departing from them” – aorist active participle. The word *apochôreô* (ἀποχωρέω) [pronounced *ap-ohkh-oh-REH-oh*] [chōréō (χωρέω) [pronounced *kho-REH-oh*] = to desert; apo = preposition of ultimate source], which means he deserted from the ultimate source of his own thinking. His human viewpoint thought too much of his life and not enough of the plan of God. He was guilty of mental attitude sins. In his case it was fear.

He deserted from the ultimate source of his own thinking; he was frightened. It is impossible to live the Christian life and to carry around in the mind fear of anything, worry and anxiety about anything, or any of the other mental attitude sins. They completely disorient a believer as far as the plan of God is concerned. All of the ancient historians describe this area as one of the most dangerous of the ancient world. John Mark's failure could have destroyed him except for one thing: his rebound and how again he goes out in the Lord's service. Pamphilia is described in 2Corinthians 11:26 by the phrase "perils of robber."

These are wild people; and lawlessness. Why did they go first to the wild people and then to the civilized people next?

Heathenism (Brief)

1. Divine essence. God cannot be unfair. We apply His righteousness and justice.
2. The doctrine of unlimited atonement. The sins of all mankind were paid for.
3. The application of the sovereignty of God, and He is not willing that any should perish.
4. There are two points at which a person has the opportunity to enter into a relationship with God. God consciousness. Each century, there are different regions which are positive to the gospel. Patrick went to Ireland to evangelize in Ireland. It bounces around. Island if Cyprus has positive volition at this time; and Pamphylia.

Pamphylia described as perils of robbers in 2Corinthians.

"returned to Jerusalem" – this means to turn under subjection to something. The Greek word for return is *hupostrephô* (ὑποστρέφω) [pronounced *hoop-os-TREF-oh*] [*strephô* (στρέφω) [pronounced *STREF-oh*] = to turn; *hupo* = to be under the command or influence of something]. He was under the influence of human viewpoint as manifest by fear producing self-induced misery. It was a most miserable young man who went back to Jerusalem as a complete and total failure.

Acts 13:14 **But they having gone on from Perga, arrived at Antioch of Pisidia, and having gone into the synagogue on the Sabbath day, they sat down.**

Verse 14 – "But when they departed from Perga [the port from which John Mark deserted], they came to Antioch in Pisidia." Antioch of Pisidia is over the mountains. This is not the same Antioch from which they came. Paul and Barnabas went over these mountains in safety without any comment. They go through one of the most dangerous areas of the ancient world. Here is the Lord's grace protection. The Romans had never really penetrated; Alexander's armies had not penetrated. And yet, these two men, by the grace of God, went into this region.

Any believer alive on this earth is in full time Christian service. God's purpose for our lives continues no matter what. Paul and Barnabas went through one of the most dangerous

areas on earth to get to Antioch. That was their purpose. That is where God wanted them to be. There is no other way to get there except by going 150 miles out of their way.

“and went into the synagogue on the Sabbath day, and sat down” – and now we see something of God’s purpose for their lives.

Antioch of Psidia is one of the great cities of the ancient world.

Acts 13:15 **Now after the reading aloud of the Law and of the Prophets, the synagogue leaders sent to them, saying, "Men, brothers, if [there] is a word in you_p of exhortation to the people be speaking [it]."**

Verse 15 – the open door of opportunity. “And after the reading of the law and the prophets.” This was the custom in the synagogue. The word for reading here means more than reading, it means to read a passage and to comment on it, to explain what it means. It is not a verb here, it is a noun and therefore has great emphasis. We would say, “After analyzing a portion of the Old Testament.”

The entertainment was limited. So, a group of strangers coming into the congregation would be quite a thing.

“the rulers of the synagogue” – the leaders; “sent unto them, saying.” Seeing some strangers in the midst it was customary after some exegesis the people stayed in order to meet any of the visitors. The formal part of the service is now concluded and it was customary for one of the leaders to stand up and to recognize any of the visitors before they departed.

“Ye men and brethren [recognizing they were Jews], if [1st class condition] ye have any word of exhortation for the people, say on” – talk to us. The words “word of exhortation” actually means any kind of a message; “for the people” in the Greek means face to face with the people; “say on” – the Greek form for a polite invitation. It is an idiom which means, “you have the floor.”

Acts 13:16 **Then Paul having gotten up and having motioned with his hand, said, "Men, Israelites, and the ones fearing God, pay attention!"**

Verse 16 – Paul is speaking to Jews, and since they have been studying a portion of the Old Testament scriptures, probably dealing with the history of Israel, he now uses this as his background for a gospel message.

“Then Paul stood up, and beckoning with his hand said” – he wasn’t raising his hand for silence, he was simply following a Jewish custom. He simply went through the normal procedure which a Jew would use when giving a public message. The fact that Paul uses Jewish procedure is to get his audience to relax. This is not simply a gesture for silence, but it is a means for establishing rapport. His audience knows that he was raised in Jewish customs and procedures.

“Men of Israel” – the formal way in which a Jew would address his own people. Then he puts in a phrase which indicates that he knows that this is part of God’s plan: “and ye that fear God.” This is Paul’s way of recognizing that in Antioch of Pisidia there are definitely those who are ready to be saved, those who have gone on positive volition at the point of God-consciousness. This expresses itself in a desire to know God. All God-consciousness is achieved by human thinking and there is no such thing as a normal member of the human race who cannot reach God-consciousness. Paul was aware that there were men in that area who were ready to be saved; “give audience” simply means listen carefully.

People reach a point where they know that God exists, that God is real.

The Jews in Antioch were responsible, in part, for this city to be organized and well involved in trade. God opened the door for Antioch and Paul walked through that door in v. 16.

Paul is going to do the same thing that Stephen did. The One Who created Israel is Jesus. Paul was there when Stephen preached. Even though Paul held the coats of those who stoned Stephen, he is, at this later date, affected by Stephen’s teaching.

One way to present the gospel is to take something which people are familiar and relate that to Jesus. Lector was giving the gospel in India. Lector held up a large rock, and said, “I am going to drop it on you.” He hesitated and the chief moved, then he dropped the rock. “Now what is that called that you just did?” He was given the word and he said, that word describes salvation.

Acts 13:17a **"The God of this people Israel chose our fathers...**

This is explained in Romans 9. God has a plan for born again people.

God chose the fathers, who are Abraham, Isaac and Jacob; and they are born again. Each of these men had brothers, and their brothers were not Jews. Regeneration is the true heritage of Israel. It is not the Mosaic Law, but the covenants of God. They have the information in front of them revealed by the Scriptures that they had just finished.

Acts 13:17 **"The God of this people Israel chose our fathers and exalted the people [fig., made the people prosper] during their sojourning in the land of Egypt,...**

400 years is a very long time. We have been a nation for only 200 years. But God exalted the people in their slavery. 75 people went into slavery; but 2 million came out of slavery.

Verse 17 – Christ is going to be presented as the God of Israel. Here we have God’s grace to the patriarchs. “The God of this people,” and while they are not aware of it yet “the God of this people” whom they know as Jehovah is Jesus Christ. Paul takes something which is familiar to these people and uses it as a way of presenting the gospel.

“chose our fathers” – aorist middle indicative. The aorist tense refers to a point of time in which they believed. The middle voice is reflexive which indicates that when they believed, when anyone believed in Christ in the Old Testament, God had a plan. The indicative mood is the fact that in the Old Testament there were millions of Jews who believed in the Lord Jesus Christ. He was revealed to them as Jehovah. When it says He “chose our fathers” it simply means that God had a plan for born again people. The word for “choose”, which is election, simply is a way of describing the plan of God. In eternity past the omniscience of God knew that Abraham would believe but Nahor would not; Isaac would believe but Ishmael would not; Jacob would believe but Esau would not. Knowing this, God had a plan which in the Old Testament called for the progeny of these three to be the custodians of the Word of God. The “God of this people” is Jesus Christ, so Jesus Christ Himself chose our fathers—Abraham, Isaac and Jacob. They were born again. Israel was founded on regeneration, therefore it was obvious that God wanted every Jew in Antioch to believe in Christ. This is the true heritage of Israel. It is not the Mosaic law. The true heritage of Israel is the four unconditional covenants which are designed for born again believers only.

“and exalted the people when they dwelt as strangers in the land of Egypt” – the fact that God had a purpose for Israel is quite obvious. For 400 years the 75 progeny of Abraham, Isaac and Jacob were in bondage. At the end of it some 2-million adults departed in the exodus. Slavery generally destroys a people, but there is an exception—only one, and that is on the operation of the grace of God. The principle is that they had their promises from God. They had their Bible doctrine and it was passed on from generation to generation. God gave them doctrine and promises, and in every generation there were maximum believers who moved into phase two with the faith-rest technique. They claimed doctrine and applied it, they believed the promises of God, and they lived normal lives under abnormal circumstances. They demonstrated that if you have Bible doctrine, whether you have the details of life or not is inconsequential. Their happiness was Bible doctrine in the soul, claiming and using and living by the Word of God.

The people had their Bible doctrine; they had their promises from God.

There were 4 generations involved; and Moses was in this 4th generation. God gave the Hebrew people doctrine and promises. They claimed doctrine and they applied it; and they lived normal lives under abnormal circumstances. This is what the military attempts to achieve.

The Hebrew people married and had children and lived normal lives even under the unusual circumstances of slavery. They enjoyed great peace, great power, great blessing. If you have Bible doctrine in your soul, then the details of life are inconsequential. The people did have health, sex and maybe some materialistic things. But their happiness was the Word of God in their frontal lobes. They used the faith rest technique and led normal lives, despite being enslaved.

54 03/05/1967 Acts 13:16–17 Apostolic missionary message

Acts 13:16 Then Paul having gotten up and having motioned with his hand, said, "Men, Israelites, and the ones fearing God, pay attention!

Paul has crossed the Mediterranean to Cyprus and he moved across to the other side, and he came to Anatolia at Perga; and John Mark deserted at that point. Paul and Barnabas went through the mountains to the other side of Antioch of Psidia. A road leading through Ephesus and Antioch and Tarsus. The high mountains were very dangerous.

They had a

Bob spoke to a group of Jews. The expressions on their faces was something else; a good, large hostile audience. He taught them that the Y^ehowah of the OT was Jesus of the New.

Acts 13:16 Then Paul having gotten up and having motioned with his hand, said, "Men, Israelites, and the ones fearing God, pay attention!

Paul was not deterred from a potentially hostile audience. This was a thing which Greeks and Romans did; they held up their hands; and the audience would know that this person was going to speak. Paul did this, when there was possibly some murmuring.

He is in a synagogue addressing those who are categorized as Jews. He adds a second phrase, "You that fear God." Two concepts; one is, these are gentiles who have become Jews. Many of these Jews would respond to the gospel, as they were on positive signals.

Stephen indicated that Jesus Christ is the God of Israel. We know that he communicated perfectly because the crowd stoned him. Saul Paulis remembers this. Stephen gave a little bit of history and then talked about the relationship between those things and the people.

Verses 17-23, the presentation of the gospel to these Jews.

Acts 13:17 "The God of this people Israel chose our fathers and exalted the people [fig., made the people prosper] during their sojourning in the land of Egypt, and with an uplifted arm He led them out from it.

The Jews know Him as Elohim. –im is plural; and more than one Person has the essence of God. The KJV is the best translation right now. Y^ehowah is used to stress personality; and Elohim stresses essence. The only revealed member of the Godhead is the Son.

Abraham was said to be saved in Gen. 15:6. Pisteuô is Greek and amên is the Hebrew; they are equivalent words. Both are nonmeritorious words. They are transitive verbs.

The aorist tense is something which happens at one time. It is going to last for a longer period of time; forever when the faith is in Christ. The key is the object of the verb, which is Jesus Christ.

God had a purpose for Israel in the past. God chose the Jews to be a special nation for Him.

Abram believed in the One Revealed to him; Nahor did not. Abram becomes a Jew; his brother Nahor is a gentile. Abram has Ishmael and Isaac. Ishmael is a gentile; Isaac is a Jew. Then twins, one is a Jew and one is a gentile. Jacob will have 12 sons, who are over 13 tribes. God never exalts a person based upon his own merit. Men are exalted based upon what God does in them and through them.

The soul has perspicacity in the human realm; the spirit understands spiritual things.

Some over-emphasize what they see on the exterior. Those exterior things are considered to be spiritual activities.

Believers are sometimes stimulated by creating human good. They are admired for that and they like it. Self-effacement; looking down at the ground.

But this is not divine good. These are just quirks. We must know what God is providing. We must understand Bible doctrine in order to be aware of the grace of God. God has, billions of years ago in eternity past, provided divine operating assets. God can take any person, no matter how much or how little a person has, and God can exalt him.

Joshua 3:7 [The Lord said to Joshua, "This day will I begin to magnify you in the sight of all Israel."](#)

It is Bible doctrine which orients you to the plan of God. Grace people are not pushy people; they do not have self-induced misery. They do not lack capacity for life and love. God exalted Israel, but many subsequent generations did not really understand how or why.

Circumcision was often pushed by the Jews, because they believed you could only be saved by becoming a Jew.

How did the population grow under slavery? They had to know doctrine and they had to orient to the grace of God. They managed to do this, even though the husband and wife were slaves and their children were all slaves.

Acts 13:17 ["The God of this people Israel chose our fathers and exalted the people \[fig., made the people prosper\] during their sojourning in the land of Egypt, and with an uplifted arm He led them out from it.](#)

55 03/12/1967 Acts 13:17–21 Historical implications of God's grace

Acts 13:17 "The God of this people Israel chose our fathers and exalted the people [fig., made the people prosper] during their sojourning in the land of Egypt, and with an uplifted arm He led them out from it.

V. 17 is the Exodus.

Acts 13:18 "And [for] about a forty year time He put up with their conduct in the wilderness.

In verse 18 we have "forty years" wandering mentioned. This explains the chronology of the wilderness wanderings. In verse 20 we have "four hundred and fifty years." In verse 21 we have again, "forty years." The rulership of David is mentioned in verse 22. All of this adds up to the fact that we have a chronology given in Acts 13 which is entirely different from the chronology which is given in the Old Testament. Here we have the problem which we face before beginning the analysis of this section.

1Kings 6:1 tells us that from the exodus through the third year of the reign of Solomon we have a period of some 480 years. However Acts 13:17-22, taking the actual years just mentioned, plus the implication of David's reign of forty years, gives us a different story; we have 573 years. This leads to an apparent contradiction. In Acts 13 is a summary: 40 years in the desert (v.18), 450 years, the period of the judges, 40 years for king Saul, 40 years for David; and using 1Kings 6:1 as the key we have three years into the reign of Solomon. That adds up to 573 years, as over against the statement of 1Kings 6:1 where we have 480 years.

Actually, the explanation of this is very simple. When Paul is preaching he takes cognisance of the fact that the Jews were in apostasy during certain periods of the judges. On the principle of Isaiah 43:25 & 44:22 we have this principle: God says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." This is the same principle that we find in 1John 1:9. God blots out sin when it is confessed and when it is named. In Acts 13 Paul was addressing himself in the synagogue at Antioch of Pisidia to Jews who are in apostasy, and in doing so he included the apostate years in which God punished the Jews. These are actually periods in Judges where God spanked the Jews and gave them very definite discipline. This is included in Paul's chronology in Acts 13 but excluded in 1Kings 6:1 on the basis of the fact that God had actually blotted out the tremendous apostasy which had occurred. God had forgiven the apostasy and therefore the divine viewpoint is given in 1Kings 6:1. In the passage in Acts 13 Paul recognizes apostate Jews and therefore he includes the apostasy in his chronology. The actual case where they were judged for their apostasy: Judges 3:8, eight years of discipline; 3:14, eighteen years of discipline; 4:3, twenty years of discipline; 6:1, seven years; 13:1, forty years. This adds up to 93 years, and when you subtract 93 from 573 you get 480, which explains the difference in the two chronologies.

So there is a wonderful lesson to be learned just from the use of the chronology which we find here: God blots out and forgets the sins which are against us when we confess our sins. The Apostle Paul, dealing with apostate Jews, includes their apostasy in his chronology, but God in speaking of the period of Israel's history chronologically in the Old Testament recognizes that their periods of apostasy had been forgiven, and therefore they are excluded from the divine chronology which is mentioned in 1Kings 6:1.

God operates on the basis of Who He is. This is the record that Paul summarizes.

Acts 13:17 "The God of this people Israel chose our fathers and exalted the people [fig., made the people prosper] during their sojourning in the land of Egypt, and with an uplifted arm He led them out from it.

Acts 13:18 "And [for] about a forty year time He put up with their conduct in the wilderness.

Verse 18 – the word for suffering manners here is a compound verb, tropophorēō (τροποφορέω) [pronounced *trop-of-or-EH-oh*] [tropō = taken from a word which means to turn, to have a manner of habit; phorēō (φορέω) [pronounced *for-EH-oh*] = to put up with, to bear], which means to put up with bad manners. God put up with the bad manners of the Jews for forty years. This is a statement of His marvelous grace. It demonstrates His capacity to love.

The Exodus generation had bad manners. No capacity for love; they do not understand the plan of God. For 40 years, their manners did not improve.

Manna was an expression of God's love. But they did not like it; they complained about it. They called it, *what is it?* Capacity for love means that you can see love and respond to it. They were unable to recognize love.

They will send spies into the land when they reconnaissance the new land. 2 of them were ready to go in; 10 were not. The people of Israel cried all night. None of the Jews died of poor health; they died due to the sin unto death. They crossed over the Jordan after a million or so died the sin unto death. Some of the fiercest people lived in the land. They were powerful; they were well organized.

Acts 13:19 "And having brought down [fig., conquered] seven nations in [the] land of Canaan, He distributed their land to them as an inheritance.

Verse 19 – God's love demonstrated to the next generation. This is Joshua's generation. The word "divided" means He distributed to them their inheritance. Verse 20 – Samuel the prophet was the last of the judges and the first of a new type of minister called the prophet who often had the gift of prophecy though

not necessarily the office of prophet. During this period there was great apostasy when God raised up judges [rulers, dictators, and the word is sometimes used in the Hebrew for

a king] in order to carry them over this period. In a time of apostasy God had to raise up special men to hold the situation together, the people could not do it.

Acts 13:20 "And after these things, [for] about four hundred and fifty years, He gave judges until [the time of] Samuel the prophet.

Samuel was the last of the judges and the first of the prophets (different from Moses in this way). God would raise up judges, and they were rulers or dictators.

Up to this point, they were a theocracy. Then God gave them a king.

Acts 13:21 "And then they asked for a king, and God gave to them Saul [the] son of Kish, a man from [the] tribe of Benjamin, [for] forty years.

Verse 21 – God’s grace in the reign of Saul. “And afterward they desired a king.” Up to this point they were a theocracy, the Lord Jesus Christ personally administered to their country. 1Samuel 8:5-9 describes the details of how they received a king:

1Samuel 8:4 Then all the elders of Israel gathered together and came to Samuel at Ramah

1Samuel 8:5 and said to him, “Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.”

1Samuel 8:6 But the thing displeased Samuel when they said, “Give us a king to judge us.” And Samuel prayed to the LORD.

“so that we can be like other nations.” Israel was unique, the recipient of God’s love which had been expressed for centuries now.

1Samuel 8:7 And the LORD said to Samuel, “Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them.

These people cannot respond in love to God. They want a handsome person on the throne; they want someone to lead their parades. They wanted to say that they have a king.

They could not show their king, because He is God. No one could go into the Tabernacle; only the High Priest on the Day of Atonement.

This people lacked the capacity for love.

1Samuel 8:8 According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you.

Yet the Jews rejected God's love. When they expressed their desire to be like other nations they indicated their lack of capacity for love, their lack of ability to respond to the love of God, their disorientation to grace and to the plan of God. The plan of God called for Jesus Christ to rule the nation and at this point the Jews made a decision which postponed the reign of Jesus Christ over the nation until we get to the Millennium. Samuel was very upset about this matter because he understood the true issue.

1Samuel 8:9 **Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them.**"

Acts 13:21 **"And then they asked for a king, and God gave to them Saul [the] son of Kish, a man from [the] tribe of Benjamin, [for] forty years.**

"and God gave unto them Saul" – this really means that God acquiesced to their desires. They chose Saul; God permitted it. Sometimes, when you love a person, you sometimes allow that person to run their course with their own freedom.

The people had pseudo love and they had to live with him for 40 years. He was a status symbol. You know what is worse today is, to live with a status symbol.

Tongues has become a status symbol; the religions of the world are status symbols. Every time you find a believer minus doctrine, he will suck up legalism and religion and great emotional experiences. Any system of pseudo spirituality is filled with status symbols. These are sometimes very subtle.

The status symbol for nation Israel was their king Saul. Even though Israel was apostate and they accepted a status symbol; historically, Jesus Christ kept on loving them with an infinite amount of love. His attitude did not change at any point. The Lord's attitude is not disturbed by the negative attitude among believers.

No matter how many times we fail, God's love remains with us; this is demonstrated by the fact that God is with us even today.

1965 Acts

Lesson #56

56 03/19/1967 Acts 13:22–23 Davidic impact on Israel

Saul was minus doctrine in a perpetual state of carnality.

Acts 13:22 **"And having removed him, He raised up to them David for king, to whom also having testified, He said, 'I found David the [son] of Jesse, [to be] a man in accordance with My heart, who will do all My will.'** [1Sam 13:13; Psalm 89:20]

Verse 22 – the story of Saul and David is the story of the contrast between a believer with Bible doctrine and a believer minus Bible doctrine. "And when he [God] has removed him [Saul]" – this has to do with the sin unto death. Saul is a perfect illustration of a believer

without doctrine, and as a believer without doctrine he failed to understand and utilize the principle of rebound. At some point Saul got out of fellowship and from then on he was under divine discipline. He failed to understand God's grace because he was ignorant of doctrine. Cf. 1Chronicles 10:13, 14. It was impossible for him to live under the Word of God since he was ignorant of it.

1Chron. 10:13 So Saul died for his breach of faith. He broke faith with the LORD in that he did not keep the command of the LORD, and also consulted a medium, seeking guidance.

1Chron. 10:14 He did not seek guidance from the LORD. Therefore the LORD put him to death and turned the kingdom over to David the son of Jesse.

Believers die because our work is finished. The believer becomes oriented to the plan of God. The sin unto death cannot be done to a believer who rebounds.

David and Saul both ruled over Israel for about 40 years each.

Acts 13:22 "And having removed him, He raised up to them David for king, to whom also having testified, He said, 'I found David the [son] of Jesse, [to be] a man in accordance with My heart, who will do all My will.'" [1Sam 13:13; Psalm 89:20]

"he raised up unto them" – the Greek says literally, "he raised up unto them the David for a king." Aorist tense: at a point of time. It was a point of time which more or less describes Israel at its lowest period. The exodus period was an illustration of 2-million born again believers in a period of forty years, failing the Lord. They failed to use the faith-rest technique. Then we have the period of the judges, a period of great apostasy except for some believers. Both the period of the exodus and the period of the judges were periods of minus doctrine. The last of the judges was Samuel, and at this point was the beginning of the kings.

The first king was Saul and his was a period of minus doctrine, a period of forty years of misery and apostasy. There were a lot of Jews who were believers but a minimum numbers of Jews actually getting with Bible doctrine. The words "he raised up" is a constative aorist tense which takes up a series of points of time. From the time that David was a little boy, somewhere he believed in Christ. He made the same decision that king Saul had made, and when he did he became interested in doctrine. We know from the psalms that he studied the word three times a day: morning, noon and evening. So by the time that David approached the throne he could be described as the antithesis of king Saul. He was plus doctrine whereas king Saul was minus doctrine. God raised up David. There was a series of points of time in which doctrine was constantly taken in. In raising David up there is the preparation: the orientation to the plan of God, the orientation to the grace of God through Bible doctrine. The words "unto them" is dative of advantage. It was to the advantage of the Jews to have some refreshment after so many difficult years of apostasy. It was David who brought home to the Jewish nation the impact of Bible doctrine and provided for them a marvelous and wonderful period in their history.

“to whom [David] also he [God] gave testimony” – God evaluates the life of David; “and said, I have found,” aorist active indicative. This aorist goes with the previous aorist, “I have raised up.” In other words, every time that David studied God’s Word and learned a point of doctrine is gathered together into a single whole, which we simply call plus doctrine. He was a prepared man. He was oriented to the grace of God. With the exception of Moses and the apostle Paul David had a greater understanding of the grace of God than any man who ever lived. He understood that everything depended on who and what God was and that nothing depended on who and what David was. He was oriented to the plan of God.

“I have found . . . a man” – the ordinary Greek word for “man” is *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*], but there is another word for man which is *anêr* (ἄνῆρ) [pronounced *ah-NAIR*], and it means man in the noble sense. In this case it means a believer with doctrine in his soul, a believer who is prepared for the plan of God, a believer who is oriented to the plan of God.

David failed on many occasions, but He got back into fellowship regularly. Bob goes over the sins of David and their results. He confessed his sins and he moved on. The feigning madness in front of the King of Gath; the taking of a census to check God on His promise to Israel. David never completely forgave Absalom. David did not let his sins stop him or keep him down. In the most difficult circumstances, David rebounded. He named his sins to God.

Despite these many sins, David is held up as the standard for all other kings.

“after mine own heart” – the word “after” is the preposition *kata* and it refers to a norm or a standard or criterion. David is the standard of what a man ought to be with doctrine in the soul. God’s nobility can be described as doctrine—doctrine learned, doctrine understood. The word “heart” refers to the thinking of God—Bible doctrine. David did the will of God through doctrine.

The plan of God cannot be furthered in carnality.

“which shall fulfil all my will” – the Greek says “he shall do all my will.” There are some believers who do God’s will sometimes. David did the will of God all of the time. When he sinned he wasn’t doing the will of God, but when he rebounded he was. No one can do all of the will of God apart from rebound, apart from doctrine resident in the soul through its persistent intake.

Acts 13:23 "God, from this one's seed [fig., offspring] according to [His] promise, [has] brought to Israel salvation,

Verse 23 – “Of this man’s seed.” This introduces the Lord Jesus Christ. He is the seed of David and Paul uses this expression to show the relationship between the Davidic covenant and its fulfilment in the person of the Lord Jesus Christ. Psalm 89:20-37; 2Samuel 7:8-16; “hath [the] God [the Father] according to his promise raised unto Israel” – the word to raise here means to bring to Israel. Brought to Israel is the Lord Jesus Christ

in fulfilment of the divine promise; “a Saviour, Jesus,” His human title emphasizing His humanity which died on the cross.

On the cross, Jesus was without help. Angels could not help Him; God the Father could not help Him; and the Holy Spirit could not help Him. He had nothing to sustain Him apart from Bible doctrine.

1965 Acts

Lesson #57

57 04/02/1967 Acts 13:23–30 Back to Antioch of Pisidia

2 kinds of people: those who are Jews by race. The second group are the gentiles who had been converted to Judaism. When people have positive volition at the point of God consciousness, they seek ways to speak with God.

Acts 13:23 "God, from this one's seed [fig., offspring] according to [His] promise, [has] brought to Israel salvation,

Verse 23 – “Of this man’s seed.” This introduces the Lord Jesus Christ. He is the seed of David and Paul uses this expression to show the relationship between the Davidic covenant and its fulfilment in the person of the Lord Jesus Christ. Psalm 89:20-37; 2Samuel 7:8-16; “hath [the] God [the Father] according to his promise raised unto Israel” – the word to raise here means to bring to Israel. Brought to Israel is the Lord Jesus Christ in fulfilment of the divine promise; “a Saviour, Jesus,” His human title emphasizing His humanity which died on the cross.

God cannot be subject to death; omnipresence cannot reduce itself to one point. As God, He cannot go to the cross. Jesus could only die for our sins as a man.

Verses 24-25, a reference to John the Baptist who was the herald of the King at the first advent.

Acts 13:24 John having previously preached before [the] face of His entrance [fig, before His coming] a baptism of repentance to Israel.

Verse 24 – “when he had first preached” means to announce beforehand. To first preach in the Greek is simply a title for a herald announcing the coming of a king, and he did this before the Lord Jesus Christ appeared on the scene; “the baptism of repentance” is literally, “the baptism characterized by repentance.” It refers to a change of mental attitude. The character of this baptism was repentance. In other words, John only baptized those people who had changed their attitude toward the Lord Jesus Christ.

There is no emotional content to repentance; and it is unrelated to sin.

Acts 13:25 "Now as John was completing the course [of his ministry], he said, 'Whom do you_p suppose me to be? I am not [He]. But listen! One is coming after me, of whom I am not worthy to untie the sandal of [His] feet.' [Mark 1:7; John 1:20,27]"

Verse 25 – “And as John fulfilled his course.” This refers to operation phase two of God’s plan for John the Baptist. “Course” simply means a race, an athletic event. It is also used for Paul in 2Timothy 4, “. . . I have finished my course.” Every believer has a course in this life which terminates at the point of death or at the point of resurrection/the Rapture. It refers to the time spent on earth as a believer. Every believer is under the plan of God and every believer therefore has a course. The word “fulfilled” here is imperfect linear aktionsart, which means he kept on fulfilling the purpose for which he remained in this life.

“Whom think ye that I am?” John was a person who was the subject of a great deal of discussion. He was famous in his own day. He had to constantly emphasize the fact that he was not Messiah. So great was his ministry that many thought he was the fulfilment of the messianic passages. “I am not [the Messiah].” John was always oriented to the grace of God.

People who knew something about John had a strong opinion about him. He was highly criticized by the religious crowd; and highly regarded by the public. He had to tone down their praise. They wanted to recognize him as the Messiah, and he had to tell them that he was not.

Acts 13:26 "Men, brothers, sons of [the] family of Abraham and the ones among you_p fearing God, to you_p the word of this salvation was sent."

Verse 26 – now we go from the herald who was occupied with Christ to the object of his occupation. [vv. 26-37, Paul’s great dissertation on the incarnation].

“Men and brethren” – he has now come to the main body of his message. Everything up to now has been introduction. Now he recognizes his audience in the synagogue at Antioch in Pisidia. The word “men” refers to Gentiles. There were perhaps hundreds of Gentiles in the synagogue at Antioch, the reason being that they were seeking God. What Judaism has to say makes them realize that they are closer to God through Judaism than through heathenism. So we have here the principle of positive volition at the point of God-consciousness, as well as a delineation of the incarnation of Jesus Christ. “Brethren” refers here to racial Jews. There were no believers when Paul walked into this synagogue.

“children of the stock of Abraham” – those who are descended from Abraham; “and whosoever among you feareth God” – a reference to the Gentiles, and the word “feareth” is used to indicate that he recognizes that Gentiles present had positive volition at the point of God consciousness. This word “fear” is used a number of ways in the Scripture. Sometimes it is used in the sense of awe or occupation with Christ. Sometimes it is used in its literal sense of being frightened of something. Here it is used in the sense of positive volition at the point of God-consciousness. This is a present middle participle. The present tense indicates that when these Gentiles reached God-consciousness they immediately

went on positive signals. The positive signals are described by the Greek word phobeō (φοβέω) [pronounced *fohb-EH-oh*] which is translated “fear.” So far their positive signals had brought them into the synagogue. They had not reached the truth yet, they were still in the seeking stage. The middle voice: the subject acts upon itself, sometimes to benefit and sometimes to disadvantage. Here the subject is benefitted by the action of the verb, and they are benefitted by being positive at the point of God-consciousness.

“to you is the word of this salvation sent” – the word of salvation is always sent to any individual who at the point of God-consciousness goes on positive signals, regardless of geographical or linguistic barriers. This is an aorist passive indicative. The word to send is a triple compound verb, apostellō (ἀποστέλλω) [pronounced *ap-os-TEHL-low*] [e]k = out from; apo = preposition of ultimate source; stéllō (στέλλω) [pronounced *STEHL-low*] – to send], to send from the ultimate source from something else. It means to send a perfect message from an ultimate source. The aorist tense refers to the point of time when Paul is fulfilling this point in the doctrine of heathenism. The passive voice means grace because no one ever earns or deserves this fantastic principle. The indicative mood is the reality of the fact that when people go on positive signals at the point of God-consciousness God will provide information for those people.

Constant shift in positive volition and the gospel. In the 6th century, many evangelized those in China. I think they were called the nestors?

God is never unfair to anyone in the human race.

With this sermon, Paul realizes that there are more gentiles than Jews in his audience; and he now gives the gospel. He realizes that he is going to be the missionary and teacher of gentiles.

Acts 13:27 "For the ones living {in} Jerusalem and their rulers, having failed to understand this One and the voices of the prophets, the ones being read aloud every Sabbath, having condemned [Him], they fulfilled [these things].

Verse 27 – negative volition at the point of God-consciousness. Paul now tries to warn Jews in the synagogue at Antioch in Pisidia not to follow in the footsteps of religious Jews in Jerusalem during the time of our Lord.

“because they knew him not” is negative volition. They rejected Him; “nor yet the voices of the prophets” refers to the Old Testament. Jesus Christ is thoroughly revealed in the Old Testament. The OT revelation of Christ is different but is just as real as in the New Testament.

Christ is revealed in the OT through shadows (or types). He is first revealed as the Seed of the Woman; later the Seed of David. The Jews should have been able to recognize Jesus based upon the types of the OT.

“which are read every Sabbath day, they have fulfilled them [the prophets] in condemning him” – this is a very dramatic illustration and is a special warning to the Jews of Antioch in Pisidia, some of whom are about to do the same thing.

Acts 13:28 "And [although] having found no cause for [putting Him to] death, they asked Pilate [for] Him to be executed.

Verse 28 – maximum expression of negative volition as a part of the illustration. We have negative volition again in the phrase “they desired,” or literally, “they demanded.” They demanded Pilate that he should be slain. This is an aorist middle indicative: the point of time when this occurred historically; they were not benefitted by what they did; and the reality of the fact that as religious people they not only personally rejected Christ but they personally wanted Him removed.

Acts 13:29 "Now when they fulfilled all the [things] having been written concerning Him, having taken [Him] down from the tree [or, the cross], they laid Him in a tomb.

Verse 29 – “And when they had fulfilled all that was written.” The Old Testament prophets wrote many things about His rejection.

Acts 13:30 "But God raised Him from [the] dead,...

The resurrection is a demonstration of the principle that the plan of God must move forward. Jesus came back from the dead, to never see death again. No matter how strong the opposition, the plan of God will move forward.

1965 Acts

Lesson #58

58 04/09/1967 Acts 13:30–41 The message of missions

The sin nature is the basis for man’s condemnation in the world. The old sin nature pays off in spiritual death. The conscience of Adam had a single principle in it; do not eat from one specific tree. The sin nature is the distorter of the soul. It pushes acts of human good and acts of sin. In our lifetime, we will commit “X” number of sins, but all of these sins have been paid for on the cross. The work of Christ is divine good. The issue is human good vs. divine good. Christ is the object of faith, as He is the only Savior. There is no way that any person can be saved by his good deeds. We cannot be saved by changing our behavior problems, or living under the golden rule, or walking down an aisle. We cannot be saved by raising your hand.

Jesus died spiritual for the sins of the world; then He died physically. His physical death simply indicates that His work had been completed.

The wages of sin is death; dying, you will die.

When Jesus died physically, His human spirit went to the Father; His human soul went to paradise; and His human body went into the grave.

Antioch Psidia was a large and prosperous city; and there are hundreds of gentiles who gather there. Gentiles had become positive in their desire to know God. When a person goes on positive signals, then God is responsible to provide the gospel for that person.

Acts 13:30 "But God raised Him from [the] dead,...

God the Father had a part in the resurrection of Jesus, as did the Holy Spirit. Scriptures given. At the point of spiritual death, but the Father and the Holy Spirit turned Their backs on Jesus.

Verse 30 – even though they did everything to eliminate Messiah from the scene God the Father has a plan, and God's plan goes on in spite of the negative volition of mankind. "But [the] God [the Father] raised him from the dead" – the plan of God calls for Jesus Christ to be glorified. To be glorified He has to be seated at the right hand of the Father. To be seated at the right hand of the Father He has to ascend; to ascend He has to be resurrected. So the resurrection is a great demonstration of the principle that the plan of God goes on in spite of Satan, in spite of negative volition on the part of man, in spite of religion, in spite of everything that would seek to neutralize the grace of God. Nothing can stop it. "From the dead" indicates that this was a physical resurrection, not a spiritual resurrection.

Acts 13:31 who appeared for many days to the ones having come up together with Him from Galilee to Jerusalem, who are His witnesses to the people.

Verse 31 – "And he was seen many days." There are eleven times recorded in the Bible where Jesus Christ was seen. Acts 1:3 tells us that Jesus Christ lived on the earth for forty days after the resurrection; "of them" or literally, "by them." Then there was an elapse of 10 days after Jesus ascended, Pentecost occurred. We get this simply by 50 – 40 days.

During this 40 day period of time, Jesus was seen by many people. There are only 11 times recorded in Scriptures.

The doctrine below came from the Thieme notes. It may not match up exactly with the doctrine given in this lesson (Categorical Notebook #1).

The Resurrection Appearances

The angel who came to roll away the stone, Matt. 28:2-4, rolled away the stone of an empty tomb. The stone was not moved to let our Lord out because He could walk through solid material in His resurrection body. The stone was rolled away to let the world in. People came to verify the fact of His resurrection.

1. The first appearance of the resurrected Christ was to Mary Magdalene, Mark 19:9-11; John 20:11-17.

2. The second appearance was to the other women, Matthew 28:9,10.
3. The third appearance was to Peter. He appeared on Sunday afternoon, according to Luke 24:34 and 1Corinthians 15:5.
4. The fourth appearance was to the two disciples on the road to Emmaus, Matthew 16:12,13; Luke 24:13-35.
5. The fifth appearance was to the ten disciples (Thomas was not there, or Judas Iscariot), Luke 24:36-43; John 20:19-23; Mark 16:14.
6. The sixth appearance was to the eleven disciples.
7. The seventh appearance was to the seven disciples by the Sea of Galilee, John 21:1-25
8. These seven appearances might be classified as personal resurrection appearances to friends and associates.
9. The eighth appearance was historical and was documentation for the benefit of five hundred believers, 1Corinthians 15:6.
10. The ninth appearance was for the benefit of the positive believers in our Lord's family, James, 1Corinthians 15:7, not a believer before the resurrection, Acts 1:14; Galatians 1:19.
11. The tenth appearance was again to the eleven disciples on the Mountain in Galilee, Matthew 28:16-20; Mark 16:15-18.
12. The eleventh appearance had great historical and doctrinal significance. It was the resurrection appearance at the ascension, Luke 24:44-53; Acts 1:3-9.
13. There were actually hundreds of appearances which occurred (this doctrine is closed out right here in the Acts study).
14. The rest of the resurrection appearances were post-ascension where our Lord would leave the right hand of the Father and make an appearance under special conditions. All of these appearances ceased after the completion of the book of Revelation.
15. The twelfth appearance was to the first and most famous of the martyrs, Stephen, in Acts 7:55,56.
16. The thirteenth appearance had great significance - the appearance to Paul on the road to Damascus, the basis for his conversion, Acts 9:3-6; 22:6-11; 26:13-18.
17. The fourteenth appearance was to Paul in Arabia to encourage him, Acts 20:34; 26:17; Galatians 1:12,17.
18. The fifteenth appearance was to Paul in the Temple, Acts 9:26-30; 22:17-21; Galatians 1:18.
19. The sixteenth appearance was to Paul in prison, Acts 23:11.
20. The seventeenth and final one was the appearance to John on the Island of Patmos, Revelation 1:12-20.

Acts 13:32 "And we proclaim [to] you_p, the Gospel, [which is] the promise having been made to the fathers,..."

Verse 32 – “And we declare unto you glad tidings.” The word to declare here does not mean to declare as we understand the word today, it is the Greek word which means to give a happy message: euaggelizô (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*]. This is sometimes called preaching the gospel. Gospel is simply good news. It means to communicate good news. Sin is not an issue when it comes to salvation in the human race. Jesus Christ has paid the penalty of sins.

“how that the promise which was made unto the fathers, God hath fulfilled” – the promise became, came into existence. The promise refers to every time that Jesus Christ was declared in His salvation role in the Old Testament. This promise began in Gen. 3:15, and continued throughout the Old Testament. He was clearly revealed in Old Testament times. Isaiah 7:14 and other promises. These promises were made face to face with the fathers.

Gen. 15:6 tells us how people were saved in OT times. There is only one way of salvation in the past, in the present day, and in the future.

Acts 13:33 ...that God has fulfilled this [promise] for us their children, having raised up Jesus, as it also has been written in the second Psalm, 'You are My Son; today I have begotten You.' [Psalm 2:7]

Verse 33 – “God hath fulfilled,” perfect tense. It happened in the past with results that are secure forever. It means to completely accomplish a task, a mission or a plan. God completely fulfilled the plan which began in eternity past; “unto us” is dative of advantage. It is to our advantage to be in the plan of God from eternity past. This advantage means that as a believer in the Lord Jesus Christ God has a plan for your life.

“in that he has raised up” means brought on the scene. The verb *anistēmi* (ἀνίστημι) [pronounced *ahn-ISS-tay-mee*]-ISS-tay-mee] means to bring someone onto the scene, to bring someone into the picture who wasn't actually here historically. So it is used for the incarnation of the Lord Jesus Christ, He was actually brought on to the scene; “Jesus” refers to the humanity of Christ. Jesus Christ as God has always existed, but Jesus Christ as humanity is brought on the scene in a point of time. The word “again” is not found in the original.

Then we have actual documentation from Psalm 2:7— “as it is also written in the second psalm, Thou art my Son.” This is a reference to the deity of Christ. The verb “Thou art” is the verb of absolute status quo, *eimi* (εἰμί) [pronounced *eye-ME*], and the present tense means that He always was; “my Son” indicates that Jesus Christ always existed with the Father; “this day” is the day of the incarnation; “have I begotten thee” – the word “begotten” is in the perfect tense, indicating the humanity of Christ coming into the picture.

Acts 13:34 "And that He raised Him up from [the] dead, no longer being about [fig., subject] to return to corruption, He has said in this way, 'I will give to you, the holy [and] trustworthy [promises] of David.' [Isaiah 55:3]

Verse 34 – the resurrection. “And as concerning that he raised him up from the dead.” Here we have the word *anistêmi* (ἀνίστημι) [pronounced *ahn-ISS-tay-mee*]-ISS-tay-mee] again, but this time the word “again” actually occurs, and the word “dead” occurs, indicating resurrection. So this means to be brought on the scene again from the dead; “no more to return to corruption” – in other words, the body of Jesus Christ is no longer subject to physical death.

“he said on this wise” – we have a quotation from Isaiah 55:3, “I will give you the sure mercies of David.” The sure mercies of David actually refers to all of the doctrine and all of the promises that were given to David during his life time. David’s life was a pattern of grace. David was given the Davidic covenant in which God promises David that he will have a son who will reign forever. The “sure mercies” means the “certain grace” of David— “the holy and trustworthy things of David” is what the passage actually says, and these refer to Bible doctrine. Bible doctrine was what sustained David and what made him great. It was the factor that overcame every failure on the part of David. The word “mercy” is simply grace in action, and therefore the “sure mercies of David” refers to Bible doctrine forming the principle of the grace life. The word “you” tells us that what was available to David in his day, was available in Paul’s day to the people of Antioch, is available today for any person who will believe in Jesus Christ and have positive volition toward Bible doctrine.

Acts 13:35 **And so He says in another [Psalm], 'You will not give [fig., allow] Your Holy One to see corruption.'** [Psalm 16:10]

Verse 35 – “Wherefore he saith in another psalm.” This is a quotation from Psalm 16:10, “Thou shalt not suffer thine Holy One to see corruption.” Psalm 16 in part deals with the Lord Jesus Christ; it is a messianic promise concerning the resurrection of Christ.

Acts 13:36 **"For David indeed, having served his own generation by the counsel [or, plan] of God, fell asleep [fig., died], and he was added to [fig., buried with] his fathers and saw corruption.**

Verse 36 – a comparison is made with David. “For David, after he had served his own generation by the will of God.” Notice that the life of David was one of service, and this does not refer to the fact that he was the king of Israel, it refers to the fact that he was a believer with Bible doctrine in his soul. Because David knew Bible doctrine he was able to serve his generation and to fulfil the will of God. The will of God is the plan of God. This plan can only be understood by means of Bible doctrine. The more doctrine you know, the more you understand the plan of God for your life. The more you understand the plan of God for your life, the more you can do the will of God.

“fell on sleep” – sleep in the description of the physical death of the believer, and it is used to indicate that just as you go to sleep and wake up, so waking up is the resurrection body. Even though the physical body of David is in the grave the plan of God for David goes right on. David is absent from the body and face to face with the Lord, and therefore David’s life continues to be meaningful in phase three. There is no end to the plan of God, only a

beginning. This brief interval of life on this earth is only a small part of the plan of God. We are on this earth for just a short time.

It is obvious to most of us that we will not have a sin nature in eternity. But God also has a plan for us without a sin nature.

Acts 13:37 **But [He] whom God raised up did not see corruption.**

Verse 37 – “But he, whom God raised again, saw no corruption.” The contrast between David who does not have a resurrection body as yet, and the Lord Jesus Christ who has His resurrection body. 1Corinthians 15:20ff, Jesus Christ is the firstfruits of them that slept, He is the first one to have a resurrection body.

Verses 38-39, Paul concludes his message with a presentation of the Lord Jesus Christ.

Acts 13:38 **"Therefore, let it be known to you_p, men, brothers, that through this One the forgiveness of sins is proclaimed to you_p,**

Verse 38 – “Be it known” means to keep on understanding this. The important factor in communicating the gospel is simply getting knowledge into the mentality of the soul.

“that through this man is preached unto you the forgiveness of sins” – the word “forgiveness” should be “remission” or “payment” of sins. “Through this man we are preaching to you, sins are paid for.” In other words, sin is no longer an issue. The phrase “is preached” is present linear aktionsart, which means that Paul is going to keep on preaching this message wherever he goes.

Acts 13:39 **and from all [the things] from which you_p were not able to be justified [or, declared righteous] by the Law of Moses, in this One every [one] believing is justified!**

Verse 39 – “And by him all that believe are justified.” Coming to the actual presentation of salvation there is only one word in the mechanics of it: “all believe.” This is a present active participle of the verb to believe which is a non-meritorious system of perception. The word “justified” means to be vindicated, and this is a present passive indicative which means to receive vindication. There are two kinds of vindication in the Scripture: the Romans type vindication which is salvation—vindication by faith; and then the phase two kind of vindication found in the book of James which is vindication by works—phase two, production of divine good. Divine good can only be produced in the plan of God by the power and assets of God.

“from all things” – the preposition of ultimate source, από (ἀπό) [pronounced *aw-PO*], and the ultimate source of all things is the other aspect of the cross. The sins of the world are poured out on the cross and judged. The human good of the old sin nature is rejected. Από (ἀπό) [pronounced *aw-PO*] has to do with human good. So we are delivered, not only from the sins of the old sin nature but from the human good of the old sin nature. There is no place in the plan of God for human good.

“from which you could not be justified [vindicated] by the law of Moses” – the only things the Mosaic law could produce is human good. The rich young ruler was full of human good. He was also full of personal sins, but he emphasized the fact that he was keeping the law. By keeping the Mosaic law he was producing human good and human good does not vindicate man in the sight of God.

Acts 13:40 "Therefore, be watching lest [there] come on you, the [thing] having been spoken in the prophets,...

Verse 40 – the closing admonition. “Beware therefore” – a warning now, because some of them will not respond to the gospel; “lest that come upon you which is spoken of in the prophets.”

Acts 13:41 'Look, [you_p] scoffers, and marvel and perish! Because I work a work in your_p days which you_p shall by no means believe, even if someone shall be describing [it] to you_p in detail.' " [Hab 1:5]

In verse 41 is a quotation from Habakkuk 1:5 which tells us what Paul means here. It deals with the 5th cycle of discipline to the Jews. The Jews were going under the 5th cycle of discipline primarily because they were taking the Mosaic law and turning it into a system of salvation, which it was not. Salvation is by grace. The Jews were picking up the Mosaic law and trying to be saved, and therefore they were going into the 5th cycle of discipline. This brought on legalism. The people during the time of Habakkuk would not hear him, and the 5th cycle of discipline were executed by the Chaldeans. While the word “prophets” is in the plural it refers to a section of Scripture, the second section of the Old Testament canon. The word “despisers” refers to those who go on negative volition with regard to salvation.

“wonder and perish” – the word “wonder” means to be shocked. It is an aorist active imperative. The 5th cycle of discipline would be a tremendous shock to them; “perish” is an aorist passive imperative—“receive death.”

“for I work” – this has to do with the 5th cycle of discipline; “a work in your day” – the administration of the 5th cycle of discipline; “a work through which you shall in no wise believe” – when it comes they will be just too shocked to believe it; “though a man declare it” – meaning to communicate it in detail. The people of Habakkuk’s generation did not believe the warning of the 5th cycle of discipline, therefore they were shocked. The same thing, Paul says, is going to happen again and their only hope is to believe in the Lord Jesus Christ. In other words, the only way that cursing can be turned into blessing is by means of regeneration. Paul warns these Jews not to fall into the trap of the Habakkuk generation.

The seeds for the destruction of the United States have already been planted. We could win the war in Vietnam using thermonuclear weapons. As long as we continue this way, we will destroy ourselves. You will be standing with your teeth in your mouth saying, “How did this happen?” Our policy is guaranteed to destroy us.

59 04/16/1967 Acts 13:42–52 Response and reaction

Antioch was a large city, heavily populated, located on a Roman road and engaged in a great deal of trade. Gentiles there who had become believers in the teachings of the Jews. This would have been surprising.

This is the final portion of the message given by Paul.

Acts 13:42 **Then [Paul and Barnabas] having gone out from the synagogue of the Jews, the Gentiles began pleading with [them] for {these} words to be spoken to them on the next Sabbath.**

Verse 42 – “And when the Jews were gone out of the synagogue.” The word “Jews” is “they,” and it refers to both Jews and Gentiles. It should be translated, “And when they were going out of the synagogue.” The present tense here means they were in the process of going out; “besought” – they kept on begging; “that these words might be preached to them the next sabbath.”

Acts 13:43 **Now the synagogue having been dismissed, many of the Jews and of the God-worshiping proselytes followed Paul and Barnabas, who, speaking to [them], were persuading them to be continuing in the grace of God.**

Verse 43 – “who, speaking to them, persuaded them to continue in the grace of God” – these people had already received Christ as saviour during the time of the message. The word “persuaded” is imperfect linear aktionsart and it indicates they are now learning basic Bible doctrine. They kept on persuading, following him right out of the synagogue, wanting to hear more. They were new believers and desirous of the Word of God. During the entire week, not just that afternoon, they came together for Bible classes because the word “persuaded” is in the imperfect tense, which means a continual, habitual activity. “Continue in the grace of God” indicates that as they received these basic doctrines during that week they began to apply them. This is just a way of saying that Paul continued to teach them Bible doctrine, which they began to apply to experience with the result that they began to live the Christian life. It was obviously the changes wrought by Bible doctrine that caused the jealousy which is described later in the passage.

This is a week where Paul is teaching a Bible conference to new believers. There is strong positive volition exhibited here.

Acts 13:44 **And on the coming [fig., next] Sabbath, almost all the city was gathered together to hear the word of God.**

Verse 44 – the beginning of indigenous missionary activity. “And the next sabbath day came almost the whole city together to hear the word of God.” This is the impact of Bible doctrine. In one week’s time a series of Bible classes, the constant teaching of the Word

of God, the new believers understanding and orienting to the grace of God, had impact. So we have an entire city coming out to hear the Word of God. It is the communication of the Word that counts. The power is in the Word.

Paul talked about Jesus Christ; he did not talk about his experiences. To reach people for Jesus Christ means the message is centered on Jesus Christ. The average Christian organization is simply using salesmanship techniques. **Almost the entire city came to hear the Word of God.**

Acts 13:45 **But the Jews, having seen the crowds, were filled with jealousy and began objecting to the [things] spoken by Paul, objecting and blaspheming.**

Verse 45 – “But when the Jews saw the multitudes.” These are the Jews who did not accept Christ as saviour. Both Jews and Gentiles had responded but there was a hard core of Jews who had rejected the gospel message. The response to grace in Antioch was so great that the mental attitude sin of envy or jealousy occurred in the minds of certain Jews who had not believed: “they were filled with envy” – aorist passive indicative.

“and spake against” – they criticized, kept on speaking against; “those things” – they started out by knocking Bible doctrine, by rejecting it; “which were spoken by Paul, contradicting and blaspheming” – present linear aktionsart, they kept on doing it. In other words, religion cannot tolerate the truth, cannot tolerate grace. The only protection against religion is Bible doctrine and they refuse it.

Acts 13:46 **But speaking boldly, Paul and Barnabas said, "It was necessary [for] the word of God to be spoken to you_p first, but since you_p push it away [fig., reject it] and do not judge yourselves worthy of eternal life, listen!, we turn to the Gentiles.**

Verse 46 – a change of policy as far as Paul is concerned. “Then Paul and Barnabas waxed bold” – once some religious group starts to bully, immediately they face an issue. Will they knuckle under to this thing? Will they compromise? Or will they stand up against it? The words “waxed bold” means to speak with confidence. The Greek actually says, “they spoke dogmatically with confidence.” The greater the opposition, the greater must be the dogmatism that emanates from Bible doctrine.

“but seeing ye put it from you” – this is the key to everything that we have in the next verse or two: “and judge yourselves unworthy of everlasting life” – he is speaking to those religious Jews who have rejected the gospel. “Ye put it from you” – this is the verb ἀποθέομαι (ἀπωθέομαι) [pronounced *ap-oh-THEHN-ohm-ahee*]. [ἀπό (ἀπό)] [pronounced *aw-PO*] = preposition of ultimate source; the verb is *etheō* which means to thrust], which means to thrust something from you from the ultimate source of self. It means “you have rejected.” This is from their own free will.

They have taken the Law and understand it to be a system of salvation.

What does it mean to “judge yourselves unworthy of everlasting life”? They have looked at their own free will and they understand their works to be good enough for salvation. But no one’s works are good enough.

They themselves have judged themselves as unworthy to have eternal life.

The answer does not apply to the human race but it applies to anyone who goes on negative signals. Here it applies to Jews who of their own volition have thrust Christ away. They have refused the gospel. Their own negative volition is their judge. The Jews used their own free will to condemn themselves. All human good is “unworthy” of eternal life, it can never have any part in the plan of God.

“Io, we turn to the Gentiles” – some Jews responded, but apparently the majority of the Jews did not because of this negative volition.

Acts 13:47 **"For in this manner has the Lord commanded us, 'I have placed you as a light for [the] Gentiles, for you to be for salvation as far as [the] end of the earth.'"** [Isaiah 49:6]

Verse 47 – “For so hath the Lord commanded us, saying.” Now he takes an Old Testament Scripture, Isaiah 49:6, to show that they should and do have a ministry to the Gentiles. This is in the perfect tense, the Lord has commanded this in the past with the result that the command stands forever.

“I have set thee [appointed] to be a light to the Gentiles” – perfect tense, appointed in the past with the result that the appointment stands.

“that thou shouldest be for salvation unto the ends of the earth” – salvation means eternal salvation; “unto the ends of the earth” means that there are Gentiles scattered all over the earth, some with positive volition, and Paul’s job was to go get them.

The Jews were responsible for taking the gospel to the Gentiles, and because they failed in this the Gentiles came to them with weapons, and that is the explanation of the fifth cycle of discipline and even the fourth cycle of discipline.

If they had the gospel from the Jews, then they would not be hostile to the Jews.

Verses 48-49, the results of the second message.

Acts 13:48 **Now the Gentiles hearing [this], they began rejoicing and glorifying the word of the Lord, and as many as had been appointed to eternal life believed.**

Verse 48 – “And when the Gentiles heard this.” The word “heard” means they kept on listening—present linear aktionsart’ “they were glad” is literally, they kept on rejoicing—imperfect linear aktionsart. Religion cannot stand to see anyone happy unless it is attributed to them. Here are these people from all over the city who are rejoicing. They

have inner happiness which comes from Bible doctrine. Hence, they glorified the source—imperfect linear aktionsart, “they kept on glorifying the word of the Lord.”

“and as many as were ordained to eternal life believed” – “were ordained” is two verbs. This is called a periphrastic. The word “were” is imperfect active indicative of the verb to be, eimi (εἶμι) [pronounced *eye-ME*], which means that these people kept on being in an absolute status. In other words, when they accepted Christ as saviour their status remained the same forever. The word “ordained” is the real problem here. It is a military word, tassô (τάσσω) [pronounced *TAS-soh*]. There is a better word for this than “ordained” which has been brutalised and destroyed by systems of theology. It is a military term that means to be under orders, and it also means to be assigned to a military organization or to get some kind of a permanent change of station assignment. The word is in the perfect tense: perfect passive participle. The perfect tense means we are assigned in the past. In eternity past God knew that we would go on positive signals in time.

This is the omniscience of God which knew which way our free will was going to jump; He knew that we would believe in Christ. So what did He do about it? He set up a plan for them. He set up a plan for every believer who would believe in Christ, and this plan is delineated through Bible doctrine. Therefore we have the concept which is behind this phrase: “as many as were assigned.” God’s plan called for Christ to die. He knew who would go on positive signals and He provided a plan for them. The perfect tense simply goes back to the fact that God knew who would accept Christ as saviour and therefore took care of everything that could ever happen to the believer in time and eternity. The passive voice means that it cannot be earned or deserved, therefore there is no place for human good in the plan of God. It is strictly His plan and His work. The omniscience of God knew in eternity past who would believe in Christ, therefore He gave them an assignment. They were assigned “eternal life.” Eternal life is simply a way of expressing the plan of God. God is eternal; His plan is eternal.

For instance, if it is known that 100 people were probably going to sign up for the military, there is a plan in place to put these people to work. They don’t go to the recruiter’s office and just hang out for a year. There is a place for them to go and things necessary for them to do.

Similarly, God has things set up for us at the point of salvation. God has plans and assignments for us. God’s life is eternal; so eternal life indicates that we have an eternal relationship with God.

Acts 13:49 **So the word of the Lord was spreading abroad throughout the whole region.**

Verse 49 – “And the word of the Lord was published throughout all the region.” It received saturation so that people could respond and be saved.

Acts 13:50 **But the Jews incited the God-worshipping women and the prominent [women] and the first [fig., leading] [men] of the city, and they stirred up persecution against Paul and Barnabas, and they drove them out from their borders.**

Verse 50 – “But the Jews [religious Jews] stirred up the devout [religious] and honourable women, and the chief men of the city” – they used politics; “and raised persecution against Paul and Barnabas, and expelled them out of their coasts.”

But even though they were thrown out . . .

Acts 13:51 **But they having shaken off the dust of their feet against them, came to Iconium.**

Acts 13:52 **Now the disciples were being filled of [or, with] joy and [the] Holy Spirit.**

Verse 52 – those whom they left behind as believers “were filled with joy, and with the Holy Spirit.” Inner happiness based on Bible doctrine, and filled with the Spirit, which means they understood the basic techniques of the Christian way of life.

1965 Acts

Lesson #60

60 04/23/1967 Acts 14:1–6 Galatian evangelism

The Celts, sometimes known as the Gauls; and those who crossed the English channel were known as Celts. The British people are made up of the Anglos, the Saxons and probably one more. These people were Gauls in France and other places; they were the Celts in the British Isles. Another group looked into Rome and then into Greece, but were stopped there. These 3 tribes settle down in Asia Minor in a place called Galatia. Here, Paul encounters the Galatians, which is what we study in this chapter.

Chapter 14

Verses 1-18, the ministry of the apostle Paul to south Galatia.

Paul and Barnabas at Iconium

Acts 14:1 **Now it happened in Iconium [that] they entered by the same [way] into the synagogue of the Jews, and they spoke in such a manner [that] a large number of both Jews and Greeks believed.**

Verse 1 – “And it came to pass in Iconium.” This means that in Iconium there were people with positive volition at the point of God-consciousness who must be reached.

“that they [Paul and Barnabas] went both together into the synagogue of the Jews.” Every opportunity that Paul had in the major cities came through synagogues, with several exceptions where the only way that he could gather a crowd was through a miracle. But Paul did not work primarily through miracles, these were only incidental. A synagogue was a speaking situation. Paul was a Jew as well as a Roman citizen, and he could go into a synagogue where he was generally permitted to speak, and where he would have his first opportunity. Later on he would go and speak to the Gentiles in various areas.

There were exceptions to that. Athens, which had a very small Jewish population, had no synagogue and Paul had to stand in the market place (the Agora) which was also a public speaking place. Paul was later taken to their courts.

In the ancient world the areas for public speaking situations were very restricted and for this reason Paul often went to the synagogue, if there was one in the city. There were no auditoriums in that time period. The governmental halls were not completely open.

Today, we have many places where we can speak publically. Philippi has no synagogue, but Jews are still meeting.

Iconium is primarily fill with Greeks, Galatians and Phrygians. There was a synagogue for Paul to go to.

“and so spake” – they presented the gospel; “that a great multitude both of the Jews and also of the Greeks believed.” In other words, they didn’t just speak once but several times, and this went around like waves. Everyone began to discuss it in the city and eventually a lot believed. Paul presented Jesus Christ on the cross.

In legalism or religion, man gets the credit for what he does. Later on, believers in Galatia will revert to legalism. But they begin there on a grace basis.

Acts 14:2 **But the refusing to believe Jews stirred up and embittered the souls of the Gentiles against the brothers [and sisters].**

Verse 2 – opposition. “But the unbelieving Jews.” Often the objections, opposition, pressure and persecution came from Jews scattered throughout the earth at that time. They were very legalistic, adhering to the Mosaic law as their system of salvation. They were often very religious.

“stirred up the Gentiles” – the word “unbelieving is an aorist active participle to indicate at every point of time where a person believed the unbelieving Jews were standing right there and saying no. This is a case of where an aorist active participle is coterminous with the main verb. The main verb is at the end of verse 1. There were Jews and Greeks who believed. The unbelieving Jews heard the gospel at the same time, and they were saying no. This sets up a precedent that wherever the gospel was heard it was rejected by some, and specifically by those who were religious. Religion always rejects grace at any point, and any time, in any way. The Gentiles obviously ruled the city. The Jews were in minority there but had tremendous influence. The word to stir up means to arouse through mob action. To instigate mob action; using riots, using mobs in order to gain their way. But nothing is every accomplished in this way.

“and made their minds evil affected” – they embittered or poisoned the minds of the Gentiles. The result is opposition.

Acts 14:3 Therefore, they indeed stayed [there] a considerable time speaking boldly in the Lord, the One testifying to the word of His grace, giving signs and wonders to be taking place by their hands.

Verse 3 – “Long time.” This took a long time, so Paul stayed. The pressure was on and he stayed right where the pressure was; “therefore abode they speaking boldly in the Lord.” The greater the pressure the greater their confidence in the Lord. The pressure was not real to them; the promises of God were real to them. The very fact that he spoke boldly indicates that he understood and applied Bible doctrine, and through Bible doctrine he was not only occupied with the person of Christ but he was aware of the significance of life in his day, aware of the angelic conflict. He knew that every time he stepped out of the house his life was in danger, but he also knew that every time he spoke up for Christ this was one more step of triumph and advance in the angelic conflict.

There is no place in the plan of God for human good. The Jews in this area brought the Mosaic Law to the Phrygians, Greeks and Galatians; but it was divine establishment. It could not save, provide spiritually or anything for the believer in the plan of God. It provided many good things for human existence; but the unbelieving Jews have rejected what has been done in order to teach salvation through Jesus Christ. They reject that aspect of the Mosaic Law. They took the laws which improved life, and they used those; but salvation was not offered.

The word to abide here mean to go to a place and stay there where it is unpleasant—diatribō (διατριβή) [pronounced *dee-at-REE-bow*] [dia = through; tribō = to rub, friction], and it means that through all of their days there they were under friction. Everyone has a place where they can't stand it, where they are under great pressure, where life is miserable and horrible, and humanly speaking they would like to get out now. Everyone has a diatribō (διατριβή) [pronounced *dee-at-REE-bow*] situation that lasts for a long time, but whether there is a deliverance from it or not God has provided for each believer personally in that situation. Dia never means out; it means you go right on through it.

We will be under pressure in life. We each have our own private furnace. People come into counseling asking for a way to get out of their furnace. They don't really want doctrine or counseling; they want a way to get out of the situation that they are in. But the plan of God works with the furnace that we are in.

Paul did not like Iconium. We will all have some sort of pressure that we are subjected to.

You smash the positive thinking, Dale Carnegie tricks when you get into the ministry. When someone comes for help, you give them doctrine. We are only here for a short time; and God can bless us in a blast furnace. If you get with doctrine, there will never be a distribō which is too great for you. The power of God rests upon us in the furnace. Paul's confidence is based upon the Word. He stayed there for a long time, speaking boldly.

“which gave testimony unto the word of his grace” – the Lord witnessed to the word of His grace. In other words, the Lord kept his word. Paul was in a furnace. In that furnace God

provides in grace. Often we get into the furnace ourselves but God uses the furnace as blessing. His grace is sufficient. Under grace God is free to bless us, and He is just as free to bless us in the furnace as out of the furnace.

“and granted signs and wonders to be done by their hands” – the vindication of His grace. He gave them signs and wonders, the word “miracles” is for the Jews; “wonders” is miracles for the Gentiles. The words “to be done” actually means to “come to pass,” the present active infinitive of the verb ginomai.

The plan of God, at this point, called for miracles. But there is an occupational hazard for all believers. Their eyes are on the miracles and not upon the doctrine.

The Diversity of the Spirit's Activity

1. In Antioch of Pisidia there was preaching only; in Iconium there was preaching plus miracles.
2. The believer cannot base a system of procedure on one successful operation.
 - a. Procedures and systems work at one time; and a group will say, “So this is the only way that you can do it.” Someone evangelizes, and they say, “You must use these 4 spiritual laws.”
 - b. There is no panacea for the spiritual life.
 - c. Exception is when the procedure is based on the Word of God.
3. Because the Holy Spirit permitted miracles in Iconium it does not follow that there will be miracles everywhere for success.
4. The same success was achieved in Antioch of Pisidia by preaching and teaching of the Word alone, without miracles.
5. The ministry of the believer must be related to the Holy Spirit conformable to doctrine.
6. Both the distribution and the operation of spiritual gifts is in the hands of the Holy Spirit.
 - a. Corinth had tongues used a lot; but this was because this was a large trading center.
 - b. The Corinthians distorted this, and Paul had to straighten them out.
 - c. Look at the tongues crowd and the miracle racket today...they do not teach Bible doctrine categorically; they do not teach the Word.
7. The believer cannot compel the Holy Spirit to a line of procedure, such as tongues or healing, because the Holy Spirit permitted this in the past. An evangelist can go anywhere in the world and get a hearing based upon the Word of God.
8. The demand for miracles and healing and tongues is tantamount to dictating to God as to how He will proceed. We do not dictate to God; He dictates to us through His Word.
9. Furthermore, miracles only had one point in mind. They were not to alleviate suffering but to focus attention on the gospel.
10. The message of doctrine, not miracles, always will be the important factor in God's plan.

11. By emphasizing miracles we either detract from the message or we have no message at all. The Holy Spirit emphasizes the message of the Word of God.
12. Any modern emphasis on miracles, tongues healing, obscures the issue of doctrine and therefore opposes the plan of God.

Acts 14:4 But the populace of the city was divided, and some were with the Jews, but some with the apostles.

Verse 4 – the city became divided over this, and the principle is: The gospel is a divider of the human race. Cf. Matthew 10:34. The Word is a divider of families, Matthew 10:35, 36; John 3:36. Therefore wherever the gospel is preached it arouses the antagonism of the forces of Satan, and in addition to that Satan has systems for persecution in traditionalism, legalism, ritualism, religionism. The message of the gospel touches the deepest things of human life and therefore the deep opposition comes.

“part held with the Jews, and part with the apostles” – those who were born again, children of God, were with the apostles. This leads to persecution.

Acts 14:5 Now when an attempt took place by both the Gentiles and [the] Jews, with their rulers, to mistreat and to stone them,

Verse 5 – they were warned at this point and they escaped. Later on Paul will be stoned to death, though he will be resuscitated.

Acts 14:6 having become aware of [it], they fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding region.

1965 Acts

Lesson #61

61 04/30/1967 Acts 14:6–16 Lystra and Derbe

Acts 14:6 having become aware of [it], they fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding region.

Verse 6 – “They were ware of it, and fled.” They all knew it together, they shared the knowledge one with another. Everyone knew that Paul and Barnabas were in danger so they passed the word on to them” “and fled” indicates more than just running away, they fled according to a norm or standard. It means it was the right time to run away—*katapheúgō* (καταφεύγω) [pronounced *kat-af-YOO-go*] [kata = norm or standard; pheugō (φεύγω) [pronounced *FYOO-go*] = to flee or run away]. Sometimes it is the correct thing to do, as in this case, to run away. It isn’t God’s will for Paul and Barnabas to be killed at this time. This time he is to leave. God has a diversity of ways of leading us. At Antioch in Pisidia they were under persecution but they escaped unharmed. Next they went to Iconium and they are now running from Iconium. God overruled the danger and having been warned they escaped unharmed. The next stop is Lystra and Paul will not escape,

he will be stoned to death. Cf. 2Timothy 3:11 which indicates that God took care of Paul at Iconium, Antioch, Lystra, Derbe, and all of them; but He delivers in different ways. Sometimes there is deliverance from suffering and sometimes there is deliverance in or through suffering; “unto Lystra and Derbe, cities of Lycaonia.”

Mountainous desert area, not really conquered by the Romans, as they did not really want anything there. Strabo called it one of the most desolate places in the world; and water was sold there.

This is the region of the black mountain; the Romans did not establish any courts there.

Acts 14:7 **And there they kept proclaiming the Gospel.**

Verse 7 – “And there they preached the gospel.” The word for preaching is a present middle participle of euaggelizō (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*] which means to communicate good news. The present tense means they did it every opportunity.

We do not use salesmanship techniques; we communicate the gospel and that is it. We do not call upon them to tell us what is going on.

Many gentiles adopted Judaism, because it was so reasonable compared to their own religion, which was reprobate and involved a bunch of gods.

Paul would go to the city’s synagogue; and he had a crowd gathered and a ready audience. But if there was no synagogue, then Paul had to use another approach.

Believers find themselves with a terminal disease and they run around and look for someone to heal them. In their own thinking and in the thinking of their friends, the greatest thing is for them to be healed. God has a purpose for every life; and there is nothing that person can do to stay any longer. It works the other way as well; if God has a plan for you and you have 25 more years, than nothing in this world can remove you.

We are impressed with a lot of things because we can’t do them. We would be more impressed by a miracle than we would be with a sermon on positional truth. There is nothing in us which allows us to glorify God. At best, we can be conductors of power. We are like pipes and wires. They conduct power; or they conduct water. God is able to perform a miracle at any time; but this would violate the greatest miracle of all, the gift of the completed canon of Scripture. God operates through miracles only in rare cases; but for the most part, the devil tries to imitate God’s miracles in our dispensation.

Paul and Barnabas at Lystra

Acts 14:8 **And a certain man in Lystra, powerless in the feet, was sitting, lame from [the] womb of his mother, who had never walked.**

Verse 8 – “And there sat” is imperfect middle indicative, which means that this man had been sitting there and couldn’t do anything but sit there; “a certain man at Lystra, impotent in his feet” – it should be emphasized that the power of the gospel is in the message, not in the miracle of healing. Healing was designed to focus attention on the message, and the communication of the message is what is important—Romans 1:16.

At Antioch in Pisidia the message was given without miracles because there was a synagogue. In Iconium there was a synagogue, and the message was given without miracles. But not so at Lystra where a miracle was necessary because there must be a way of getting attention to the gospel. Since there was no synagogue the gift of healing will take up the slack. This man was a complete and total cripple. All of his life he had never walked and therefore to go from one place to another he must do so by someone else helping him. He was a well-known person in Lystra, and to the apostle Paul he was what the synagogue was at Iconium and in Antioch in Pisidia. This is how the people will come to focus their attention on the message of the apostle Paul.

This man will provide Paul with the necessary thing needed in order to draw a crowd.

Acts 14:9 **This [man] heard Paul speaking, who, having looked intently on him and having seen [or, perceived] that he had faith to be healed [lit., saved]...**

Verse 9 – “The same heard Paul speak.” The word “heard” is imperfect tense, which means he kept on listening; “who [Paul] steadfastly beholding him, and perceiving that he had faith.” The words “to be healed” does not occur in the original. There is a verb here, an aorist passive infinitive of the verb *sôzô* (σώζω) [pronounced *SOHD-zoh*] which means “to be saved.” This does not mean to be healed. It says he had faith to be saved. Paul observed that this man had faith.

A person possessed by a demon can have the demon come out by order of Satan, and the person might be healed. Some miracles of healing are bonafide, as described herein.

Acts 14:10 **...said with a loud voice, "Stand up straight on your feet!" And he began leaping and walking!**

Verse 10 – “[Paul] Said with a loud voice.” Apparently this is in the market and there are many people around, and Paul was already in the process of communicating a message. He speaks with a voice that can be heard in the market place. “Stand upright” is not what he said. He did say “Stand,” which is an aorist active participle, but he said something more like “Get up,” followed by a word which means to be erect. He didn’t get up, he jumped up! – aorist active indicative; “and walked” – imperfect tense, he kept on walking.

Bobby is asked, “Why don’t you walk to school?” “Way over there?” Might be a half mile away.

This man really appreciated that he could walk. He walked all over that town. Paul did not have to put out any handbills. No advertising. This bird just walked all over town. “Isn’t

that Charley Brown? Wasn't he lame?" So when this was told around, people wanted to hear Paul.

Acts 14:11 **So the crowds having seen what Paul did, raised their voice, saying in Lycaonian, "The gods, having become like men, came down to us!"**

Verse 11 – the reaction. “And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia [half Greek and half Assyrian]” – they reverted to their native language. “The gods are come down to us in the likeness of men” – the reason for this is that right next door to Lycaonia is Phrygia. Two big trees by the temple? The Phrygians liked to tell the story that one day Zeus and Hermes, or for the Latin, Jupiter [the father of the gods] and Mercury [the god of speech] took a trip to Phrygia to take a look at the women. While they were going along they found a really nice couple called Bacchus and Philemon, and stopped at their house. This couple were really happy. Jupiter and Mercury were so impressed with these two that Jupiter revealed himself and said he would give them anything they wanted. And Bacchus and Philemon said that they were so desperately in love that they just wanted to live forever so that they could love each other forever. So Jupiter and Mercury held a little conference. They walked back in and snapped their fingers, and Bacchus and Philemon disappeared. Bacchus became a beautiful tree, and Philemon became a beautiful tree. And they were there in that day as a memorial to the four or five couples who were happily married in the world at that time. That is the story. So now the Lycaonians were saying that at last they had something which was as great as the Phrygians, i.e. we have Jupiter and Mercury with us now. And we don't have Bacchus and Philemon, we have a man who was crippled, and Jupiter and Mercury have seen fit to heal him! So they are all excited. Now they have had a visit from the gods.

There were some trees being planted when Bob was a kid and they talked about this. He thought that it was goofy. However, that is the basis for what is being said here.

Acts 14:12 **And they began calling Barnabas Zeus [i.e. the supreme Greek god] and Paul Hermes [i.e. the messenger of the Greek gods], since he was the leader of the word [fig., the chief speaker].**

Verse 12 – “And they called Barnabas Jupiter; and Paul, Mercurius, because he [Paul] was the chief speaker.”

Acts 14:13 **Then the priest of Zeus, the one being before their city, having brought oxen and wreaths [of flowers] to the gates, together with the crowds, [was] intending to be sacrificing [them to Paul and Barnabas].**

Verse 13 – “brought oxen and garlands unto the gates” – the highest sacrifice of the Greeks. Generally they sacrificed pigs, but on a special occasion they would sacrifice oxen. The garlands simply indicated that they were entertaining gods.

“and would have done sacrifice with the people” – they had to ritualise the occasion.

Acts 14:14 **But the apostles Barnabas and Paul having heard, having torn their robes, rushed into the crowd, crying out**

Verse 14 – “Which when the apostles, Barnabas and Paul, heard.” They are in a house when they hear this and they now face a tremendous peril: the subtle temptation of approbation lust to be recognized as a god, to be entertained as a god. Because of his orientation to grace he came out of it well. At this point it didn’t bother him at all, except that he wanted the record straight. He did not want Satan converting a miracle into something that would obscure the gospel.

“they rent their clothes” – to prove that they were human and not gods, not because they were upset; “and ran in [rushed out] into the crowd, crying out.”

Acts 14:15 **and saying, "Men, why are you_p doing these [things]? We also are human, like in every way to you_p, proclaiming the Gospel [in order for] you_p to be turning from these useless [things] to the living God, who made the heaven and the earth and the sea and all the [things] in them,**

Verse 15 – “And saying, Sirs, why do you do these things? We are men of like passions with you.” They were afraid that all would become mixed up about this thing. The words “like passions” means “we have the same nature.”

Thinking, self-consciousness, emotion, volition, conscience, old sin nature,

“that you should turn from these vanities [emptinesses]” – idolatry, offering sacrifices to Zeus and Hermes; “unto the living God, who made heaven and earth, and the sea, and all the things that are therein:

Acts 14:16 **who in the past generations allowed all the nations to be going in their own ways;**

Verse 16 – “Who in times past permitted all nations [Gentiles] to walk in their own ways.” It simply means that He has always recognized the free will of man. And when man rejects Christ as saviour, even before Christ came—in times past means right up to that moment—God always recognizes the right of the individual to reject, He does not coerce people to accept Him. Paul is saying that they must turn from these emptinesses to the living God, Jesus Christ, who made all of these things—Colossians 1:16. To walk in their own ways means to operate on their own negative volition. This is the story of Romans 1:18-32.

Romans 1:18 **For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.**

Romans 1:19 **For what can be known about God is plain to them, because God has shown it to them.**

Romans 1:20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

Romans 1:21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.

Romans 1:22 Claiming to be wise, they became fools,

Romans 1:23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

Romans 1:24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves,

Romans 1:25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

Romans 1:26 For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature;

Romans 1:27 and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

The Greeks were a very degenerate culture. But there were pockets of positive volition throughout the Roman world.

Romans 1:28 And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done.

Romans 1:29 They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips,

Romans 1:30 slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents,

Romans 1:31 foolish, faithless, heartless, ruthless.

Romans 1:32 Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

Paul was treated as a god in this lesson; but next time, he will be stoned to death.

1965 Acts

Lesson #62

62 05/14/1967 Acts 14:17–19 Under a pile of rocks

A temple had been build in Lystra with 2 trees in front which represented a couple who were in love. The Galatians saw Paul and Barnabas, who called them Jupiter and Mercury. They stopped the ceremonies which was going to celebrate them coming.

They appear to be in Lystra at this time. I think the Galatians live there as well. I am not sure where this temple was built?

People as a whole can be very fickle. The people who cheer for a quarterback one day will jeer him the next. This is an entire city of people who have celebrated Paul and Barnabas as gods; and yet, they will stone Paul to death.

Acts 14:17 ...and yet He did not leave Himself without witness, doing good, giving rains to you, from heaven and fruitful seasons, satisfying our hearts [fig., inner desires] with food and gladness."

Verse 17 – “Nevertheless he left not himself without witness,” aorist tense, recognizing any point of time in which the gospel is presented and to which there is a response. This means that Jesus Christ Himself has been revealed since the beginning of time. The saviour was revealed long before the saviour came to the earth. Adam was saved by faith in Christ, Abraham was saved by faith in Christ; there is absolutely no other way to be saved, there is absolutely no other saviour. Always the Lord Jesus Christ has been revealed and never in the history of the human race has there been a person on positive signals at the point of God-consciousness who has not heard the gospel and had the chance to respond through faith in Christ.

There never was a generation or an individual who was not able to hear the gospel and given the chance to believe in Him (provided that person had positive volition toward God at the point of God consciousness).

“in that he did good” – this is a compound word *agathopoieō* (ἀγαθοποιέω) [pronounced *ag-ath-op-oy-EH-oh*] [*poieō* = to do, to work; *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] = absolute or divine good] which is the performance of divine good, and this becomes the issue in salvation. God, being perfect, can only perform divine good.

There is no place in the plan of God for human good. All of the human good performed by man, by believers, will be burned.

The mixed population of 2 or 3 groups + a few Jews. They would not understand a direct statement about the grace of God, so Paul is going to give them an analogy.

“and gave us rain from heaven” – present active participle, He keeps on giving us rain. Anything that God does in His plan (which is always going on) is absolute good, perfect good, divine good. The present active participle sets up the basis for Paul’s ministry in Lystra because rain falls on the unbeliever and the believer. Very shortly in Lystra there will be unbelievers and believers, and God provides rain, as it were, which is the gospel to the unbeliever. He gives them something to receive, something they cannot earn or deserve. There will also be believers in Lystra, and to them we have phase two information (Bible doctrine). So rain becomes an illustration of the grace of God. God provides the rain. Under an agricultural economy they understand this because it results in fruitful seasons. This is the agricultural term for prosperity.

There are thousands of points of doctrine; and hundreds of categories. As you begin to fill this up, there are a system of pipes which run to the various portions of the soul (the

emotion, the thinking, the self consciousness, etc.). When doctrine is in the soul, the self consciousness focuses upon God (occupation with Christ); but with no doctrine, then the soul goes towards pride.

Acts 14:17 ...and yet He did not leave Himself without witness, doing good, giving rains to you, from heaven and fruitful seasons, satisfying our hearts [fig., inner desires] with food and gladness."

There is no difference between a head or heart belief. You are just advertising that you are a fundamentalist Christian and you are stupid. The word *heart* can refer to the thinking of the soul or to any aspect of the soul.

"filling our hearts with food [nourishment] and gladness" – the heart is really the soul or some part of the essence of the soul. The real you is the soul. The word for filling is *empiplêmi/emplêthô* (ἐμπίπλημι/ἐμπλήθω) [pronounced *em-PIP-lay-mee/em-PLAY-tho* which means to fill up inside; the word for food is used for Bible doctrine. Food is a habit for living; doctrine is necessary for spiritual activity and life, production and orientation to the plan of God. Just as eating must be a habit, Bible doctrine must be a habit, and there must be a constant inflow into the human spirit.

Some people meet others in Berachah and they develop a social life; and then they all take off and leave Bible doctrine. People come over, and you don't want to offend them, so you stay. You don't mind offending God any time.

Acts 14:18 Even [with] saying these [things], they scarcely restrained the crowds from sacrificing to them.

Verse 18 – "And with these sayings." He said a lot more, this is merely a summary, the gist of what he said; "scarce restrained they the people, that they had not done sacrifice to them." The Greek says "from doing sacrifice to them."

Paul Stoned at Lystra

Acts 14:19 Then Jews came from Antioch and Iconium, and having persuaded the crowds and having stoned Paul, they dragged [him] outside of the city, having supposed him to have died.

Verse 19 – the Judaisers are now catching up: unsaved Jews who have rejected Christ. These are Jews who have heard Paul along the way in the various synagogues and rejected the message.

"certain Jews from Antioch [of Pisidia] and Iconium" – these are the ones who had rejected the gospel and we know they were full of jealousy because of Acts 13:45.

"who persuaded the people" – the people had been persuaded up to this point that Paul and Barnabas were Jupiter and Mercury. Now they have a complete change of attitude.

The envy and jealousy of the religious Jews motivated the whole action. Here is a mob scene. Mobs never accomplished anything, they are a lot of action and no brains.

“and, having stoned Paul, drew him out of the city” – the word “drew” is dragged. They stoned him to death right in the city and dragged the body outside the city.

We don't know exactly what is going on here with Barnabas. They stoned Paul in the city and this was not allowed. They see that Paul was killed inside of the city, so they drag the body outside to *obey* Jewish law.

“supposing he had been dead” – the word “supposing” is not supposing at all. The Greek word is *nomizô* (νομίζω) [pronounced *nom-IHD-zoh*] which means to conclude. They didn't suppose he was dead, they knew he was dead. The translation should be, “concluding him to have died.” Cf. 2Corinthians 12:1-4.

2Corinthians 12:1 I must go on boasting. Though there is nothing to be gained by it, I will go on to visions and revelations of the Lord.

2Corinthians 12:2 I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows.

Paul is talking about himself. He is a man from 14 years ago. Paul's self consciousness was confused. He was in the 3rd heaven but he was actually dead. Paul knew where he was, but he did not know anything else. That is, the location of his body was not known.

2Corinthians 12:3 And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows—

When Paul was necessitated, he was going to die again.

2Corinthians 12:4 and he heard things that cannot be told, which man may not utter.

Acts 14:20 But the disciples having surrounded him, having risen, he entered into the city, and the next day he went away with Barnabas to Derbe.

1965 Acts

Lesson #63

63 05/21/1967 Acts 14:20–28 The road back

Acts 14:20 But the disciples having surrounded him, having risen, he entered into the city, and the next day he went away with Barnabas to Derbe.

There are two Scriptures which suggest an ecstatic feeling at death; but those Scriptures are not given.

Paul's final death would be in the future; his head would be removed.

Resuscitation means a person is brought back to life, but they will die again. A resurrection means a person is made alive again, never to die again. So far, that is only Jesus.

Jesus will return to the earth and the OT saints will resurrected. After the end of the Millennium, Millennium believers and Tribulation martyrs. 4 parts to the 1st resurrection. There will be a second resurrection.

At the end of the Millennium, the unbelievers will be raised up and judged and cast into the Lake of Fire.

Verse 20 – Paul’s resuscitation. “Howbeit [But], as the disciples stood round about, he rose up.” This was a miracle performed by God. It was not resurrection, it was resuscitation because Paul eventually died again. The purpose of his resuscitation was that his work was not completed—2Timothy 4:7-8.

Religion and legalism always persecutes grace. Once the soul goes back into the body, there is still a responsibility.

Bob gives the itinerary for the 1st missionary journey. There would have been a temptation for Paul to go through the mountain pass to Tarsus, his former home.

Acts 14:21 **And having proclaimed the Gospel to that city and having made many disciples, they returned to Lystra and Iconium and Antioch,**

Verse 21 – the return itinerary. “And when they had preached the gospel to that city [Derbe], and had taught many, they returned again to Lystra, and to Iconium, and Antioch. They went back the way they had come.

The word to *teach* here is a rather rare one, it means to train, to take someone who is totally untrained and to train them to do something well. This return was 116 miles—between Antioch and Derbe— of extreme danger which has been described in 2Corinthians 11:24-32. More concentrated danger than they had faced before. Along this way, there were perils from religious types.

2Corinthians 11:24 **Five times I received at the hands of the Jews the forty lashes less one.**

2Corinthians 11:25 **Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea;**

2Corinthians 11:26 **on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers;**

2Corinthians 11:27 **in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure.**

One region sold water, as it was at a premium.

2Corinthians 11:28 And, apart from other things, there is the daily pressure on me of my anxiety for all the churches.

2Corinthians 11:29 Who is weak, and I am not weak? Who is made to fall, and I am not indignant?

2Corinthians 11:30 If I must boast, I will boast of the things that show my weakness.

2Corinthians 11:31 The God and Father of the Lord Jesus, he who is blessed forever, knows that I am not lying.

2Corinthians 11:32 At Damascus, the governor under King Aretas was guarding the city of Damascus in order to seize me,...

Acts 14:22 strengthening the souls of the disciples, encouraging [them] to be continuing firm in the faith, and [saying], "Through many afflictions it is necessary [for] us to enter into the kingdom of God."

Verse 22 – “Confirming the souls of the disciples.” The word to confirm is a compound word, *epistērizō* (ἐπιστηρίζω) [pronounced *ep-ee-stay-RIHD-zoh*] [*epi* = upon; *stērizō* (στηρίζω) [pronounced *stay-RIHD-zoh*] = to establish], which comes to mean to stabilize. He came to stabilize their souls, and to do this he had to communicate Bible doctrine. It takes doctrine in the human spirit in order for the believer to be controlled by the Holy Spirit, rather than by the old sin nature. Confirming of the souls means the communication of Bible doctrine so that individuals throughout these areas become spiritually self-sustaining. It is the objective of the Christian life for every believer to have enough doctrine so that he is totally and completely dependent upon God, so that he understands the grace of God, is oriented to the plan of God, and so that wherever he goes and whatever he does he can have perfect inner happiness and peace, and does not have to use people as a crutch.

The soul is first saved, then stabilized. Paul went back to stabilize the souls of the new converts. He left behind thousands of spiritual babies.

“and exhorting them to continue in the faith” – the first thing Paul did was to exhort them. The word to exhort is *parakaleō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*] [*para* = the preposition of immediate source; *kaleō* (καλέω) [pronounced *kal-EH-oh*] = to call, to shout]. The immediate source is the doctrine that Paul has in his human spirit, and this doctrine is called out, communicated. The word “continue” simply means to abide in—*emmenō* (ἐμμένω) [pronounced *em-MEHN-oh*]. It means that once you get some doctrine, use it; “the faith” – a technical word referring to the whole realm of doctrine.

“and that we must through much tribulation enter into the kingdom of God” –

Suffering:

1. All suffering in the Christian life is designed for blessing; which includes suffering for discipline.
2. The exception is divine discipline—Hebrews 12:6;
3. The exception is removed by means of rebound;

4. The principle of Romans 8:28. "Much tribulation" refers to the suffering categories of the Christian way of life.

God can turn cursing into blessing. Man cannot.

Bob commends the Romans 8:28 special to us. *All things* refers to suffering + the believer in phase II; and that is converted into blessing.

12 Categories of Suffering (Does Not Match Doctrinal Note Set)

1. Suffering from divine discipline [deserved] - Hebrews 12:6. This is the only way God can express His love to the carnal or reversionistic believer. For carnality - Psalm 38; for reversionism - Ecclesiastes. Psalm 38 was written by David after operation Bathsheba. He was a supergrace believer and he stayed a supergrace believer. What he did with Bathsheba was carnality, not reversionism. So he suffered a lot of discipline. In Psalm 38 he got around to rebounding which is how he broke out of carnality. This is a perfect illustration of divine discipline to a supergrace believer for his carnality. Suffering for reversionism is under a different system. There is warning discipline, sharp pains to let you know that something is not right. "Behold, I stand at the door and knock." If that doesn't work there is intense discipline. Then if that doesn't work there is dying discipline - a horrible death. The entire book of Ecclesiastes is a perfect illustration of this type of discipline.
2. Self-induced misery. Matt. 7:1-2 Prov. 14:30 27:4 The sucker category of suffering.
3. Suffering to resolve the Angelic Conflict. Job 1-2
4. To present and illustrate God's message to God's people. The book of Hosea.
5. To learn obedience to the divine plan. Heb. 5:8 Philip. 2:8
6. To provide orientation to the grace of God. 2Cor. 12:1-10
7. To develop the faith-rest technique to the point of occupation with Christ. 1Peter 1:7-8 Rom. 5:3
8. To demonstrate the power of God + the grace of God in the deliverance. 2Cor. 12:1-10
9. The fruit of the Spirit. 2Cor. 4:8-11
10. To help other believers when they suffer. 2Cor. 1:3-24
11. To witness for Jesus Christ. 2Cor. 3-4
12. We suffer when other believers get out of line. 1Cor. 12:12-13, 26 Rom. 14:7 1Sam. 21 1Chron. 21

Acts 14:22 **strengthening the souls of the disciples, encouraging [them] to be continuing firm in the faith, and [saying], "Through many afflictions it is necessary [for] us to enter into the kingdom of God."**

"into the kingdom of God" refers to phase three of the plan of God, eternity.

Acts 14:23 **And having elected by raising of hands** [fig., having appointed by votes] **elders for them in every assembly, having prayed with fastings, they commended them to the Lord in whom they had believed.**

Verse 23 – the indigenous concept. “And when they had ordained them elders.”

They would go into an area and start to teach the Word of God. As they began to present doctrine to these individuals, these individuals’ souls would begin to fill up with doctrine, and as a result spiritual gifts would eventually be manifested—pastor-teacher.

The 3 words for a pastor-teacher are *elder, a bishop, a pastor-teacher*. *The old man* is a designation of the person who is in charge. Title, function, his gift or assignment. They were to go in and recognize those who had this gift.

Praying with fasting is not praying while on a diet. Fasting means to take time out from eating food. But it is not wrong to eat food. When you take something which is not wrong. The true concept is taking time from a legitimate function and to temporarily set it aside in order to give time for prayer and Bible study.

Paul gave them a crash course in 7 or 10 days. Paul could give them more in that short time than many seminaries do over a period of 4 years.

“commended them to the Lord” – you can do so much with any believer. You can teach them so much and then you have to commend them to the Lord. There comes a point in time when a believer can no longer depend upon his spiritual parent.

Bob is worried everyone is asleep so he stands everyone up.

A parent should never let a teenager get married. You get them to make some of their own decisions; just not that one.

The word “commend” is *paratithêmi* (παραιτίθημι) [pronounced *pahr-aht-IHTH-ay-me*], it was a banker’s term [*para* = preposition of immediate source; *tithêmi* (τίθημι) [pronounced *TIHTH-ā-mee*] = to place or deposit]. After Paul had given them a crash course in theology he deposits them with the Lord. The point is that you can teach so much and then you have to walk away from it. You can’t make them do it, you simply communicate and then walk away.

“on whom they believed” – every pastor was saved.

Verses 24 and 25 – follow up.

Paul and Barnabas Return to Antioch in Syria

Acts 14:24 **And having passed through Pisidia, they came to Pamphylia.**

Pamphylia is the place of the robbers.

Acts 14:25 **And having spoken the word in Perga, they went down to Attalia.**

Interesting history of Attalia.

Acts 14:26 **And from there they sailed to Antioch, from where they had been handed over [or, committed] by the grace of God for the work which they [had] completed.**

Verse 26 – the word “recommended” doesn’t exactly mean recommended. The Greek is *paradídōmai* (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*] [para = preposition of immediate source; didomi = to give] which means to give from the immediate source. The word was used to betray, and it came to mean that through a transitional word meaning to deliver over. This is probably what this word means here. They had been delivered over to the grace of God. In other words, when Paul and Barnabas departed from Antioch of Syria, the third largest city in the Roman empire and now the centre of missionary activity, they were delivered over by the church to the grace of God. God would take care of them.

When a friend leaves, when children move out, when your sons go into the military or even into a shooting war. You put them in the hands of God and you relax. You do nothing with worry, fear or anxiety. When you are separated from loved ones, you deliver them over to the grace of God. You trust God for this.

“for the work which they fulfilled” – they have fulfilled the work and they have now returned.

Acts 14:27 **So having arrived and having gathered the assembly together, they reported as many things as God did with them, and that He opened a door of faith to the Gentiles.**

Verse 27 – “they rehearsed” means they gave a report. Imperfect tense, means that this report took a long time. This was an 18 month tour. There was a lot to talk about.

Acts 14:28 **Then they were staying there not a little [fig., a long] time with the disciples.**

After that, they took a vacation. Antioch was a beautiful city of the ancient world.

Verse 28 simply says they took a vacation.

They do not go to Jerusalem to file a report. The Jerusalem church will be wiped out in 10 years. It is no longer a major spiritual factor.

1965 Acts

Lesson #64

64 05/28/1967 Acts 15:1–3 The triumph of grace

There is no place in the plan of God for human good. It was be judged and burned at the final judgment.

Legalism controlled the local church in Jerusalem. So Antioch became the center of Christianity in the early days. Legalism has no place in the plan of God. Grace is God doing the work and man receives what God has provided.

Ignorance of doctrine + carnality = the production of human good. The plan of God is fully the work of God. This is called grace in the Scriptures. Grace defines God's attitude towards us as believers.

Spiritually is the Holy Spirit controlling the life. Morality is not spiritually. Morality keeps the 4 divine institutions functioning.

Very moral people in Jerusalem. They have developed a fantastic system of legalism. The pharisees, some of them, came to Christ; but they came to Jesus, yet continued living as legalists. They were involved in a system of super-self-righteousness. They wanted all gentiles in the church to be circumcised.

The Mosaic Law and systems of morality have obscured what God has for us in the Church Age.

Grace versus legalism in the first 5 verses.

Chapter 15

The Jerusalem Council

Acts 15:1 **And certain [men] having come down from Judea began teaching the brothers, "Unless you_p are circumcised [according to] the custom of Moses, you_p are not able to be saved."**

Verse 1 – “And certain men.” These are the legalists of Galatians 2:4 who taught both salvation by works and spirituality by works. In the second chapter of Galatians we have a parallel description of the situation which exists here; “which came down from Judea” – where the Jerusalem church was located.

Christians are living like unbelievers; observing some taboos; following things learned in pre-salvation days.

Antioch was the 3rd largest city in the Roman empire; it was beautiful and glamorous and it was in every way an attractive place.

The word “down” means from the ultimate source of [Judea], and the ultimate source of Judea is legalism; “taught the brethren” – they have come to Antioch to try and straighten everyone out, to try to attack grace. The imperfect tense indicates they kept on teaching. They taught salvation by works and spirituality by works.

“Except ye be circumcised after the manner of Moses ye cannot be saved” – circumcision has a twofold concept. It was a legitimate function under the Mosaic law, but remember that the Mosaic law was given to Israel and never to the Church. The Mosaic law has no function as far as the Church is concerned. The purpose of the Mosaic law was confined to the Old Testament. Its purpose today continues to be one of teaching but it has no function in salvation or spirituality. Cf. Galatians 2:16.

The purpose of teaching the ethics of the Ten Commandments tells us that we do not appeal to God on the basis of our goodness; it tells us that we are sinners. There is absolutely no place in the Christian way of life for the Mosaic law except as a communication of doctrine by way of illustration of the fact that man is bankrupt and does not have the ability within himself to save himself—Titus 3:5.

Codex #2 was a complete Christology. Codex #3 was simply a way of life for Israel. Dietary laws, the rotation of crops, taxation. This is for people to function with the divine institutions within a nation.

The Mosaic Law cannot save us; and it cannot provide spiritually. Only the Holy Spirit can do that.

They taught that you cannot be saved apart from circumcision.

The words “ye cannot” is a present active indicative of the verb *dunamai* and it means you do not have the power or the strength or the ability. The present tense is linear *aktionsart* and it means you are habitually unable to be saved. The words should be translated “unable.” These men were saying in effect that salvation was by the work of the cross plus circumcision. They were not excluding the work of the cross and this is what makes it so subtle. They are saying you must believe to be saved but once you have believed you are still not saved, you must be circumcised.

“To be saved” is this aorist passive indicative. These men are not excluding the work of the cross; they are adding in one additional thing that must be done. Salvation, by their teaching, was the monopoly of the Jews. When you believe in Jesus, you are still a gentile. So you must be circumcised. The pharisees said, “When we believed in Jesus, we were already circumcised.”

Now there was this tremendous mass of gentiles. So they required circumcision of all the gentiles who believed.

The correct way to understand this is, when a Jew accepts Christ, they are no longer a Jew; they are now a member of the body of Christ. They failed to understand baptism of the Spirit. The same thing is true of a gentile who accepts Christ. They are no longer gentiles but members of the body of Christ.

Legalists also added baptism to salvation at a later date. Same idea.

The 34 things that you get at salvation are not changed when you rededicate yourself; or reaffirm your faith; or you make Jesus *Lord of all*. Once you have done that, you still have those same 34 things. This is apostate trash and it does not bring honor to the Lord. How do you get straightened out on these things? Bible doctrine. Then you can enjoy stability as a believer. Without doctrine, you are going to fall for the same thing again.

After salvation, there are hundreds of decisions that you make.

Acts 15:2 **Therefore, [there] having occurred not a little [fig, a serious] conflict and debate with Paul and Barnabas against them, they arranged for Paul and Barnabas and certain others of them to be going up to the apostles and elders to Jerusalem about this point of disagreement.**

Verse 2 – “When therefore Paul and Barnabas had no small dissention.” Literally this says, **“Much strife and questioning [cross-examination] of them [the legalists] came to Paul and Barnabas.”** In other words, they were faced with it and they faced up to it. They challenged the legalism.

Galatians 5—Paul said, circumcision is just cutting off a small piece; if you want to really be spiritual, cut the whole thing off.

“they [the legalists] determined that Paul and Barnabas, and certain other of them [Titus was one of them], should go up to Jerusalem” – they couldn’t answer the questions, therefore they decided to get Paul and Barnabas down in their area; “unto the apostles and elders about the question.” As a result of this there was a Jerusalem conference.

Acts 15:3 **So they indeed having been sent on their journey by the assembly, were passing through Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and they were causing great joy to all the brothers [and sisters].**

Verse 3 – “And being brought on their way.” The word in the Greek is *propempô* (προπέμπω) [pronounced *prop-EM-poh*] which means a guard of honour or an escort of honour. The people of Antioch thought so much of Paul and the way he defended the truth that the Antioch church made it clear how they felt about grace versus legalism. They did not fall for legalism and so they didn’t send Paul and Barnabas like two prisoners to Jerusalem under indictment, they sent them with a guard of honour. This showed that the Antioch church adhered to the grace principle in this controversy with legalism.

“they passed through Phoenicia and Samaria, declaring the conversion of the Gentiles” – everywhere they went they went to Gentile country. The word for “declaring” here means to narrate in detail. So they are narrating in detail about their first missionary journey and of the grace of God with regard to salvation and spirituality.

Paul and Barnabas are going to places specifically with gentiles, like Phoenicia and Samaria.

“and they caused great joy unto all the brethren” – it is doctrinal teaching that causes the joy, teaching pertaining to the grace of God.

By the time that they get to Jerusalem, it is becoming an isolated city of legalism. There are some grace people there and James is teaching there; but there is a great deal of legalism going on there.

Matt. 20 will have passages which cause believers to pick up and move quickly out of Jerusalem.

1965 Acts

Lesson #65

65 06/04/1967 Acts 15:4–6 The illegality of legalism

A new age; no such thing as a partime believer; every believer becomes self-sustaining. In the past, great generals have been important. But now, there are small units being sent out, and individuals are far more important. This is roughly analogous to the believer in the Church Age.

Paul and Barnabas took a vacation in Antioch (I think?). Then a letter comes from Galatia disputing the teaching of Paul. Today, people say, “You must love them to get them into the kingdom.”

The Galatians were saying that people had to believe and something else (circumcision). Then false systems of spirituality. By your clothes, your words, your diet.

Paul was very strong for grace. In religion, man does all of the doing and God blesses them based upon man.

Acts 15:4 **Now having arrived at Jerusalem, they were received by the assembly and the apostles and the elders, and they reported as many things as God did with them.**

Verse 4 – “And when they were come to Jerusalem, they were received of the church, and of the apostles.” This was a public reception. This means to receive with intimacy and respect. During the course of this reception there was an opportunity to declare what God had done. This was the first time that the people of Judea and Jerusalem had had an opportunity to hear an account of the first missionary journey. Luke’s account in Acts emphasizes all of the historical principles and their doctrinal implications, but what we have here is a brief record of the gospel that was preached. Apparently Paul emphasized the contents of his message to the Gentiles and in so doing he aroused the antagonism of the legalistic crowd.

“and they declared” is an aorist active indicative of the compound verb *anaggelô* (ἀναγγέλω) [pronounced *ahn-ang-EHL-oh*] = to announce, communicate, teach, to declare; *ana* = from above], and here it means that they are reporting back, announcing, declaring something that has already occurred. It means they are now communicating what has

already been communicated. In other words, they are playing back the messages that they gave. Paul is telling the people in this big reception all about what he had said to the Gentiles, and what he said to the Gentile aroused the ire of the legalists.

They cannot be indicted for their sins; but they will be cast into the Lake of Fire based upon their human good. Jesus Christ must be the object of faith; but the Galatians wanted to get into the act themselves by adding circumcision to what is necessary for salvation. Paul's words smoked out the legalists. The impact of Bible doctrine is what is key; not the impact of personalities. Satan can only get at us as a believer. He does not solicit us to sin or to worldliness. His objective is to fill your frontal lobe with false doctrine.

When a believer sees that you are creating human good, then they see their lives as being just as good.

Two kinds of legalism at salvation. There is some item added to salvation, like baptism or repentance. Pharisees who add to faith are not saved. Some develop their legalism after salvation.

“done with them” should be “done through them.” The emphasis is on what God is doing. It is God's work, God's plan. It is God who provides the assets, the grace, the protection; it is God who sustains, they are operating under His assets in the Christian way of life.

Acts 15:5 **But some of the ones having believed from the sect of the Pharisees stood up, saying, "It is necessary to be circumcising them and to be giving strict orders [to them] to be keeping the Law of Moses."**

Verse 5 – “But there rose up certain of the sect of the Pharisees which believed.” The word to rise up is in the aorist tense, which means it was a sudden thing. They just suddenly broke in. It indicates that they were very rude about it. The words “which believed” is a very important concept to the entire picture. They had believed and before they came up with this false doctrine they were already saved.

“saying” – they kept on saying. They kept right on talking, present active participle, linear aktionsart.

“That it was needful to circumcise them, and to command them to keep the law of Moses” – they can't stand it any longer and they simply break the plan of God down into two parts: a) If you are going to be saved you have to be circumcised with believing; b) You must keep the law for spirituality. There is a division here. One is a ritual and one is a way of life. They are saying in effect that ritual must be involved in salvation, and morality must be involved in the Christian way of life, i.e. the Christian way of life is only a system of morality, and they ignore the great mass of the body of Scripture which says that Christianity is what you think. It works from the inside out and it involves Bible doctrine in the soul.

The soul is inside; the spiritual life is lived inside. Morality is for all mankind.

The legalists are demanding ritual and morality for the Christian way of life.

Acts 15:6 **So the apostles and the elders were gathered together to see about this matter.**

Verse 6 – from here to verse 22 is the private meeting. “And the apostles and elders came together for to consider this matter.”

An Apostle had authority over more than one church. They were dictators over all the local churches. Paul taught continually all the things

Apostles	
1.	An Apostle was elected by God. Acts 1 1Cor. 15
2.	They were appointed by the Holy Spirit. 1Cor. 12:11 Eph. 4:11
3.	Apostles after the ascension of Jesus Christ. Eph. 4:8, 11
4.	The Apostles were eyewitnesses to the risen Christ. 1Cor. 9:1 Acts 1:22
5.	Miraculous powers.

Absolute dictatorship.

There are also elders, who are the pastors of a local church. He was known by his spiritual gift, which is pastor-teacher. Only one commander of a division; one battalion commander, etc. One man in charge in industry. Bob is the final authority in the church. There are people who have various kinds of authority. There are all kinds of authorities; but there must be an ultimate authority. *Elder* means *old man*, and this is his title. *presbuteros* (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*]. He is also called a bishop. We have the word *bishop* is because there were believers and unbelievers among the translators. There was no authorization for one man controlling a bunch of local churches. The word is *episcopos*. He is an overseer of a plantation. He is the one cracking the whip.

1965 Acts

Lesson #66

66 06/11/1967 Acts 15:7–8 The illegality of legalism

This is one of the first church councils and it dealt with grace versus legalism. There is not leadership in Christianity apart from grace.

These Jews are contending that gentile Christians need to get circumcised and follow the Law for spiritually. Man cannot be saved by baptism, joining a church, or any other sort of work. People seem to think if a Christian is moral, then he is a spiritual person. The legalistic Jews were very desirous to add works to salvation by grace.

So a meeting is called to deal with this controversy.

Later, Peter said if the believer needed more in-depth teaching, then to consult the epistles of Paul.

Paul's two lapses (failures) were related to legalism. Some churches go in for 6 or 7 areas of taboos or legalism. An abysmal number of believers have no idea about the Christian life.

There is no denomination putting out Sunday School curriculum which offers any more than the Mosaic Law for the spiritual life.

Acts 15:7 **Now much debate having taken place, having risen up, Peter said to them, "Men, brothers, you know that from former days God chose among us [for] the Gentiles to hear the word of the Gospel through my mouth and to believe.**

Verse 7 – Peter gives his opinion. This is the last reference to Peter in the book of Acts. “And when there had been much disputing” – the pros and cons of divine good versus human good, grace versus legalism, the power of the Spirit versus keeping the Mosaic law. “There had been” in the Greek is the verb ginomai which means something becomes which wasn't before. This dispute got hotter as the situation developed. It should be “it came to pass.”

“Peter rose up” – he couldn't stand it any longer and so he gets up. He is going to state something which in reality is going to place the apostle Paul in the place of leadership as far as the early church is concerned. When it says he rose up it means he jumped up suddenly. He was always impulsive.

“Men and brethren” – this is a dispute among believers. Legalism and human good infiltrates the minds, the concepts and the actions of believers.

“ye know how that a good while ago” – he is going to cite his own situation, how God led him to Caesarea and to the quarters of a centurion by the name of Cornelius, and how they had this meeting in which it was shown that Gentiles were admitted into the body of Christ. This was the precedent established in Acts chapter 10.

“God hath made a choice among us” – Peter is off on the correct principle. Grace is the work of God and it is God who made the choice. This is an aorist middle indicative which means that this was God's policy; the middle voice is reflexive, indicating that God Himself did it; the indicative mood is the reality of the fact that in the Church Age Jews and Gentile are one in Christ. So the verb actually portrays the plan of God for the Church Age and sets up a precedent, and therefore a wise choice of words on the part of Peter.

“that the Gentiles by my mouth should hear the word of the gospel, and believe” – this is the beginning of the settling of the controversy. First, he is pointing out that the people involved in this were Gentiles, therefore they had no relationship with the Mosaic law, they had nothing to do with the ritual of the law, including circumcision. He is pointing out immediately that they heard the gospel and responded to it. The gospel has nothing to do with the Mosaic law, except that in Codex #2 of the law we have a presentation of the gospel. The word “hear” is an aorist active infinitive denoting a purpose. The infinitive in this case indicates God's purpose. God chose that certain Gentiles should hear. We are

not doing right by the unbeliever if we make immorality or sin a part of the gospel. It only tangentially related to the gospel. The sins of every member of the human race have already been judged and that have been taken care of.

We have no right to lambast people for their personal sins. This often leads people to believe that, if they are good, then they are Christians; and if they are immoral, they are not saved.

Legalists are just kids playing at Christianity. They have no idea what the spiritual life is all about.

Some wives with a reprobate husband do not give him the gospel, but continually harp upon their immorality.

The evangelist often does the same thing. "Down with booze, down with wild women," and he goes on and he even shocks himself. At the end, he might say, "Come to Christ" as sort of a footnote.

So, what gentiles should hear? What about the people who never hear? Or what about the heathen in Africa or in China?

This introduces the principle that is found so often in Acts: the doctrine of heathenism.[\[1\]](#)

Heathenism

1. God's essence is applied. He is perfect righteousness and He is perfect justice. For this reason, God is unable to be unfair. Everyone gets a fair shake. This means that regardless of linguistic barriers and regardless of any other barriers, if a person wants to know God, that person will be given the gospel.
2. The doctrine of unlimited atonement. 2Cor. 5:14ff 1fTim. 2:6 4:10 2Peter 2:1. Jesus did not die for the sins of the believer but for the sins of the entire world. Therefore, God will do everything possible to save the world. So it makes no difference where a person is, isolated in any way. Jesus Christ died for the sins of everyone who is alive on this earth today.
3. If this is a firm policy, the sovereignty of God is applied. **He is not willing that any should perish, but that all come to a knowledge of Jesus Christ.**
4. The mechanics of the problem. The problem of God consciousness. 4 or 5 ways any normal person will reach God consciousness. The age of accountability.
5. Abnormal groups:
 - a. There are idiots; born idiots. All idiots are automatically saved. God consciousness simply means someone becomes aware of a Supreme Being. It does not mean that they know anything about God.
 - b. Those who die before reaching God consciousness. Such a person is automatically saved. Born normal, but before God consciousness. They are also automatically saved.

6. When a person goes on positive signals, then God must provide them with the gospel.
7. If any member of the human race, regardless of any factors, he desires relationship with God, God will provide him with gospel information. Jer. 29:13 John 7:17 Acts 17:27
8. Positive volition expresses itself at gospel hearing and the person is saved.

Acts 15:7 Now much debate having taken place, having risen up, Peter said to them, "Men, brothers, you know that from former days God chose among us [for] the Gentiles to hear the word of the Gospel through my mouth and to believe.

These are men who had nothing to do with Judaism, nothing to do with the Mosaic Law. Believe in the Lord Jesus Christ and you will be saved. True for all people; only one way of salvation. It is nonmeritorious; it establishes grace as the fundamental principle of God's plan.

Acts 15:8 "And the heart-knowing God testified to them by having given the Holy Spirit to them, just as also to us,...

Verse 8 – "And God" is literally "the God," God the Father, the author of the divine plan; "which knoweth the hearts" – a single noun in the Greek. In other words, God knows how the soul functions.

"bare witness, giving them the Holy Spirit" – when these Gentiles heard the message they were already at the point of God-consciousness and they had gone on positive signals. Into their mentality went the gospel. They responded to the gospel by believing. This describes the Gentile Pentecost at Caesarea. Giving them the Holy Spirit indicated that Gentiles had equal rights with Jews in the Church Age as believers, and that the giving of the Holy Spirit to the Gentiles no distinction is made. So if the Jews consider themselves superior in the fields of religion and theology, this superiority is gone. The Gentiles are one with them in Christ, and eventually the great theologians of the Church would be Gentiles, though at this point the great theologians are Jews. All of the superiorities are removed; we are all one in Christ.

The emotion might appreciate the gospel, but this is not necessary. The old sin nature is put in a position of neutralization.

"as unto us" – as unto the Jews in Jerusalem on the day of Pentecost.

1965 Acts

Lesson #67

67 06/18/1967 Acts 15:9–11 The illegality of legalism

Period of the patriarchs, the period of the Law; the church is inserted; and the Tribulation is the last part of the Age of Israel. The Church Age was totally unknown to the Old

Testament. The Jews has a spiritual monopoly. The ministry of the Holy Spirit only indwelt a few people for some special jobs. There are only 2 dispensations when the Spirit indwells every believer. The Church Age and the Millennium.

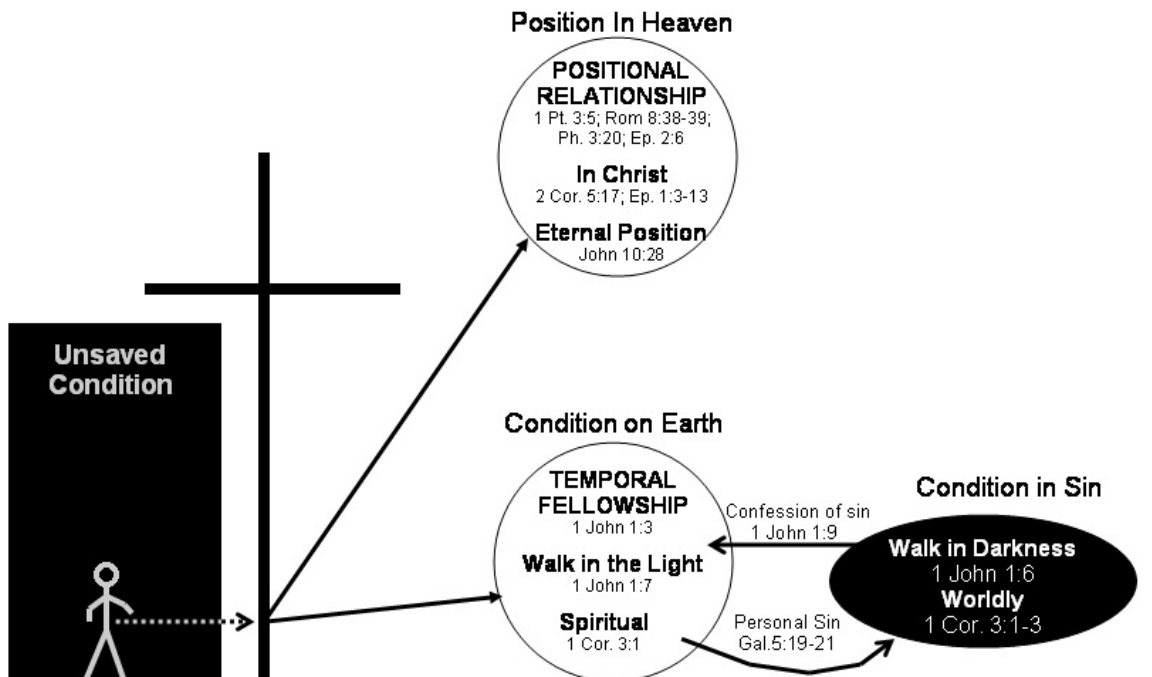
God always has His agents in this world. Every believer today is in the body of Christ. The Jews in the Church Age, no longer have an advantage over the gentile. The early church was confused about this, and Jews thought that they were special. There is no distinction between Jew and Gentile in the Church Age. There was a Pentecost in Jerusalem, in Samaria; and then Caesarea. Jews, half Jews and Gentiles all are placed into the body of Christ at salvation. 4 separate and distinct Pentecosts in the book of Acts.

When the Apostle Paul came back from his first missionary journey, he was interrupted, and the legalists there wanted to add circumcision to faith in Christ.

Acts 15:9 ...and also distinguished nothing between us and them, having purified [or, purged] their hearts by faith.

Verse 9 – Since the unbeliever does not have a human spirit, the Holy Spirit acts as the human spirit and places gospel information into the soul of the unbeliever. Positive volition makes the decision. Faith is a nonmeritorious system of perception.

The filling of the Spirit is lost by the first act of sin.



At the moment that we believe in Jesus Christ, that is the moment at which we are cleansed. Every person begins the Christian life in the bottom circle. Only by 1John1:9

are we placed back into the bottom circle after sinning. There is no such thing as a one-shot dedication which restores your fellowship with God.

There are very moral people who live most of their lives out of fellowship. Often this person is not even aware of what he is doing. He has his own norms and standards which he learned, moral standards.

We will notice the yoke in v. 10; where a yoke is placed upon the disciples. This binds them to the Law.

Any unbeliever with a strong volition can be moral. Some unbelievers can be very moral. But they may be filled with mental attitude sins; they may be filled with hatred and anger. So, when you go to an unbeliever based upon his morality or lack thereof, you often lose him before you start.

It has been said, "I would like you better as an unbeliever."

It is not what you have done; it is what Jesus has done. The world does not want to know all about you and your hypocritical morality.

People can see your life. You don't need to talk about it. Unbelievers can see. We must present to unbelievers the gospel. Christianity is not one system of morality competing with another system of morality.

In your human soul is where the Christian life takes place. And when you have this, the unbeliever will notice your life.

Peter is giving the message which is going to clarify some of the principles of the status quo of the Gentiles in the Church Age. This boils down to the fact that in the previous dispensation (The dispensation of Israel) the Jews were the custodians of the Word of God and responsible for its dissemination. There is no Church Age doctrine revealed in the Old Testament, it was totally unknown to the Old Testament people. At this point it is very important to understand that the Jews no longer have the monopoly. During the Church Age and the Tribulation the Jews are out under the fifth cycle of discipline, and until the Second Advent of Christ occurs the Jews are always going to be scattered. Even though there will be Jews in the land they will always be there in relatively small numbers. With the Jews under divine discipline it is necessary for God to have new representative. He always has His agents in this world and therefore the Church takes over the responsibilities held by Israel in the previous dispensation. This means that every believer today is in the body of Christ and every believer is an ambassador for Christ. One of the great problems in the early days of the Church was that the Jews no longer had any advantage over the Gentiles. "And put no difference between us and them, purifying their hearts by faith." The word "heart" refers to the soul but it emphasizes all of the facets of the soul. The word "purifying" is an aorist active participle, and this is one case where the action of the aorist participle is coterminous with the main verb. In other words, at the moment we believe in Jesus Christ that is the moment we are cleansed.

Acts 15:10 "Now therefore, why are you, testing God [by trying] to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?"

Liberal morality is social activism. It is socialism; it is do-goodism.

Faith is compatible with the grace of God. The merit is all found in the object of faith.

Verse 10 – “Now therefore why tempt ye God.” How is God tempted? God is tempted to blast us for our legalism. If there is anything that God despises it is a self-righteous believer, a legalistic believer, a believer who is living by taboos. The word “tempt” is a present active indicative of *peirazô* (πειράζω) [pronounced *pi-RAD-zoh*] which means to test for the purpose of discovering good or bad.

“to put a yoke upon the neck of the disciples” – legalism is a yoke; it is bondage. These Pharisees who are legalistic are trying to superimpose a system of bondage on Christianity: “which neither our fathers nor we were able to bear?” No one has the inherent strength to lift up and carry the Mosaic Law. Peter is saying that no one can carry the yoke of legalism. Legalism destroys the power of the church.

Acts 15:11 "But we believe [we are] saved through the grace of the Lord Jesus, according to which manner they also [are]."

Verse 11 – “But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” Grace means Christ did the work. “Through the grace” is *dia* plus the genitive case, and it means “by means of grace” or “through the instrumentality of grace.”

Now many people hear what God does for us in salvation? Mostly they hear what you are doing in your moral life.

Reaffirmation of faith is a blasphemy; rededication is blasphemy. “Even as they” refers to the gentiles.

1965 Acts

Lesson #68

68 06/25/1967 Acts 15:12–29 The decision of the Jerusalem council

Acts 15:12 Then all the multitude kept silent, and they were listening to Barnabas and Paul explaining how many signs and wonders God did among the Gentiles through them. [Was this actually studied?]

We now have the summary and decision given by James, the Lord’s half brother who was not saved until after the resurrection. John 7:5 1Cor. 15:6–7 and Acts tells us that he is not saved until after the resurrection.

Apparently the ministry of James and others will keep legalism down for a while but eventually legalism will take over this church and completely destroy it. It is first of all

neutralized as a missionary base and in 70 A.D. it went completely out of existence, never to be heard of again. Legalism will destroy a church more rapidly than anything else, for legalism is the #1 enemy of Bible doctrine and the grace of God. Remember that a knowledge of doctrine in itself can be neutralized by failure to orient to grace.

Acts 15:13 **Now after they became silent, James answered, saying, "Men, brothers, listen to me.**

Verse 13 – “And after they had held their peace. The Greek word here means to become silent and it is literally translated from the Greek, “After having become silent.” This is actually technical which means silence after great applause. It wasn’t the silence of shock. After the applause was over it was James who said, “hearken.” He demands the attention of everyone, ‘Listen to me.’ He is going to summarize the decision.

Acts 15:15 **"And with this the words of the prophets agree, just as it has been written:**

Verse 14 – he begins with a rather interesting phrase. He uses the word Simeon. This is the Aramaic for Simon which is Hebrew, and Peter’s original name. He was called Simon Peter, but here because of the legalists who were Pharisees and spoke Aramaic he uses the word Simeon in reference to Peter.

“declared how God at the first did visit the Gentiles, to take out a people for his name” – this declares in detail Peter’s ministry to those in Caesarea: “at the first” is at the beginning of the Church Age; “how God did visit” means to inspect something for the purpose of comfort, for the purpose of providing for it. It simply means that God made an inspection trip to Caesarea and provided for that. He provided Peter with the gospel message and they responded.

“to take out,” means to receive, to receive a group of people for His name. This is the fact that the Gentiles are just as much in the body of Christ as the Jews. So “a people” here refers to a special people, those who are born again in the Church Age; “for his name” has to do with the formation of the body of Christ, which has to do with the angelic conflict as far as the Church Age is concerned.

The resurrected church is called the bride of Christ.

Acts 15:15 **"And with this the words of the prophets agree, just as it has been written:**

Verse 15 – in other words, there will be Jew and Gentile in one body, and then after that there will be the restoration of Israel. This is documentation of a quotation from the Old Testament—Amos 9:11,12.

“to this” – to the principle of doctrine in which the Gentiles are saved and integrated into the plan of God. This does not in any way go against the doctrine of the mystery but it merely shows that a time will come when Jew and Gentile have exactly the same spiritual assets in Christ.

“as it is written” – perfect tense: written in the past with result that it stands written forever.

Acts 15:16 'After these [things] I will return, and I will rebuild the tabernacle of David, the one having fallen down, and the [things] having been torn down [from] it I will rebuild, and I will restore it,

Verse 16 – the quotation from Amos 9:11, and then in verse 17 a quotation from Amos 9:12. “After this” refers to after the Tribulation. It means actually the day of the Second Advent.

“I will return” – a reference to the Lord Jesus Christ; “and will build again the tabernacle” – the Millennial tabernacle which will be built at the second advent of Christ. This is the one in which animal sacrifices will be resumed, the one which is described in the last seven chapters of Ezekiel.

“which is fallen down” – a perfect tense indicating that the tabernacle has been destroyed in the past with the result that it remains destroyed, and is simply a description of the fifth cycle of discipline.

40 years of warning to the people of Jerusalem during the Church Age.

“I will build again the ruins thereof, and I will set it up” – the ruins are the ruins of Jerusalem and they will be set up again even as they were in the days of Ezra and Nehemiah. The ruins also have to do with the fact that the 5th cycle of discipline are in operation. “I will set it up” means to restore the city as well as the people to erectness of straightness.

Acts 15:17 in order that the remaining peoples [i.e. non-Jews] shall diligently seek the LORD, even all the Gentiles on whom My name has been called on them, says the LORD, the One doing all these things.' [Amos 9:11,12]

Verse 17 – “That” introduces a purpose clause; “the residue of men” – literally, the remnant of the people, born-again Jews of that day; “might seek after the Lord” – they might investigate diligently after the Lord. This is +V.

“and all Gentiles” – here is documentation of the principle that Gentiles are always saved in every age. The Gentiles are Gentiles who have +V.

Acts 15:18 "Known from [the] ages [fig., from eternity] to God is all His works.

Verse 18 – there is a very serious problem in the MSS. “Known unto God are all his works” – actually, the Greek says, Known from eternity are all his works. There is no phrase, “unto God.” The word “from” is ultimate source—“known from the ultimate source of eternity.” The word for known here is a noun, not a verb – gnōstos (γνωστός) [pronounced *gnocce-TOSS*] in the neuter gender, nominative plural.

God Has Known from Eternity

1. God always knew, and there never was a time when He didn't know, every person who would believe in Jesus Christ.
2. This is the principle of omniscience plus eternity. This verse actually summarizes Isaiah 45:21, though it doesn't quote it.
3. Saved Gentiles are just as much in the plan of God as saved Jews. This is documented in the quotation of Amos 9:11,12; Isaiah 45:21.
4. God's plan was always known to God. Romans 8:29,30.
5. God is perfect; His plan is perfect.
6. God's provision under the plan is perfect. Ignorance can result in not exploiting what God has done for us in eternity past.
7. There never was, never will be, a problem too great for the plan of God.
8. This provision for the problem was made in eternity past—doctrine of divine decrees.

Acts 15:19 "For this reason, I judge not to be troubling the [ones] turning to God from the Gentiles,

Verse 19 – "Wherefore my sentence is." The word sentence is literally judgment: "my judgment." James now gives the decision. Gentile believers are not to

be troubled by legalism. With that in mind James now writes a policy, and in this policy we have one of four laws used for phase two.

4 Laws for Believers on the Church Age

1. The law of liberty—directed toward self;
2. the law of love—directed toward other believers. There are certain things that are all right but you do not do them;
3. The law of supreme sacrifice—directed toward God;
4. the law of expediency—a witnessing law directed toward unbelievers. James now formulates a policy under the law of expediency.

Scattered throughout the ancient world were Jews. Saved Gentiles are going to try to reach unsaved Jews in various areas. But you can't reach unsaved Jews if you do one of the four things he is going to list from which they should abstain under the law of expediency.

They find out what is horribly offensive. Some believers from European countries; and some do not drink wine out of the law of love.

Acts 15:20 but to write instructions to them to be abstaining from the pollutions of the idols and from sexual sin and from the strangled [animal] and from blood.

Verse 20 – the four things. "But that we write"—they are going to write a policy letter—"that they [Gentiles] abstain from." These four things were practiced by the Gentiles under

heathenism. They rationalized them as not being sins. So there is a policy letter which sets up the law of expediency.

Four Things Paul Writes for Gentiles to Abstain from

1. Idolatry—Leviticus 17:7. The “pollution of idols” is actually the defilement of idols.
2. Adultery—Leviticus 18. Fornication describes the heathenistic type of adultery. All heathen went into a temple at least twice a year and engaged in sexual activity as a part of religion. It was done to please the gods.
3. “Things strangled,” means eating foods that were impure. It means animals killed by strangulation or suffocation rather than bleeding. The blood had to be drained from the carcass or it was unclean.
4. “From bloods” [plural] is actually murder, which is the 6th commandment in Exodus 20:13. In the ancient world if a person was murdered they didn’t call police, it was up to a member of the family to avenge the killing. The plural is actually a shortening of “blood for blood.” You kill someone in my family, I’ll kill someone in your family, is the idea.

These four sins listed constituted the most common practices among the Gentiles. These sins were a great stumbling block to the Jews and since the Jews were scattered throughout the ancient world and are going to live side by side with the Gentiles no Gentile believer could ever reach a Jewish unbeliever and be guilty of these sins.

Acts 15:21 **"For Moses from ancient generations has in every city the ones preaching him, being read aloud in the synagogues every Sabbath."**

Verse 21—the reason is given. “Moses” is simply the way of describing the Old Testament. Since Moses wrote the first five books of the Old Testament, and since in those first five books or the Pentateuch we have the Mosaic law, and since the Mosaic law is the heart and soul of the Jewish operation—believer and unbeliever alike—wherever Moses is read or preached in the synagogues throughout the ancient world the law of expediency was to be put into operation.

“preach him” – i.e. Moses. These people heard these things all the time—“every Sabbath day.”

The Council's Letter to Gentile Believers

Acts 15:22 **Then it seemed good to the apostles and the elders, with the whole assembly, having chosen men from them, to send to Antioch with Paul and Barnabas, Judas (the one being called Barsabbas) and Silas, leading men among the brothers,**

Verse 22 – the decision of the council follows the message of James. Judas and Silas are actually those who have the gift of evangelism. They are going to be sent to Antioch especially to witness to Jewish unbelievers in the city. They will have an excellent message

as well as conveying the results of the Jerusalem council. So we have two who will confirm what was said.

Notice who will ratify the policy. First of all, the apostles who had the spiritual gift of absolute dictatorship before the canon of scripture was completed. Secondly, the elders who are local pastors in Jerusalem and throughout Judea. Thirdly, the entire church. This was a policy voted on by three separate groups.

In verses 23-29 we actually have the written policy letter which establishes the principle of the law of expediency, along with passages like 1 Corinthians chapters 8, 9, 10, and several passages in 2 Corinthians.

Acts 15:23 **having written by their hand these [things]: "The apostles and the elders and the brothers, to the brothers [and sisters], the [ones] from the Gentiles, in Antioch and Syria and Cilicia, greetings!**

Verse 23 – the beginning of the policy letter.

“after this manner” – this is a quotation of the letter, the gist of the letter. It is quoted in part; it is summarized in part.

“The apostles and elders and brethren” – the ones who were a part of the Jerusalem council.

“Antioch and Syria and Cilicia” – three areas where churches had been established.

Acts 15:24 **"Since we heard that some having gone out from us disturbed you_p with words, unsettling your_p souls, saying [for you_p] to continue being circumcised and to be keeping the Law, to whom we did not give [such] orders,**

Verse 24 – the word subverting means to destroy, to unsettle, to remove doctrine; “your souls” – notice it is the soul which is subverted, not the body. Self-consciousness under legalism is parlayed into pride. Mentality is parlayed into legalism as a form of life. Volition: all the decisions which are made lead to pseudo-spirituality; spirituality by taboos, for example. Emotion becomes a criterion. The conscience has false norms and standards, norms and standards that at best can only produce human good, never divine good. Legalism always leads to very subtle and vicious type sins. So here is a subverted soul, and from this subverted soul doctrine is cut off. If there is any doctrine there the pipes are all clogged up, no doctrine is getting through.

“saying, Ye must be circumcised and keep the law” – so the refute the general teaching of legalism which has gone abroad in these areas.

Acts 15:25 **it seemed good to us, having come to be of one mind, to send to you_p having been chosen men, with our beloved Barnabas and Paul,**

Verse 25 – they agreed on a policy. They recognized Paul and Barnabas in the letter, that they actually have a place in the ministry. The words “chosen men” refer to Judas and Silas.

Acts 15:26 **men having given up their souls [or, lives] for the sake of the name of our Lord Jesus Christ.**

Verse 26 – this tells us that both Judas and Silas had gone through great dangers. They had faced the possibility of death and had stood up under it well.

Acts 15:27 **"Therefore, we have sent Judas and Silas, and they are telling [you] the same [things] by [the spoken] word.**

Verse 27 – this is a confirmation of the policy.

Acts 15:28 **"For it seemed good to the Holy Spirit and to us to lay no more burden on you, except [for] these necessary things:**

Verse 28 – “For it seemed good to the Holy Spirit.” Here is a recognition of the Spirit’s leading in the matter.

“and to us” – remember that whatever the Holy Spirit desires for phase two must be communicated to believers. Everything in the plan of God is good to the Holy Spirit but it must be communicated.

“these necessary things” are now mentioned in verse 29, and these are to follow the law of expediency. They are desirous that Jews might be saved. These Jews are going to be saved by the witness of Gentiles, but no Gentile observing these sins and failures in going to have a ministry with unsaved Jews even though he is born-again.

Acts 15:29 **to be abstaining from [meat] sacrificed to idols and from blood and from [anything] strangled and from sexual sin. From which keeping yourselves, you, will do well. Farewell!"**

Verse 29 – “meats offered to idols” is the idolatry problem.

“from blood” is literally “bloods” and refers to murder; “and from things strangled” – impure foods; “from fornication” – the general practice of heathenism as a part of their worship.

“ye do well” – the Greek says, “you shall practice well.” “Fare ye well” is a perfect passive imperative and it should really be translated, “Be strong.” This means to be strong in the Lord. Be strong in the past, knowing doctrine, the filling of the Spirit, with results that go on in phase two. Passive voice: you receive this strength. Imperative mood: this is a command.

Verses 30-35, the triumph of grace in preaching. After that, the triumph of grace in the spiritual life.

1965 Acts

Lesson #69

69 07/02/1967 Acts 15:30–41 Test of grace

Grace is God doing all of the work; man is benefitted by God's actions. Under legalism, man does the work and God is supposed to bless him as a result.

Paul and Barnabas stood up and stood for grace. Both had maximum knowledge of doctrine. Peter, Paul and Barnabas are the main 3 people so far in the book of Acts, but Peter will not be seen after this point.

Paul and Barnabas will have a standoff; and Barnabas is right, Paul is wrong. Paul will fail twice at grace. Once in Antioch when he failed to take John Mark; and once in Jerusalem when he offers up an animal sacrifice. Paul is out of fellowship for these things. Paul will offer a vow in the Temple and he almost died the sin unto death as a result.

We are made to think that as long as we are living a moral life, we are living a good Christian life. In a day of ignorance, we have morality lectures, reforming lectures, social action lectures. Teaching how to deal with social problems today.

Acts 15:30 **So indeed, having been sent off, they went to Antioch; and having gathered the congregation together, they delivered the letter.**

Verse 30 – “So when they were dismissed they came to Antioch.” This is the end of the Jerusalem council which established the principle of grace and made it possible for the early church to get started in the proper manner.

“they delivered the epistle” – they went back to Antioch and immediately called a meeting of the church. When they did they delivered the epistle, and the response was wonderful.

Acts 15:31 **Then having read [it] aloud, they rejoiced over the encouragement.**

Verse 31 – “Which when they had read [analyzed its contents—publicly read it and explained it], they rejoiced.” Joy is inner mental happiness which comes from orientation to grace. Grace people always rejoice when they are contemplating grace, when they are understanding grace, when there is some modus operandi of grace which has definitely succeeded; “for the consolation” – the word for consolation is encouragement. They were greatly encouraged by the stand taken at the Jerusalem council.

Moses is the unique prophet with the gift and office of prophet. The prophets were books written by a man with the gift and office of prophecy. Isaiah and Jeremiah both had the gift and the office. The third section of the OT, and this is someone who has the gift of prophecy. The writers of that section have only the gift.

Jesus is the unique prophet of the NT. He spoke of events in the future and near future; and He talked about applicable information during His time.

The gift and office of prophet would be the Apostles. Not sure that I really get the essentially differences are.

Acts 15:32 **And Judas and Silas, also being prophets themselves, encouraged and strengthened the brothers [and sisters] with a lengthy message.**

Verse 32 – the word to exhort means to encourage, and the encouragement came from grace preaching. Grace preaching is not popular. Wherever legalism exists people want to hear things that they can “Amen.” They want to hear in a back-handed kind of way how great they really are. They want to hear, for example, systems of pseudo-spirituality expounded from the pulpit.

Judas and Silas are the two men who have come up from Jerusalem in order to participate in the explanation of these letters. They both had the gift of prophesy; they are not apostles. A prophet, whether in the Old Testament or the New, is first of all a preacher orienting people in his day to their situation. He is therefore a communicator, a forthteller. Secondly, he is a foreteller. But prophecy merely means to communicate God’s message to the people of the day and to communicate it in the light of events of that day. Isaiah is an illustration, he was dealing with the events of his day. When a prophet deals with future events he is doing more than simply telling of future events, he is relating these events to the historical situation in his time.

“exhorted the brethren” – the word to exhort basically means to encourage, and they encouraged through the teaching of the Word of God. The word “confirm” means to stabilize or to strengthen. They taught grace; they applied grace; they made the application of grace so real to these people that it was the basis of strength, encouragement and stability.

Acts 15:33 **So having spent time [there], they were sent away with [a blessing] of peace [or, with a greeting] from the brothers [and sisters] to the apostles.**

Verse 33 – “And after they had tarried there a space.” Literally it says. “Having done time there.” This means that they spent a good deal of time fulfilling their ministry in that area; “they let them go in peace,” i.e. they released them in peace; “from the brethren unto the apostles” – the apostles had their headquarters in Jerusalem and so they were permitted to go back. The principle is that since they had a doctrinal ministry they were permitted to leave in peace, i.e. there was no general antagonism. This particular area was the grace headquarters of the ancient world.

Acts 15:34 **(OMITTED TEXT)**

Verse 34 is not found in the original and should therefore be omitted.

Acts 15:35 **But Paul and Barnabas were staying in Antioch, teaching and proclaiming the Gospel of the word of the Lord, with many others also.**

Verse 35 – most people think that preaching is shouting and getting dramatic and that teaching is something else. The Greek here says “teaching even preaching.” Biblically preaching and teaching are the same thing. There are two different words here and they explain the ministry of the pastor. The responsibility of a pastor in a local church is to teach. “Teaching” is a present active participle and simply means to communicate doctrine to a public assembly so that the people absorb and use the doctrine. The same word is the basis for the word “disciple.” Disciples are simply people who have been taught doctrine and are using it. The second word is “preaching,” a compound verb which means to instruct well—euaggelizō (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*]. What was communicated was principles of grace based upon the victory of the Jerusalem council.

Verses 36-39, the application.

Paul and Barnabas Separate

Acts 15:36 **Then after some days, Paul said to Barnabas, "Having returned now, we should visit our brothers [and sisters] in every city in which we have preached the word of the Lord, [to see] how they have [it] [fig., how they are doing]."**

Verse 36 – Paul’s proposal: “see how they do.” The Greek says, “See how they have it.” And this is important. He is not interested in what they do, he is interested in what they know. It is not what you do for God that counts, it is what you have in the human spirit. If what you have in the human spirit is doctrine then production is merely a result of doctrinal perspectives. It is more important to know than to do. If you know, you can do; you can produce divine good. But if you are ignorant, then you cannot do.

The first sign of apostasy in a church is programs; everything is programs, and everything is set up so that mediocrity can be in authority. Youth directors sit around trying to figure out things for the kids to do. Berachah Church has some of the best youth in the world and there are no youth programs in Berachah. Bob has never seen a youth leader who knew any doctrine. They communicate the gospel and a little inspiration. No one can be sustained by inspiration. The only social life in Berachah is Bible class every night. You can figure out your own social life on your own. Berachah is about the only church without a program. Doctrine is the purpose of the church. The church is not a crutch or a lonely hearts club. You cannot find a youth pastor who understands the importance of Bible doctrine. It is not about *doing*; it is about what they have.

The word “visit” means to inspect. Evangelism must be stabilized by Bible teaching. Paul recognized that they must have doctrine.

Acts 15:37 **And Barnabas decided to take along John, the one being called Mark.**

Verse 37 – “And Barnabas determined,” *bouleúō* (βουλεύω) [pronounced *bool-YOO-oh*], which means that the volition is linked up with the mentality of the soul, not with the emotions (in which case *thelō* would have been used); “to take with them John, whose surname was Mark.”

Acts 15:38 **But Paul was not considering it good to take this [one] along with [them], the one having withdrawn from them at Pamphylia and not having gone with them to the work.** [see Acts 13:13]

Verse 38 – Paul later admitted that he was wrong, Colossians 4:10, 2Timothy 4:11, but here in verse 38 he has a legalistic lapse and rejected the idea of John Mark going with them because of a previous desertion.

Acts 15:39 **So [there] came to be a sharp disagreement, with the result that they were separated from one another, and Barnabas, having taken Mark, sailed away to Cyprus.** [cp. 2Timothy 4:11]

Verse 39 – a contention. The word “contention” is *paroxusmos* (παροξυσμός) [pronounced *par-ox-oos-MOSS*] which becomes the English word *paroxysm*, and that means a big nose to nose battle. There are two concepts here. One is a personal triumph—the triumph of Barnabas; the other is the collective triumph of the church. Everyone in the church knew about this battle. Paul and Barnabas have obviously had a split, a difference of opinion. Now everyone in the church can jump on one side or the other, would soon be fighting each other, and the church in Antioch would be split wide open. But the communication of doctrine saves the day, both personally and collectively.

“that they parted asunder” – they made a complete separation; “so Barnabas took Mark,” and in this way preserved for the early church one of its great leaders. This was a triumph of grace. Mark proved himself and became one of the great leaders. He started the North African church and had so many thousands of converts in Alexandria. In this split grace was an issue. As long as John Mark was alive he had the right to move on, and Barnabas recognized this. Grace gives John Mark another chance. Once he rebounds, it is time for him to move on, and for us to move on. Discipline is from God; forgiveness is from God. God has the prerogative of judgment and forgiveness. This does not belong to you or me.

Acts 15:40 **But Paul, having chosen Silas, went out, having been handed over [fig., committed] to the grace of God by the brothers [and sisters].**

Verse 40 – “being recommended by the brethren.” The word “recommended” isn’t there in the Greek. It means here literally, “being delivered to the grace of God by the brethren.” The brethren did not take sides in this argument. This is one of the greatest testimonies of what doctrine can do to a church. It is hard to do, to stay out of such a dispute. Too many people take the view, *my friend is right*. Collectively, there is nothing greater in the book of Acts.

Acts 15:41 **So he was passing through Syria and Cilicia, strengthening the assemblies.**

70 07/09/1967 Acts 16:1–10 Europe's open door

Chapter 16

Second missionary journey. Barnabas and Mark do the insular tour; moved across to Cyprus. Paul went to Syria, Antioch, Tarsus, southern Galatia. He approaches them from a different direction. Derby, Lystra, Iconium. They will pick up Timothy. Asia in the Bible refers to the Roman province of Asia, which is Asia Minor. Paul was not permitted to go to Asia or north into Bythina. Ephesus is not ready yet. Eventually, he will go to that province. Antioch of Syria is the first grace oriented church. Jerusalem was never grace oriented; legalism destroyed its power. Ephesus will be the next great center. It is one of the key areas. On Paul's way out, he was not permitted to go to Ephesus or Bythina. Paul will go to Troy, or new Troy. It as thought to be a fictitious city for a long time. A German student of the Illiad and the Oddeyse. He found them and a hundred million dollars in art treasure. There were about 8 Troys, some built on top of others; all within 2 miles of one another. Most cities about 1000 years old (I guess in Paul's time?).

Troy to Philippi in 2 days by sea is a record and indicates the leading of God. The principle of positive volition here. Julius Ceasar had some great days. Thessolonica, then to Athens, then to Corinth and eventually to Ephesus. One more Pentecost in Ephesus. There are saved Jews there, saved under the ministry of John the Baptist.

The 2nd missionary journey will terminate with Paul going back to Jerusalem (bad idea).

Paul went into south Galatia (Derby, Lystra,); did not go into northern Galatia.

Timothy Joins Paul and Silas

Acts 16:1 **Then he came to Derbe and Lystra. And look! A certain disciple was there, by name Timothy, a son of a certain believing Jewish woman but of a Greek father,**

Verse 1 – “Then came he to Derbe and Lystra: and, behold, a certain disciple was there named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek.” It appears that his father was an unbeliever. Cf. 1Timothy 4:14; 2Timothy 4:5.

Timothy is half Jew, half gentile (Greek). Not unusual for that part of the world. He is very young.

Christian meant *little Christ*; and it was a term of derision. Commonly used around the 3rd century.

“certain disciple” simply means a believer. Believers were first called “Christians” at Antioch but the word “Christian” was never widely used until about the third century, the reason

being that it was a term of derision used by the enemies of Christianity. It actually means “a little Christ” and is a very sarcastic phrase.

2Tim. 1:5 and other information about Timothy. Titus was the great troubleshooter of the Pauline team. He was sent in to do jobs that were particularly difficult. Timothy failed on several occasions. Failed in Corinth and had a tough time in Ephesus. He did not know what to do about the older women running the church. He apparently did get control of the church. The ministry of women is given in the books of Timothy in more detail for this reason.

Acts 16:2 **who was well spoken of by** [under the authority of] **the brothers** [and sisters] **in Lystra and Iconium.**

Verse 2 – “by the brethren.” The word in the Greek for “by” means under the authority of. It is the preposition hupo.

This group tended to mix up law and grace.

4 Laws for Believers

1. Freedom, liberty. When filled with the Spirit. Freedom to serve the Lord; freedom to produce divine good. We are free to do unto the Lord and not unto anyone else. Without legalism trying to put you into a set of actions. Directed toward self.
2. The law of love. Restraining yourself so that you do not put a stumbling block in their way. Rom. 14
3. Law of expediency. Directed towards unbelievers. To keep gospel clear so that there are no side issues. Paul could eat pork in a Jewish community, but he would never do so.
4. Law of supreme sacrifice. Believer sets aside normal functions in life to fulfill God’s plan for his life. Like Paul not getting married.

Acts 16:3 **Paul wanted this [one] to go out with him, and having taken [him], he circumcised him because of the Jews, the ones in those places, for they all knew his father, that he was a Greek.**

Verse 3 – Timothy is now incorporated into the team. Paul was impressed with him.

“and took and circumcised him” – an application of the law of expediency, due to the attempt to reach the Jewish population.

Titus was not circumcised. And Paul refused to go along with that. He was a gentile. *The Doubtful Things in Corinth.*

Acts 16:4 **Now as they were traveling through the cities, they were delivering to them the decrees to be keeping, the ones having been decided [on] by the apostles and the elders, the [ones] in Jerusalem.**

Verse 4 – the dissemination of the results of the Jerusalem conference. When Paul went back to these cities he did so to stabilize believers. This is follow-up, giving them doctrine. He also went to report the Jerusalem conference to them.

“they delivered them the decrees” – the word for decree is *dogma* (δόγμα) [pronounced *DOG-mah*], from which we get “dogma.” A decree is simply a firm stand. The decree in this case would be Acts 15:27-29.

“for to keep” is a present active infinitive and it means to keep that which belongs to self, to keep on keeping these things. The word for keep is one of the words for “guard” – *phulassô* (φυλάσσω) [pronounced *foo-LAHS-soh*], which means to guard something that belongs to you. Doctrine belonged to them and they are to guard that which belongs to them. Therefore Paul had a ministry to these people on follow-up. The objective was to make them spiritually self-sustaining.

“that were ordained of the apostles and elders which were at Jerusalem” – this is a reference to the council which had signed this particular decree.

Acts 16:5 **So the assemblies were indeed being strengthened in the faith and were increasing in number every day.**

Verse 5 – “And so were the churches established [stabilized].” This is in the imperfect tense which means they kept on remaining in a stabilized form. This proves the point that as long as they had doctrine they had stability. The passive voice indicates they kept on receiving this stability. The imperfect passive indicates the doctrine builds on doctrine. They had doctrine, so they could learn doctrine.

“and increased in number daily” – they were winning souls to Christ as individuals.

Once believers were banded together, they started to grow spiritually. The numbers increased daily because the people went out and gave the gospel to others. We should take the gospel to everyone else.

Every believer must know Bible doctrine enough to where they can communicate the gospel. There were no aisles back then.

The Macedonian Call

Acts 16:6 **Now having passed through Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to speak the word in Asia,**

God kept Asia Minor off limits. Paul’s legalism in the case of John Mark. He needs further training. Bythina is prone to legalism. Paul is not ready to go into areas of legalism. God guides by closing doors. By closing doors along the trail, this forces Paul to go to Troy. God has a plan for Peter. He is to go into Cappadocia, Pontas, etc. Reserved area for Peter.

Verse 6 – “and were forbidden by the Holy Spirit to preach the word in Asia.” This is the Roman province of Asia, the area of the seven churches of Revelation chapters two and three. They were not permitted to go into that area at this time because it was not ready for it.

Acts 16:7 **having gone toward Mysia, they were trying to be going to Bithynia, and the Spirit did not allow them.**

Verse 7 – “they assayed [attempted] to go into Bithynia: but the Spirit did not permit them.” Why the closed doors in Asia Minor?

Why Paul Was Not Allowed to Go into Asia Minor

1. The discipline and training of Paul was involved at this point. Paul’s legalism in the case of John Mark, Paul himself must have some further training. These areas forbidden to Paul are prone to legalism. Paul is not fit to go into these areas at this point because he has just been guilty of a gross act of legalism himself. But God overrules in grace and Paul is going to have another ministry, a marvelous ministry.
2. The principle of divine guidance. God often guides through closing doors. He wants to get Paul to the coast, and by closing doors along the way Paul is forced to go to Troy. In this way God is getting Paul faced toward Europe.
3. God has a plan for Peter, and Peter is to go into Asia Minor. Since God has reserved all of this for Peter, obviously he is going to keep Paul out of it. There is no need for two apostles in the same area.
 - a. God’s plan for Paul is also involved at this point, i.e. to head for Europe which becomes the very heart and centre of the Roman empire.

Acts 16:8 **So having passed by Mysia, they came down to Troas.**

Verse 8 – the persistence of the apostle Paul. In other words, every time he hit a closed door he kept moving. He did not turn around and go back.

Acts 16:9 **And a vision appeared to Paul during the night: a certain man of Macedonia was standing, pleading with him and saying, "Having crossed over to Macedonia, help us!"**

Verse 9 – “And a vision appeared to Paul in the night.” This is before the completion of the canon of Scripture, therefore a vision was a legitimate means of

guidance. Peter had a vision and wound up in Caesarea in the quarters of a centurion, Cornelius. Now Paul has a vision which will move him into heathenistic Europe. Today with the completion of the canon of Scripture there is no guidance by visions or dreams. The last vision and guidance by vision that existed as far as the Church Age is concerned was that of John’s, and when Revelation was closed visions and dreams no longer constituted a bona fide means of guidance. Once the canon of Scripture is closed all guidance is through the Word.

“There stood a man from Macedonia” – how would Paul know he was from Macedonia? First of all the man would speak Greek. Two hundred years before this the Romans had fought three wars with the Macedonians and had eventually destroyed Macedonia as a great power. After the Romans conquered them there was one thing they failed to do. The Romans always superimposed their own styles of dress on others—except with the Macedonians. The Macedonians continued to wear the Greek helmet, the Greek type of dress. So when Paul saw this man he knew exactly that he was from Macedonia.

Unstable people submit themselves to rapidly changing styles of clothing. Bob talks about ladies fashions for awhile. Styles here change constantly from one bad style to something even worse. Hard to find beautiful women anymore, because they are hidden.

Roman styles had little change. White toga with a red, gold or blue border. Did not change for 1000 years. When Rome began to go downhill, they started picking up the styles of the Greeks.

Statues of Roman men had short hair. After a period of time, near the end, they had long hair. They looked like surfers.

Doctrine of Heathenism (4)

1. God’s essence is applied. He is perfect righteousness and He is perfect justice. For this reason, God is unable to be unfair. There will never be a time that God is unfair to any person.
2. The doctrine of unlimited atonement. 2Cor. 5:14–15 1Tim. 2:6 4:10 1John 2:2 2Peter 2:1. Jesus did not die for the sins of the believer but for the sins of the entire world. Therefore, God will do everything possible to save the world. So it makes no difference where a person is, isolated in any way. Jesus Christ died for the sins of everyone who is alive on this earth today. This means that He wants all people to be saved.
3. If this is a firm policy, the sovereignty of God is applied. **He is not willing that any should perish, but that all come to a knowledge of Jesus Christ.** 2Peter 3:9 is God’s stated policy.
4. Now, we look at the human race. The problem of God consciousness. 4 or 5 ways any normal person will reach God consciousness. The age of accountability. When a person goes on positive signals, then God must provide them with the gospel.
5. Exceptions; the Abnormal groups:
 - a. There are idiots; born idiots. All idiots are automatically saved. God consciousness simply means someone becomes aware of a Supreme Being. It does not mean that they know anything about God.
 - b. Those who die before reaching God consciousness. Such a person is automatically saved. Born normal, but before God consciousness. They are also automatically saved.
6. God consciousness simply means a person is aware of God. Rom. 1:20–21
 - a. Religious system.

- b. Moral approach; man has a conscience; so God exists. Structure and virtue in society.
 - c. Ontological approach. Man can perceive of a perfect human being.
 - d. Teleological view that the structure of the universe demands a designer.
 - e. Cosmological approach. Greeks probably get God consciousness this way. Comes out in the Socratic dialogues.
7. If any member of the human race, regardless of any factors, he desires relationship with God, God will provide him with gospel information. Jer. 29:13 John 7:17 Acts 17:27
8. Positive volition expresses itself at gospel hearing and the person is saved.

Acts 16:10 So when he saw the vision, immediately we sought to go out to Macedonia, concluding that the Lord had summoned us to preach the Gospel to them.

Verse 10 – “And after he [Paul] had seen the vision, immediately we [Luke, the writer, plus Timothy and Silas].” This is the Pauline team that will go into Europe. It will be expanded after getting into Europe.

Troy to Niapolis fastest move to them.

1965 Acts

Lesson #71

71 07/30/1967 Acts 16:11–18 Cracking Europe's barrier

The Conversion of Lydia

Acts 16:11 Therefore, having set sail from Troas, we sailed a straight course to Samothrace, and on the next [day] to Neapolis,

Verse 11 – Therefore loosing from Troas.” “Troas” –, Troy.

Paul is now looking across the Aegean Sea at Europe. Loosing from Troy here means to set sail. The Greek says literally, “And they set sail from Troy.” Neapolis is only the beginning because it is simply the port for Philippi, ten miles away.

Acts 16:12 and from there to Philippi, which is a first [fig., prominent] city of the district of Macedonia, a [Roman] colony. Then we were staying in that very city [for] several days.

Verse 12 – here Philippi is said to be a colony, which is the highest honour which could be bestowed upon any city in the Roman empire. Throughout the Roman empire there were special cities made Roman colonies. When this occurred the citizens all became Roman citizens, and they were protected with special privileges. For example, they could not be scourged or crucified. They were provided all the protection of the Roman law and if it was felt that a sentence was a miscarriage of justice it was very simple to appeal to the emperor in any part of the empire.

Named after Philip of Macedon, who is the father of Alexander the Great. Genius occurs very rarely. Philip was a brilliant man, not a genius; but Alexander was. Philip founded this city.

A citizen of Philippi would never be scourged or crucified; and if he believed that he was railroaded, he could appeal to Cæsar.

Alexander came to Troy and said, this needs to be rebuilt. So what he rebuilds is often called Alexandria Troy.

The Balkin area, known as Elyria, Romans called it Dalmatia. He should have crossed the Adriatic and go into Italy, but he did not. He went out of the geographical will of God. Paul paid for this. He spend 4 years in prison. Thousands of people in Western Europe were on positive signals. The center of Christianity was Antioch, but that would move to ...

Retired Roman soldiers in Philippi, many Greeks and a small Jewish population.

“we were in that city abiding certain [many] days” – the word for abiding means to wear away the time, to spend the time, to look for an opportunity. Paul did not open his mouth to witness until he had the perfect opportunity.

Verse 13 – the first opportunity. “And on the sabbath [Jewish worship day].” The Jewish population was very small in Philippi and there was no synagogue, so Paul began to look around on the Sabbath to see what was happening. He soon discovered that there was a group of people who would leave the city every Sabbath morning and he recognized them as Jews. So he followed these Jews.

Mark Anthony on this very river bank defeated Cassius and Brutus to avenge Julius Cæsar.

“went out of the city by a river side where prayer was customarily made” – this is not a formal worship service of the Jews. Because there was no synagogue a few Jews would simply go out and have a word of prayer. This prayer indicates the fact that there was a desire to hear the Word of God, a desire to know God better on the part of these Jews.

Philippi would not allow a synagogue in the city. These Jews went outside of the city and had some sort of a prayer meeting.

“and we sat down and spake unto the women which resorted [assembled] there” – assembled on this occasion was Paul, Timothy, Silas and Luke.

Verses 14-15, the first converts in Europe. They were women. Very often, women are positive towards the teaching of the Word of God.

Acts 16:14 **And a certain woman by name Lydia, a dealer of purple [fabrics] of [the] city of Thyatira, worshiping God, was listening, whose heart the Lord opened to be paying close attention to the [things] being spoken by Paul.**

There was some sort of water which allowed for there to be easy dying. They were famous for purple and red dyes.

Verse 14 – “A certain woman named Lydia . . . which worshipped.” When it says that she worshipped it is a present active participle which means to stand in awe of someone, to venerate someone. The word “worship” here, being in the present tense, linear aktionsart, simply indicates that she had positive volition at the point of God-consciousness and was waiting to hear the truth, and when she hears the truth (gospel hearing) she is going to respond.

“heard us” – she kept on listening. She was on positive volition at the point of God-consciousness and therefore she was listening to the thing for which she had been waiting. After she hears the gospel her positive volition will express itself by faith in the Lord Jesus Christ.

“whose heart the Lord opened” – the implications of this phrase are rather difficult unless it is understood that the word “heart” is a synonym for the soul. The word is used not only for the entire soul but also specifically for the mentality of the soul. The word “opened” is a compound, *dianoigō* (διανοίγω) [pronounced *dee-an-OY-go*] [*dia* = through; *noigw* = open] which means to open a way through a barrier. The barrier to hearing the gospel in every case is the human soul minus the spirit. So the Holy Spirit acting as the human spirit opens the door to understanding the gospel.

“that she attended unto the things which were spoken of [by] Paul” – the word “attended” means that she gave careful consideration to; she concentrated on the things spoken; “the things which were spoken” is a present active participle, “they kept on being spoken.” The words “of Paul” is a bad translation. The word is *hupo* which means under the authority of [Paul]. This would indicate that Paul had charge of the situation but didn’t necessarily do all of the speaking. Timothy was there, as was Silas and Luke. Apparently there was a good deal of personal witnessing on this occasion.

Acts 16:15 **Now when she was baptized, and her household, she pleaded with us, saying, "Since you_p have judged me to be faithful to the Lord, having entered into my house, remain." And she persuaded us.**

Verse 15 – “And when she was baptized, and her household.” In other words, not only was she saved but the members of her household also. They are not specified here, as in the case later on with the Philippians jailer—“and thy household.” In other words, if the members of your family believe they will be saved. Lydia is a key person in her household.

You can certainly point out the principle of sin when giving the gospel, but preaching sin in order to cause people to feel guilty—that is not good news.

“If ye have judged me to be faithful” – the word “judge” here means “discerned.” “Faithful” in the sense of being a child of God, and so on.

Paul and Silas in Prison

Acts 16:16 Then it happened as we [were] going to prayer, a certain slave-girl having a spirit of Python [i.e., in Greek mythology, a giant snake which guarded the oracle at Delphi; fig., having a fortune-telling spirit] met us, who brought much profit to her masters by fortune-telling.

Verse 16 – “And it came to pass, as we went to prayer.” Apparently it was Paul’s custom to go somewhere every day. The word “went” means to go from one place to another. They were praying apparently in different homes at the time.

Oracle of Delphi was filled with all kinds of demons, which apparently will be discussed later by Bob in another series.

“a certain damsel” is a Greek slave girl; “possessed” means she kept on having “a spirit of divination.” The word for “divination” here is *Pýthōn* (Πύθων) [pronounced *poo'-thone*] from which we get “python.” The word comes originally from the fact that Apollo had a special snake to guard the oracle of Delphi, one of the great concentrations of demons in the ancient world. Demon possessed priestesses gave fantastic prophecies about the rise and fall of nations, and many of these were very accurate. Here the word “python” simply refers to this serpent which was slain by Apollo in mythology. It became the name of any type of demon who could throw the voice or who was involved in prophecy. This woman was apparently making a lot of prophecies and there was a crime syndicate built around here. The word “masters” means that she had those who controlled here and making a profit from her. “Soothsaying” is simply prophesying, predicting the future. It was accomplished by demon possession.

The 5th century B.C. to the 100 A.D. Greece was a place of great degeneracy.

Persia was considered the great villain and Greece viewed as a great nation. Persians knew about chemistry, astronomy, math. Greece was a philosophic culture. More positive volition in a scientific culture; and negative volition in a philosophical culture. Aristotle was an exception to this.

Many born again believers in Persia. They did a great thing with getting the Jews back into the land. Very few saved Greeks until the time of Paul.

Bob had much more respect for Rome than Greece. Brilliant minds in Greece, but a lot of demon possession.

Paul is going to come face to face with Paul’s greatest enemy there.

Acts 16:17 This [girl], having closely followed Paul and us, kept crying out, saying, "These men are slaves of the Most High God, who declare to us [the] way of salvation!"

Verse 17 – “The same followed Paul and us, and kept on saying, These men are the servants of the most high God, which show unto us the way of salvation.” Everything she said was correct, therefore it was a very strange situation: a demon possessed girl trying to get into the picture. It was Satan trying to help Paul along. It was a compromise. If Paul is going to stick with the truth he must remain separated from demons. Religion is going to sponsor Paul in Philippi, and if it does then it is all over. There must be a separation from religion. Here we have a demon possessed Greek slave girl announcing the meetings. She points to Paul and says, “He knows the way of salvation.” This was a compromise, and Paul was displeased because he didn’t want any help from the devil. Paul is one of the few people who had the sense to realize on the basis of Bible doctrine that it must come from God or it is nothing. It doesn’t depend on public relations.

Acts 16:18 **Now she was doing this for many days. But Paul having been greatly annoyed and having turned, said to the spirit, "I command you in the name of Jesus Christ to come out from her!" And it came out that very hour [or, moment]!**

Verse 18 – “But Paul, being grieved.” We need no help from the devil’s crowd, from religion, from a denomination. We need no help from anyone but the Lord. Paul silenced the testimony of the demons because this would constitute an alliance with the devil and there can be no peaceful coexistence between the Lord Jesus and the devil.

One of Bob’s jobs is to keep Satan’s ideas out of church. Believers cannot be demon-possessed; but he can get his ideas into churches.

Christian education is the worst pile of gimmicks you have ever seen. They push down the languages and this appeals to the academically lazy.

Bob does not know any Christian colleges which teach rank heresies. You do not get into Christian education gimmicks. Bob has been asked many times to go to many different places and he can go right now to a bunch of different places. Dallas pastoral classes talk about writing a birthday card to everyone in the congregation. “Can you imagine me sending you a birthday card?” God honors the teaching of Bible doctrine in Berachah.

Berachah is not competing on entertainment with the high school or the junior high. That is not a function of the church. Teaching Bible doctrine is key. All of the good times in the church will not sustain a young person through one class in historic geology.

Kids who go away to college who have Bible doctrine in their souls are not lost when they go to college.

Mark 3:11–12 Jesus cancelled the witness of demons. Their help is never needed.

The demon-possessed woman was well-known, but she cannot be a part of Paul’s ministry.

The solution to man's problems is regeneration and not social action or reformation. God's solution is personal, not collective.

1965 Acts

Lesson #72

72 08/06/1967 Acts 16:19–31a Operation Philippi

This is about racketeers. They suddenly found out that they were not making money on the demon-possessed woman; and the slave girl has believed in Christ.

Acts 16:19 **But her masters having seen that the hope [or, expectation] of their profit was gone, having taken hold of Paul and Silas, dragged [them] to the market place before the rulers.**

Verse 19 – “And when her masters saw that the hope of her gains was gone.” The lucrative racket had been terminated. The girl has now received Christ as her saviour and the racket is broken up because there is no longer any demon possession. Immediately they began an investigation and discovered that behind it all was Paul and Silas.

“they caught Paul and Silas” – the Greek word here means to seize someone violently and to hold them by violence; “and drew them into the market place” means to be dragged by the heels. The market place is where the city administration is located and where they have the Roman courts. The Greek courts and most of the courts of the ancient world were held at the city gates, but the Romans held them in the market place. The word “rulers” refers to the magistrates of a Roman colony. They called themselves praetors, and they were the ones who administered justice. Behind all this is Satan himself and in verses 20-21 we have the false accusations.

Acts 16:20 **And having brought them to the magistrates, they said, "These men, being Jews, are throwing our city into confusion,**

Verse 20 – “And brought them to the magistrates [praetors], saying, “These men, being Jews.” The word for “being” here is *huparchō* (ὑπάρχω) [pronounced *hoop-AR-khoh*], and it doesn't mean to be, it means to exist. In other words, there is a great deal of sarcasm in this accusation: “These men exist as Jews.”

Later on they will say, “We, being Romans.” Then at the end of the accusation there is the word *eimi* (εἰμί) [pronounced *eye-ME*] which is absolute status quo. So they are saying, “These exist as Jews; we have the status of Romans.” In other words, if these men are Jews and we are Romans, we are right. Jews are always wrong! This is the idea.

They had no basis for indicting these men under Roman law, so the only possible thing they could do is to get the racial prejudice going; which is exactly what they had in mind. The reason they used this particular indictment is because during the reign of Claudius there was a tremendous antagonism toward the Jews, so much so that Claudius threw the Jews out of Rome. Now that is over and Nero has come into authority and he more or less

picked up where Claudius left off. Claudius changed his mind during his rule and finally recognized the validity of the activity of Jews in the Roman empire.

“do exceedingly trouble our city” – the word to exceedingly trouble is a word for disturbing the peace. This would be a valid reason for indictment if it could be proved as a legitimate disturbing the peace activity.

Acts 16:21 **and they are proclaiming customs that are not lawful for us, being Romans, to be receiving nor to be doing."**

Verse 21 – they describe how they disturb the peace: by teaching. “And teach customs which are not lawful for us to receive” – a patriotic appeal. This is a technical phrase that means they are introducing a foreign religion into a Roman colony. The word to teach simply means to announce them, not to go into any extensive teaching. Here the very subtle action comes from the fact that these who have been brought in are Jews; “we are Roman.” Everything in between is more or less inconsequential. This is an appeal to the patriotism of the Romans first of all. It is not that these gangsters care about Roman policy but they are looking for a way to avenge themselves for the breaking up of a very lucrative racket. The racial grievance is really very secondary, it is merely being used to get rid of Paul and Silas. The real grievance is not mentioned in the court at all—the fact that these men are gangsters who have been making money from the demon possessed girl and their racket is now broken up.

Proclaiming customs is either Jewish customs; or the gospel message (probably the latter).

The Greeks respected philosophy; the Romans respected law.

They will use racial prejudice and Roman patriotism in order to convict Paul illegitimately.

Acts 16:22 **And the crowd rose up together against them, and the magistrates having torn their garments from them, began ordering [the rod-bearers] to be beating [them] with rods.**

Verse 22 – “And the multitude rose up together against them.” Too often law is influenced by violence and by rioting. When this happens it indicates the weakness, at least at the local level, of the law. The law should never be influenced by the shouting, the rioting, and the viciousness of the mob. The magistrates here appear to be more impressed by the mob than even the accusation. They are under pressure and the pressure comes from mob violence.

Stone age conditions in both India and Africa. In order for there to be evangelism in those areas, they needed law and order. The same thing was true for the Roman empire. 92–192 Rome the Antonine Caesars. Bible doctrine had reached its peak and it spread throughout the Roman empire. Crime diminished to an all time low. About 100 years of world peace as a result. Most Roman historians see this is the best time to live.

“and the magistrates rent off their clothes” – the clothes here are the mantles which belonged to Paul and Silas. This is actually a part of the Roman system. Before they punished a man they took off his mantle and stripped him to the waist; “and commanded to beat them [with rods]” – the Greek says “with rods,” which was the usual method of Roman scourging. The usual punishment was 39 blows with the rod. Often beat until the skin is removed. This is a very terrible punishment.

The rods and the ax represent Roman justice.

Verses 23-24, an illegal imprisonment.

Acts 16:23 **And having laid many blows on them, they threw [them] into prison, having given strict orders to the jailor to be keeping them securely,...**

Verse 23 – “they cast them into prison.” They not only cast them into prison but because of the treatment they received they must be important prisoners. So they command the jailor to guard them in a special way; “charging the jailor” – the word “charging” means to command – “to guard them carefully.”

If a jailor lost his prisoners, then he could be executed for that.

Acts 16:24 **who having received such an order, put them into the inner prison and fastened their feet in the stocks.**

Verse 24 – the jailor comes into focus. “Who” – relative pronoun referring to this Philippians jailor; “having received such a charge, thrust them into the inner prison,” i.e. the under prison. The Romans always had a system where they had a prison which went underground. Half would be at street level where the guards had their barracks, and then down below was the prison system. In the lowest part of all, the under prison, was the most secure area which was usually a pit type place. They can be thrown down or there is a ladder. Might be 10 or 12' drop. All the excretion, rats live down there, systems of stocks there. Paul is put down in the lower prison in stocks after being beat. This is torture added to torture.

Tertullian describes Christians in the stocks. Nothing the leg feels in the stock when the mind is in heaven.

Unjust treatment before the law. That is galling in itself. Paul and Silas have been unjustly imprisoned and unjustly beaten.

The Philippian Jailer Converted

Acts 16:25 **But about midnight Paul and Silas praying, were singing hymns to God, and the prisoners were listening to them.**

Verse 25 – “Paul and Silas prayed” is translated in the KJV like a past tense. In the Greek it is present linear aktionsart; they kept on praying; “and sang praises” – imperfect active indicative. So we have a present participle followed by an imperfect tense, which means they had doing both of these, and at the time we pick up the narrative here they happened to be praying but they had been doing a lot of singing.

“the prisoners were listening to them” – imperfect middle indicative, which means that whatever the prisoners were doing they stopped to listen to this. The word for listening here is epakroáomai (ἐπακροάομαι) [pronounced *ep-ak-ro-AH-om-ahēe*] (The usual word for listening is akouô (ἀκούω) [pronounced *ah-KOO-oh*]) and it means to listen to a musical recital. This was a message that impressed them when nothing else would. At this point God intervenes into the picture.

Acts 16:26 Then suddenly a great earthquake occurred, with the result that the foundations of the jail were shaken, and immediately all the doors were opened, and all of the chains were unfastened!

Verse 26 – the first of two miracles. “. . . and immediately all the doors were opened, and everyone’s shackles were broken.” Apparently the only damaged in the prison was the opening of the gates of the prison and the breaking of the shackles, as if this was the only purpose of the miracle/earthquake.

Acts 16:27 Then the jailor having become aroused from sleep and having seen the doors of the prison having been opened, having drawn a sword, was about to be killing himself, supposing the prisoners to be escaping.

Verse 27 – “having become awakened, and seeing the prison doors open, he drew out his sword.” He knew that the Romans were going to kill him for this. He assumed that the prisoners were all gone and that there was nothing left for him but to take his own life; “and would have killed himself” – the Greek says, “he was about to kill himself.” The Romans would have killed him slowly under torture and he would rather die quickly by his own hand.

Philippi was a famous suicide place in the ancient world. Cassius was defeated by Mark Anthony, and he ran into Philippi and killed himself. Brutus also went into Philippi and killed himself as well (many of those who killed Cæsar killed themselves).

This is a big rugged tough jailer, but he is about to kill himself.

Acts 16:28 But Paul cried out with a loud voice, saying, "Do nothing harmful to yourself, for we are all here!"

Verse 28 – “ we are all here.” This stops the jailer immediately.

The other prisoners are too afraid from the earthquake. Paul and Silas went up to the street level jail.

Acts 16:29 Then having asked for a light [fig., a torch], he rushed in. And having become trembling [with fear], he fell down before Paul and Silas.

Verse 29 – “trembling” probably indicates the general reaction of the jailer. He knew that he was doomed because he assumed the prisoners were gone, but now that he realizes they were not gone he is still in a great state of agitation and fright. The situation is uncertain to him and so it says “he sprang in.” This means to charge in, and the word “trembling” indicates his condition; “and fell down before Paul and Silas.”

Acts 16:30 And having brought them out, he said, "Sirs, what is it necessary [for] me to be doing so that I shall be saved?"

Verse 30 – the desperate question. “Sirs” is the Greek word for “lords,” kurioi. The calmness under pressure, the tremendous ability to think under disaster conditions, puts them in a very high place in the estimation of the jailor. “What must I do to be saved?” The Greek says, “with the result that I might be saved.” He was thinking of two things. The word to save here does not mean spiritual salvation in the jailer’s mind. In his mind there is physical deliverance from his difficulty. “How can I get out of this terrible situation?” The word *sôzô* (σώζω) [pronounced *SOHD-zoh*] is used both for physical deliverance and for spiritual deliverance/salvation as we think of it today. But when he comes in and confronts Paul and Silas the first thing on his mind is deliverance from his problem. God brings him to the place of an unsolvable problem in order that the issue of the gospel might be brought to him.

Often a person goes on positive signals, things happen between that and gospel hearing. This jailer faces some very dramatic conditions. Disaster conditions. It forces something out of the subconscious. Many times we will find people who have gone on positive signals, but this gets pushed way back into the subconscious. We have evangelism under disastrous conditions. When we have disasters, look for people who want the gospel. We will see many disasters; and God will use Paul and Silas to present the gospel in this situation. God protects the believer in the disasters of life in order to give that person the gospel.

Aorist active subjunctive of *σώζω*.

The Perfect Answer

1. It is short; it is brief. Under disaster conditions, answers must be brief and to the point. Bible classes are an hour+ because we are not under disaster conditions. Paul and Silas spoke, aorist tense; and apparently in unison. God is perfect and his doctrine must be presented dogmatically. Believe, aorist active imperative. The aorist tense represents a point in time. Paul does not have time to explain the 34 things that the jailer will receive at salvation.

Bob taught the origin of the soul recently; and he is going to give his screw your head back on properly tonight.

73 08/13/1967 Acts 16:30–33 Pressure evangelism; the Philippian jailer; baptism

Bob goes over the route that Paul took. Paul will get on the Ignatian highway; he will go to Corinth and Ephesians.

At a critical moment, a jailer is about to kill himself. Paul and Silas told him to stop, because the prisoners is all there.

Acts 16:30 **And having brought them out, he said, "Sirs, what is it necessary [for] me to be doing so that I shall be saved?"**

There had been a natural disaster of an earthquake; and this guy recognizes Paul and Silas as being great guys. They are relaxed.

The jailer wanted to be delivered from his present problem; but subconsciously, he was asking about eternal salvation.

Acts 16:31 **So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your house!"**

This is not all that they said; but the essence is found here.

Verse 31 – he gets the perfect answer. Notice that it is short. In disaster conditions answers must be brief and to the point. “And they said” – this is simply a summary of the mechanics of salvation, and is not all they said. “Believe” is the aorist active imperative of the verb *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*], a word for a system of perception. It is usually translated in the verb “believe,” and in the noun “faith.” This is in the active voice: the individual himself must do the believing. It is an imperative mood, a command; “on the Lord Jesus Christ” – the only saviour.

The salvation package applies to every individual at the point of faith.

The jailer is apparently living on site. Down below are the various levels of imprisonment.

“and thou shalt be saved, and thy house” – future tense, passive voice, i.e. it happens every time, salvation is received. “And thy house” is an idiom. It doesn’t mean that he believes and his household is saved, it simply means that what applies to him applies to them. The members of the jailer’s household will be saved in exactly the same way he is, and that is by faith in the Lord Jesus Christ.

Acts 16:32 **And they spoke the word of the Lord to him and to all the [ones] in his house.**

Verse 32 – “And they spake unto him the word of the Lord.” They had given the mechanics of salvation in one brief sentence; now there is amplification. The word of the Lord in this case is the gospel, good news.

“and to all that were in his house” – by this time his family had come into the picture. They have all gathered around and are listening to the gospel.

Jesus is a Greek word; Christ is a Greek word.

Everyone possesses faith as a system of perception. Idiots do not; and they are automatically saved. 70–90% of what you learn is based upon faith. Bob remembers historical geology. He could not believe that everyone was swallowing this. Several Christian friends in college were knocked out by this class.

Our faith in this current administration is absolute insanity. To believe the war on poverty is ridiculous.

The jailer was thinking of physical deliverance, and Paul is thinking in terms of eternal deliverance. We are born with a sin nature, and that means that we are born spiritually dead. Our good deeds are the basis of our indictment. The law of double jeopardy. Our sins were judged at the cross, never to be judged again. Rejection of Jesus Christ is the reason that we stand in the last judgment. But God is going to remind them of their good deeds. They will be the basis of our indictment. There is not enough good in the human race to save even one person.

People are saved in the same way; geniuses and those with an IQ one point higher than an idiot. The evangelist stays on one topic—personal sin. It is a true point that we are sinners; but that is not the good news. Paul didn't tell people to raise their hands or to come forward; or say, we will sing one more stanza of *Just as I am*.

The average person cannot stand up and give the gospel today. The Holy Spirit takes what is true from the gospel and places this in the human spirit; and we make a decision based upon that.

Acts 16:32 **And they spoke the word of the Lord to him and to all the [ones] in his house.**

The people belonging to the jailer come to see him.

Acts 16:33 **And having taken them in that hour of the night, he washed off their wounds, and he was immediately baptized, himself and all the [ones] of his [house].**

Verse 33 – apparently the jailer made his decision right then and there. The one who had fastened them to the stocks was now a different person. “He took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway.” “He took them” – paralambanō (παραλαμβάνω) [pronounced *pahr-al-am-BAHN-oh*] [para = preposition of immediate source; lambánō (λαμβάνω) [pronounced *lahm-BAHN-oh*] =

receive], to receive from an immediate source, it means to welcome to one's self. From the immediate source of himself he has received Christ, and he now receives Christians. His whole attitude toward these two men has changed.

His attitude toward believers changed since his attitude towards Jesus changed.

Bob, when he first came across Christians in southern CA, and he thought that they were ridiculous; a very stupid lot. He could not believe that people could be this way. He heard all this business and he thought it would be ridiculous. When Bob believed, his attitude towards believers changed radically.

The jailer tends to the wounds of the Apostles. After this, the jailer and his family are baptized. Before Paul baptized anyone, they had to have a full understanding of retroactive and current positional truth. These are the fundamentals of the Christian life. This is the production of human good or divine good.

“and was baptized” – aorist passive indicative. Aorist tense; in a point of time after he understood the pertinent doctrines about baptism; passive voice: he received baptism from Paul.

1965 Acts

Lesson #74

74 08/20/1967 Acts 16:34–40; 17:1–3 Along the Ignatian Way; Paul's civic stand

Paul probably saw some of the most unusual and fantastic scenes of the ancient world. He probably had a great many adventures. To come into a scene like this must have been a very welcome change.

Bob is certain that most of us have eaten breakfast. So for some of us, breakfast is not much of anything . It is just a routine of life. If you have been somewhere exciting, then your breakfast after that is often very enjoyable. Maybe you are out on a hunting trip and you got lost.

Paul and Silas did not have much to eat the day before. They were cramped up in those stocks until midnight. In spite of everything, they are in good condition. They saw many come to Christ.

Acts 16:34 **And having brought them into his house, he set food before [them]. And he was being very glad, with his whole house, he having believed in God.**

Verse 34 – “And when he had brought them [up] into his house, he set food before them, and rejoiced, believing in God with all his house.” *To bring up* suggests that the jailers quarters were a part of the prison.

Some of the best meals that you will ever have may not be the best food, but they are the best of circumstances.

“Believing in God” is a perfect active participle which says, “having believed in the God,” i.e. the revealed God, the Lord Jesus Christ. The thing that is important here is that they had joy, inner happiness. Their lives had been changed permanently; “and rejoiced” means more than to rejoice, it means to rejoice and to celebrate.

There was a miscarriage of justice. Philippi was a colony; and Roman law was supposed to be applied legitimately. Now, they have maltreated a Roman citizen, which is Paul.

Acts 16:35 **Now having become day [dawn], the magistrates sent the rod-bearers, saying, "Release those men."**

Verse 35 – “And when it was day [dawn], the magistrates sent to the sergeants, saying, Let those men go.” The word “magistrate” actually means praetor, the ruler of the city. These are the rulers of this Roman colony. What they have done can cause them to lose their charter as a Roman colony and they can get into very serious trouble. The Romans were sticklers for their law. Rome had a thousand years of greatness because of law, and the thing that characterized it more than anything else was its adherence to law. Along with it the individual had a tremendous sense of self-discipline, and the combination of the two made the Romans a great people.

The Roman ax bundled up with something else. This used to be on our dimes. Paul, as a Roman citizen, will be later punished the proper way, with a beheading.

The city of Rhodes lost its independence (or whatever) for violations which were not as great as this.

Romans had self-discipline and they respected the law. It took the Romans 300-400 years before they learned how to fight. You can count on one hand how many generals were smart.

Miscarriages of justice were not tolerated. Some would be quick to punish such infractions. Claudius is near the end of his reign as emperor and Nero would be the next Cæsar.

Acts 16:36 **So the jailor reported these words to Paul, "The magistrates have sent so that you, shall be released. Now therefore, having come out, be going in peace."**

Verse 36 – “now therefore depart, and go in peace.” This is the advice of the Roman jailer. The reason he is giving this is because he wants no more trouble from the night before.

Acts 16:37 **But Paul said to them, "Having repeatedly beaten us publicly, uncondemned men being Romans, they threw [us] into prison. And now they are forcing us out secretly? No indeed! But having come themselves, let them lead [us] out!"**

Verse 37 – but Paul has a civic responsibility. Romans 13:1–7 describes our civic duties.

“But Paul said unto them” – literally ‘face to face with them.’ Paul is a Roman citizen and he knows that it is unlawful to scourge a Roman citizens and that these magistrates had violated Roman law. Because of this Paul is now taking a civic stand. There are three reasons for this stand:

3 Reasons Why Paul Took a Civic Stand Here in Philippe

1. Paul as a Christian has responsibility to the Roman empire since he himself is a Roman citizen. He enjoyed a great deal of privilege with all the traveling that he did. Paul makes an issue out of this civil injustice because if these magistrates continue this practice then Roman law will be destroyed in Philippi.
2. Paul is concerned for the believers who have accepted Christ in the last two weeks in Philippi. He wants the local church protected, and the civil government has the responsibility to protect the property, the rights, the business and the churches—any private organization. The local church is a private organization; it is not a public organization at all.
3. The breakdown of local government in the Roman empire will hinder evangelism in missionary activity. The local government must protect the freedom and the rights of the individual, and there must be law and order for the gospel to get a wide hearing. He is not only concerned about the local situation but he is concerned about the entire world. Divine institution #4, along with all divine institutions, is designed for maximum evangelism of those who have positive volition at the point of God-consciousness.

The church is a private, not public organization. The gospel is best presented outside of the church. Evangelism should take place where the people are, and not primarily in church. Evangelization is, at most, a secondary purpose of a church. The church is designed for spiritual growth.

The state has the responsibility to protect the local church.

The city was not legitimate in its punishment of Paul and Silas. Paul wants to promote the proper application of Roman law.

Nationalism is the great protection of the freedoms and protection.

There is no wilder place in the world than Asia minor.

Lex posia says that it is a crime to scourge a Roman citizen. Paul is a Roman citizen. They can only be punished by Roman law. You cannot beat a Roman citizen with rods or scourge him. He cannot be crucified.

Cicero this law was firmly established, which he affirmed. These Philippians are in danger of losing their freedoms. Paul says that he was not fairly tried.

Acts 16:37 But Paul said to them, "Having repeatedly beaten us publicly, uncondemned men being Romans, they threw [us] into prison. And now they are forcing us out secretly? No indeed! But having come themselves, let them lead [us] out!"

"They have beaten us" – aorist active participle, "having scourged us." This takes us back to a point of Roman law which was settled in 248 BC when the Romans enacted a law which said that it was a crime to scourge a Roman citizen; "openly uncondemned" – the verbal adjective describes the miscarriage of justice. In other words, he was not permitted a hearing. The accusation was heard and accepted without any opportunity for rebuttal.

"being Romans" – he doesn't say that he is a Roman in the sense of the verb *eimi* (εἶμι) [pronounced *eye-ME*] which is the verb of status quo, and he doesn't use the word *ginomai* which means he became a Roman citizen. The word that he uses is *huparchō* (ὑπάρχω) [pronounced *hoop-AR-khoh*] which means to exist in a status which one has long before he was born. In other words, Paul apparently is from a long line of Roman citizens. He did not purchase his citizenship or acquire it in his life time.

"now do they thrust us out secretly?" nay verily" – no, on the basis of doctrine. In other words, Paul's stand is based upon the application of the Word of God to experience.

"but let them come themselves and fetch us out" – and this leads to the humiliation of the praetors.

Acts 16:38 Then the rod-bearers reported these words to the magistrates, and they were afraid, having heard that they are Romans.

Acts 16:39 And having come, they pleaded with them, and having led [them] out, they kept asking [them] to go out from the city.

Verse 39 – "and besought them." They begged them.

"and they desired them to depart out of the city" – in other words, as soon as they get these people out the sooner they are off the hook.

Acts 16:40 So having come out from the prison, they entered to [the house of] Lydia, and having seen the brothers [and sisters], they comforted them and departed.

Verse 40 – the house of Lydia is where the Philippian church is meeting. "Comforted" here has to do with the giving of doctrine. Everyone departed except Timothy and Luke. Luke will rejoin Paul in Acts 30:5–6.

Chapter 17 Operation Macedonia.

Paul and Silas in Thessalonika

Romans and Persians developed great highways. They are famous. There are two famous one. Via Apia and Via Ignatha. Rome across Italy to the Adriatic Sea. Then Via Ignatia was picked up them. Comes through a few of these cities. Thessolonica, Philippi were both on this 500 miles highway. The Ignatian super highway.

Amphibulus was a large city, 33 miles from Philippi. A large city. Also negative volition there and Paul does not stop there and never has a ministry. Apollonia was the other large city in Macedonia. No positive volition in either of those cities. Paul bypassed some of the great cities of the ancient world. Anhipolis (famous for gold, also silver and lumber) and Appolonia are the two famous cities. Appolonia is more of a famring center, about 30 miles down the highway.

Thessolonic as 100 miles from Philippi. Thessalonika is a port city. Most important city in Macedonia. The woman by this name married one of Alexander's soldiers. Trade and port and there is a synagogue there. There has been there for a long time.

Acts 17:1 **Now having traveled through Amphipolis and Apollonia, they came to Thessalonica, where the synagogue of the Jews was.**

Verse 1 – there had been a synagogue of the Jews in Thessalonica since early times because of its strategic trade location.

Verses 2-4, the ministry to the Jews in Thessalonica.

Acts 17:2 **Then according to the custom with Paul, he went in to them, and for three Sabbaths he reasoned with them from the Scriptures,**

Verse 2 – “And Paul, as his manner was.” The word for “manner” is literally “custom,” a perfect active participle meaning to have a custom. “Paul, according to his custom.” From the very beginning of his missionary journeys Paul established a modus operandi which he always followed. He would go into a city and locate the synagogue of the Jews. He always went to the Jews first. No synagogue in Philippi, so he found the Jews meeting outside the city limits. The basis for following this custom is found in Romans 9-11.

“went in unto them” is literally, face to face with them, which means he has speaking opportunities in the synagogue.

Paul had some sort of credentials or the right beanie or a coat. He could walk in and just teach, because he has all of the Jewish credentials. The first try or first go-round was usually smooth. Now, once they catch on, that is something different.

At some point, the Jews will all catch up with him in the Temple. Lystra, Derby, Milestus, Troy, etc. Synagogues all over; and he is given the opportunity to teach in all of them, at least for the first time.

Paul got out of the geographical will of God and then out of the operational will of God; and he was disciplined and put on the shelf in jail for 4 years.

Acts 17:2 Then according to the custom with Paul, he went in to them, and for three Sabbaths he reasoned with them from the Scriptures,...

“reasoned with them out from the scriptures” – he communicated categorically information.

Socrates talking with a plumber. He could show this man is a good plumber; and is he a good politician. He would prove to the plumber that his opinions about politics were worthless. Socrates did the same thing to politicians. They would want to build a building, and Socrates would show that they knew nothing about building.

The word “reasoned” is dialégomai (διαλέγομαι) [pronounced *dee-al-EHG-ohm-ahee*] [dia = through; legomai = to speak], to speak through. It is where the word “dialogue” comes from; “out from the scriptures” is literally, “out from [apó (ἀπό) [pronounced *aw-PO*]] the ultimate source of the scriptures.” The only Scriptures they had was the Old Testament.

Paul would be able to quiz in discussions about the OT, and he could similarly show that they know nothing about the OT. Paul would explain to an open mind, and then he would deposit doctrine into that open mind.

Acts 17:3 ...opening up and placing before [them] [fig., explaining and demonstrating] that it was necessary [for] the Christ to suffer and to rise again from [the] dead, and [saying], "This [One] is the Christ—Jesus, whom I am proclaiming to you_p."

Verse 3 – “Opening and alleging.” This was done out of the Scripture. “Opening” means to open the mind and explain, to explain something to an open mind. The word “alleging” means to deposit—paratithêmi (παράτιθημι) [pronounced *pahr-aht-IHTH-ay-me*]. In other words, he deposited doctrine with them. He opened their minds and poured something in them. He explained, spelled out, he taught. The principle: People cannot make a decision without information about Christ.

To them, everything was ritual. Paul’s language was not always very clean; but he did communicate.

“that Christ must needs have suffered” – “must needs” means He was obligated. The Old Testament Scriptures indicates that Jesus Christ has an obligation to the human race. The whole point is that God the Father guaranteed that Jesus Christ would come, and that anyone living in Old Testament times could read their Scriptures could say that Christ was going to come.

“and that this Jesus, whom I preach unto you, is Christ” – he kept on preaching: katangéllō (καταγγέλλω) [pronounced *kat-ang-GHEL-low*] [kata = preposition of norm or standard; aggellō = to announce, declare], he communicated (that Jesus was the Christ) according to a norm or standard (the Old Testament Scriptures).

75 08/27/1967 Acts 17:4–14 Operation Thessalonica; mobs

Paul has been in Philippi, and then Paul went by 2 large cities, but with massive negative volition. Then Paul went to Thessalonika. Paul always took this message to the Jew first; he found a synagogue and taught there first.

There will be some persecution; and Paul is going to get off the superhighway.

Acts 17:4 **And some of them believed and were joined with Paul and to Silas, both a large number of the God-worshiping Greeks and not a few [fig., a large number] of the first [fig., prominent] women.**

Verse 4 –

Acts 17:5 **But the Jews, the ones refusing to believe, having taken along some evil men of the market place loiters and having formed a mob, began setting the city in an uproar, and having come upon the house of Jason, they were seeking to bring them to the mob.**

Verse 5 – “But the Jews which believed not, moved with envy.” When there is a rejection of the gospel or any type of spiritual phenomena there is always an activity in the mentality of the soul. These Jews were on negative volition and rejected Christ as saviour. They were religious and religion is the great enemy of Christianity. Because of their envy they began to take action. When it says they “believed not,” this is a present active participle which means they took a permanent stand and set a precedent in the synagogue. They were not persuaded with regard to Christ and therefore rejected Him. At the same time they were moved with envy. This is a present active participle which describes their constant attitude. When they saw Paul and the others they were jealous.

They believed not and they were not persuaded. Their negative volition creates a vacuum and it pulls into their souls mental attitude sins, like jealousy.

The Greek recognizes that some people are made friends in order to gain something from them.

“took unto them certain lewd fellows of the baser sort” – when it says they ‘took unto them’ it means they actually associated with these people for the purpose of using them. It doesn’t say “certain lewd fellows of the baser sought” at all. The only word we can say is in the Greek is the word “certain.” These are people who did not work, but just saw around the market place. It is literally, “certain evil men from the agora.” The “agora” is the market place where the bums all hang out.

Principle: Religion uses the mob. It is always using the rabble, some kind of discontented or pseudo-discontented organization. Here the religious Jews are the ones who hire the

mob. The national council of churches was recently encouraging riots in order to gain their rights. Religion uses violence and the mob.

“and gathered a company” – this really means to form a mob, a rabble. When you use the word “mob” or “rabble” you are talking about people who have moved out of the area of the divine institutions, and whether their cause is just or evil or somewhere in between they have destroyed their cause by the means whereby they seek to rectify the situation.

“and set all the city on an uproar” – this can only be found in the King James version. It is one word in the Greek, *thorubéō* (θορυβέω) [pronounced *thor-oo-BEH-oh*], which means to incite a riot, to cause a commotion, and technically it means to disturb the peace. They destroyed the principle of law and order. Mobs are the enemy of law and order.

“and assaulted the house of Jason, and sought to bring them out to the people” – they tore down the gates and went in to try to find them. Obviously they couldn’t find them. Mobs are the enemies of law and order. This is an attack on personal property, as mobs do today.

Acts 17:6 **But not having found them, they began dragging Jason and some brothers [and sisters] to the city officials [or, politarchs], shouting, "The ones having upset the inhabited earth, these are also present in this place,**

Verse 6 – “And when they found them not.” They were frustrated in their attempt to get rid of Paul; “they drew Jason” – the word “drew” means to drag. Usually the custom was to beat them up and then drag them out by the heels; “and certain brethren unto the rulers of the city” – rulers of the city is one word in the Greek: *politárchēs* (πολιτάρχης) [pronounced *pol-it-ar'-khace*]. In the English we call it politarchs. Rulers in the Roman empire were called praetors. Liberals have claimed that this sort of ruler did not exist for hundreds of years, meaning that the Bible was inaccurate.

The city of Thessalonica was given the status of a free city by the Roman empire, of which there were only about half a dozen outside of Italy, e.g. Tarsus, Thessalonica, Athens. The Romans allowed the cities to choose their own form of government and they themselves stayed out of it entirely. Thessalonica chose politarchs, translated here “rulers of the city.” This particular title is peculiar to the city government of the Thessalonians at this time. Archaeologists discovered in Salalika (modern-day Thessalonika) a marble arch there which was dated at the time of the reign of Claudius Caesar, the time when Paul was in Thessalonica. By this arch it was discovered that politarchs were ruling the city of Thessalonica, and they were actually named. There were seven named on this arch, and three of them were actually friends of Paul. One is Sopater of Berea—Acts 20:4; Gaius of Macedonia—Acts 19:29; Secundus—Acts 20:4. These names are found on this marble arch. Liberal scholars are all well-trained, and they claim that this was a false word for this time period. But, we know that this is a legitimate word for Thessalonika. Some liberal scholars still mention this.

When you take something like the flood, which changes a great many things. When Bob took historic geology, he found that his professor was not really up to date in this realm.

Luke has been heavily attacked in the New Testament, as Daniel was in the Old.

“crying” – screaming or yelling (what they were told to); “These [men] that have turned the world upside down are come hither also” – they recognize that they have turned the world upside down. Bible doctrine changes people, and when the people are changed as individuals there is dramatic change in the world. Satan uses the mob to obscure the truth.

History is cluttered with mobs; and whether a mob has a right cause or not, the mob destroys their point of view because of their approach. Mobs are the great enemy of the gospel.

Acts 17:7 **whom Jason has welcomed; and these all act contrary to the decrees of Caesar, saying another to be king, Jesus."**

Verse 7 – “Whom Jason hath received: and these all do contrary to the decrees of Caesar.” The word “do contrary” is the verb *prassô* (πράσσω) [pronounced *PRAS-so*] which means to practice. They are actually not saying that they are doing something wrong but that they have a practice which is constantly wrong. Then the word *apénanti* (ἀπέναντι) [pronounced *ap-EHN-an-tee*] which means to practice against something. They have a *modus operandi* which is against the decrees or the law of Caesar. The decrees of Caesar is simply Roman law.

“saying that there is another king, one Jesus” – the word “another” means another of a different kind. It is quite obvious that religion will go to any extreme to destroy grace. The religious leaders have obviously heard the gospel, they have distorted what Paul said, and have taken this distortion and used it as a basis for saying Paul is against the law. The truth is not necessarily couched in the loud noises of the majority. Here the majority is wrong, and this is what happens when you have mob action.

Acts 17:8 **So they stirred up the crowd and the city officials hearing these things.**

Verse 8 – “And they troubled the people.”^[1] The word to trouble means to stir up, to agitate in the mind. Here the mob actually influenced the government. A government which is intimidated by a mob is not fit to rule. A mob is the antithesis of law and order.

Acts 17:9 **And having taking a security bond [or, bail] from Jason and the rest, they released them.**

Verse 9 – “And when they had taken the security of Jason.” The politarchs finally got smart and let Jason go. They put him under bond and did likewise with the others, and they let them go. The Romans would not permit the violation of their law and these politarchs were wise enough to realize that this mob activity was contrary to the principle of Roman law and the sooner they got rid of the mob the better.

Many cities were allowed freedom; but there could be no violation of Roman law. In this, the politarchs did a very smart and wise thing.

The Mechanics of Opposing the Gospel in Thessalonica

1. Negative volition at the point of gospel hearing produces a vacuum into which is sucked mental attitude sins such as jealousy. Jealousy was what started the ball rolling. The religious Jews were jealous of Paul.
2. Mental attitude sins not only produce self-induced misery but they lead to acts of antagonism and revenge.
3. In this case jealousy produces a mob and a riot and the riot is used to attack Paul.
4. The criterion for a mob is emotion. The mob doesn't think but riots on the basis of the emotion and the prejudice of the one who organizes them. Classic illustration here was the French Revolution. Reforms were necessary; but a mob was organized. The government will destroy the mob or the mob will destroy the government. The French government was very weak, but it had a very wise young general. Napoleon hauls out the guns and he aims the guns toward the mob and that ended the French revolution. You cannot solve anything apart from order. Otherwise, the government is supporting lawlessness, and that is against the laws of divine establishment.
5. Religion uses riots to disrupt good government and bully it into a course of action which is wrong and dishonest. Therefore religion uses rioting and mob order to influence a civil government to get rid of the gospel in this case. Anything that is corrected by violence will be destroyed by violence.
6. The emotional and rioting mob acts upon the government until the government is reduced to the same emotional and disorganized level as the mob.
7. Behind the scene religion hides its hypocritical face while manipulating the mob. Therefore religion disrupts government. It is not the objective of Christianity to disrupt good local government. It is the objective of Bible doctrine to sustain, to encourage, and to improve by peaceful means local government. Good civic government makes evangelism possible.

When a country is on the decline, you have mobs and rioting. Anything corrected by violence can be destroyed by violence. Whatever a cause a person might have, when he joins a riot, he destroys his cause.

Paul and Silas in Berea

Acts 17:10 **Then the brothers [and sisters] immediately during the night sent both Paul and Silas away to Berea, who having arrived, went into the synagogue of the Jews.**

Verse 10 – Paul and Silas go off the main highway. Timothy is left behind here at Thessalonica, according to 1Timothy 3:5,6, Luke was left at Philippi, and Paul and Silas are going on to Berea fifty miles south west. Luke and Timothy were left behind to shepherd the churches established by this group.

“who coming hither went into the synagogue of the Jews.” As always, Paul goes to the Jews first.

Acts 17:11 **Now these were more noble-minded [actually, *more open-minded*] [than] the [ones] in Thessalonica, who received the word with all [fig., great] eagerness, every day examining the Scriptures [to see] if these things might be so.**

Verse 11 – “These were more noble.” Incorrect. They were not more noble, they were more open-minded. This is a comparative adjective and it describes a receptive mental attitude, positive volition at God-consciousness, positive volition at the point of gospel hearing.

“in that they received the word of God with all readiness of mind” – literally, “with all eagerness of mind.” The word to receive here means to receive and retain— *dechomai* (δέχομαι) [pronounced *DEKH-om-ahee*]. The word which they received was primarily Old Testament scriptures.

“and searched” – the word means to examine closely, to sift and to discern; “the scriptures daily” – the Old Testament. They were searching the Scriptures to prove Paul right.

“whether these things were so” is literally, “if these things [Old Testament scriptures] had it thus.” “If” is a fourth class condition [I hope you are], which indicates that they are searching the Scriptures to prove him right. They wanted these things to be true but they had to find out for themselves by going to the only authority they had, which was the Old Testament. These were Jews. There was a large synagogue in Berea and a large company of Jews.

V. 11 has been used by many against Bob and against other pastors. Such people have grabbed onto verses like this, but to reveal their negative volition rather than their positive volition. The optative means they have a strong desire for Paul to be correct.

Acts 17:12 **Therefore, many of them indeed believed, and not a few [fig., and a large number] of the prominent Greek women and men.**

Verse 12 – “Therefore.” Because of their positive volition, their eagerness toward doctrine; “many of them believed” – a tremendous response to the gospel in Berea.

“also of the honourable women” – the word “honourable” is really the word “noble.” There were some women of nobility who lived in that town and these “nobility” accepted Christ as saviour.

“who were Greeks, and of men, not a few” – many Gentiles, men and women of nobility.

Acts 17:13 **But when the Jews from Thessalonica found out that also in Berea the word of God was declared by Paul, they came there also, agitating the crowds.**

Verse 13 – opposition came to Berea. The religious Jews followed Paul throughout his entire life providing constant opposition. Paul had to learn quickly that the battle is the Lord's. Some people dedicated their lives to following Paul and then, after he goes to a place, they come in right after, and tell he people just the exact opposite.

Acts 17:14 **And then immediately the brothers [and sisters] sent Paul away to be going as though by the sea, but both Silas and Timothy were remaining there.**

Verse 14 – “sent away Paul as it were to the sea.” They made it appear that Paul was going west when actually he was south. His next stop is going to be Athens. Silas and Timothy remained behind to organize the church.

1965 Acts

Lesson #76

76 09/10/1967 Acts 17:15–20 Mars Hill "seed pickers"

Acts 17:15 **So the ones escorting Paul brought him as far as Athens, and having received a command for Silas and Timothy that they should come to him as quickly [as possible], they departed.**

Verse 15 – “And they that conducted” refers to those who had accepted Christ in Berea; “and brought him unto Athens.”

Paul in Athens

Athens is one of the greatest cities in the world. The place of Aristotle, Plato, Aristophanes.

Over 30,000 gods in the city. An ancient person said that it was easier to find a god in Athens than a person.

This city has a tremendous intellectual snobbery, although their great thinkers are long since gone.

Acts 17:16 **But while Paul [was] waiting for them in Athens, his spirit was being provoked within him, observing the city being full of idols.**

Verse 16 – “Now while Paul waited for them at Athens.” He is waiting for Silas and Timothy; “his spirit was stirred in him” – the word for “stir” here refers to the human spirit, the area where he has his Bible doctrine. Paul had a maximum understanding of doctrine. He cannot appreciate all of the 30,000 idols that exist around him and his conscience resents them.

The Greek word for stirring is *paroxýnō* (παροξύνω) [pronounced *par-ox-OO-no*] and it means to have a paroxysm, an extreme anger. The imperfect tense means he continued to be this way. And in his anger he devised a plan. This is justified anger, an attitude toward false doctrine. The plan he developed was to have Athens judge him. In order to be judged in Athens it was first of all necessary to go all over the city and declare your position. He was going to make this great city actually put him on trial. He has to get himself somehow before the people.

“he saw the city wholly given to idolatry” – the Greek doesn’t say that at all. For example, the words “wholly given” is eimi (εἶμι) [pronounced eye-ME], the verb for absolute status quo which means to be, and it should be translated “the city was to be full of idols.” In other words, the city was actually filled with idols.

Acts 17:17 **Therefore indeed, he began reasoning in the synagogue with the Jews and with the God-worshiping [Gentiles] and in the market place every day with the [people] coming by.**

Verse 17 – “Therefore disputed he in the synagogue with the Jews.” He always went to the synagogue first, and strangely enough at this time Athens had a very large Jewish population. The word “dispute” is a technical Greek word, dialégomai (διαλέγομαι) [pronounced dee-al-EHG-ohm-ahee], and it actually means to use a question and answer system. He would go into the synagogue and then the agora, and he would ask a question, and ask another question. This was first used by Socrates; and Paul was using this same system.

“and [even] with the devout [religious] persons” – he disputed with the unsaved religious persons in the synagogue. These religious Jews needed the gospel as much as anyone else.

“and in the market [Agora] daily with them that met him” – or those with whom he encountered face to face.

Acts 17:18 **Then also some of the Epicurean and the Stoic philosophers began disputing with him, and some were saying, "What does this seed picker [fig., babler] wish to be saying?" But others [said], "He seems to be a proclaimer of strange deities," because he was proclaiming the Gospel of Jesus and the resurrection [Gr., anastasia] to them [i.e. they mistook Jesus to be just another god and Anastasia to be the name of Jesus' goddess wife].**

Verse 18 – after he had been doing this for a few days everyone was talking about the gospel and this strange person who brought it to them, and there was immediately a reaction from the two philosophical schools in the city of Athens.

“Then certain philosophers [teachers of light in Athens]” – there were two philosophical systems, which systems of thought had been going on for 250 years in Athens. The first of which was known as the Epicurians. They derived the name from the founder who was Epicurus by name. His whole concept of philosophy was that happiness should be achieved through some form of pleasure. The greatest good to them was pleasure; and this is the basis for hedonism. Pleasure and the gratification of self is the highest goal. Death would be the end of this search for pleasure. Paul’s phase III proclamations were a confusion to them.

The second was known as the Stoics, founded by an Athenian philosopher by the name of Zeno. His name comes from the Greek word stoa, which means porch. Zeno taught on

the porch of the various temples. Those who became adherents to this system were called porch people or stoics. Zeno took issue with Epicurus and said that the most important thing in life is your mind, what you think: reason should be the criterion instead of emotion. He said that the trouble with Epicurus was that he was too emotional and was constantly catering to his emotion through the gratification of self and the seeking of pleasure. So reason was the criterion instead of emotion and man must be in control of his emotions so that he can think well. He said that the most important thing in life was not pleasure but virtue. But, this philosophy had degenerated into not showing any emotion or pleasure in life. This very much appealed to the Romans.

Another claimed that, when people thought, that thinking was divine. Most everyone adhered to one philosophy or another. Paul confused them because what he taught was not within the framework of either system.

Neither the Epicurians nor the Stoics could make anything of what Paul said, they didn't understand it, and therefore for the first time in their lives they were baffled and didn't have an immediate answer by which they could refute what he was saying. So they began to run him down.

“And some said [Stoics and Epicurians], What will this babbler say?” The word “babblers” is the Greek word “seed-picker.” A seed-picker generally refers to a bird like a sparrow, an inconsequential bird. It lives on seeds; but not on other living things.

The word had a very special meaning in Athens at the time of the writing which had nothing to do with any modern concepts. Athens had a lot of garbage. There were some interesting solutions to the problem of garbage in the ancient world. This garbage is why there were so many plagues in that era. One was to have packs of wild dogs to scavenge. But the birds picked at the garbage too.

About 200 years before Paul arrived the word “seed-picker” was transferred from the birds to people. Apparently one day some man went through the agora and was stupid, he tried to palm himself off as being smart. This person had a good memory but was not very smart. So one of the philosophers called him a seed-picker. This means that he was doing what the birds were doing, going around the agora picking up little scraps of information just as the birds were picking up little scraps of garbage. Then he would parrot them and pretend that he knew something that he really didn't. In other words, a seed-picker was someone who wasn't really very bright but would palm himself off as being brilliant. The term was used here in a derogatory fashion for the apostle Paul. It was apparent that they could not understand what he was saying, and to them he was babbling.

“other some” is simply the Greek word “but,” and this should be translated “but others.” This is a conjunction of contrast: some actually responded.

“He seemeth to be a setter forth [an announcer] of strange gods” – he seems to be announcing alien gods, gods with whom we are not familiar. “for he preached unto them Jesus, and the resurrection.” Paul act would speak of the things within the boundaries of

1Cor. 15:3–5. Athens was homosexual headquarters for hundreds of years. This was self-gratification to them was good; and any pleasurable ought to be okay to do. The stoics would not want to hear that faith was all that was necessary; and the Epicureans were not happy that some of their pleasures are thought to be sins.

Acts 17:19 **And having taken him, they brought [him] to the Areopagus [i.e. where the Athenian court met], saying, "Are we able to know what this new teaching [is], the one being spoken by you?"**

Verse 19 – remember that Paul is angry and has gone through Athens in a paroxysm. He deliberately went through Athens making an issue of the gospel so that they would be forced to try him. In reality they are not going to put Paul on trial, they are going to put Christianity on trial. This is exactly what Paul wants, he wants the issue clarified in Athens. We cannot imagine a city of Athens; the beautiful streets and hills. It was not like any city; it was like a gigantic college campus. Everything had to be philosophical in order to be worshiped. Paul is doing this in order to be taken to the famous courtroom where Socrates was tried.

“And they [the citizens of Athens] took him” – they seized him violently; “and they brought him to the Areopagus.” The Greek word for Mars is Ares. Mars is a Latin word, and Mars is the god of war. Ares is the Greek equivalent. Mars hill had three things that frightened everyone. There was the temple to the god of war. Down the hill a little and carved out of rock was a courtroom where Socrates was condemned to death. Then below it was another temple, the temple of the Furies which frightened everyone. A courtroom carved out of rock; and this is a gigantic area, the size of a football field. Below it was another temple, a temple of the furies. Also a temple to Ares. So Paul is now being put on trial at the courtroom by the people of Athens. The trial tested Paul’s philosophical acumen. Areopagus = Mars hill.

Thousands of people are assembled; and the 6 or 8 judges are seated.

“saying” now introduces the first comments of the judge; “May we know what this new doctrine, whereof thou speakest, is?” The Greek starts out by saying, “Are we able to know?” This is an idiom. This is a polite question but it is actually filled with a great deal of sarcasm. To them this was a “new doctrine.” It was entirely foreign to their thinking that man would be regarded as a sinner needing a saviour. Their words are somewhat sarcastic. They are putting Christianity on trial. The people are filled with pride and they are unhappy. Paul has been speaking the gospel everywhere that he goes. Added to this the people of Athens were on negative volition at the point of God-consciousness, and having reached that negative volition they have a vacuum set up in the mind. Into that vacuum they have religion, rationalism, and the usual mental attitudes that produce self-induced misery.

Acts 17:20 **"For you are bringing some startling [things] to our ears. So we wish to know what these [things] might be [fig., mean]."**

Verse 20 – “For thou bringest certain strange things to our ears.” The word to bring means to bring into, to fill the mind by way of the ear gate: “certain shocking things.” Their minds are literally shocked by the gospel. They are now ready to hear Paul’s defence.

There is an aside here.

Acts 17:21 (Now all Athenians and the foreigners visiting [there] were spending their time for nothing other than to be saying and to be hearing something new.)

Only gentiles could be citizens; and the strangers were Jews. They prided themselves of knowing things that no one else understood. Athens is now really just a shadow of what it used to be. These men are novelty seekers.

In history, certain things are always true. Louis XIV was almost a genius. He gave some of the most unusual parties. Famous for his mistresses, parties, etc. He worked 8 hours on the affairs of state. He outlived his children. His grandson became Louis XV. He was mediocre and he was a novelty seeker. He was bored with life. This is a sign of mediocrity. Louis XVI is famous because he married Marie Antoinette (?); and he was a great locksmith, a great mechanic. He was not a very good king; and he lost his head in the French Revolution. The Bourbon dynasty.

Bob believes that the drug trends and bizarre dress and appearance that indicates we are in a generation of novelty seekers. We are ruled by mediocrity. This leads to disaster. You need a genius to save the country. At this time, Athens is on its way out. Their glory will never be recovered.

Antiochus Epiphanies went there about 100 years later. He did not like the Roman army because it was too austere. He became the commanding general of the Athenian army; so he spent the time drinking and carousing. He took his brother’s place and, under Daniel, we know about this man.

So Paul stands up and he says, “I perceive that you are too religious.” And he could not have shocked them more with a statement like this. This was too much. And Paul will make this accusation stick. The Epicureans and the Stoics do not believe in God; but their city is filled with gods. They expected Paul to butter them up. I find you to be brilliant. But he does not do this.

Paul takes sarcasm and he turns it around on them. Paul was the most sarcastic preacher that ever lived. He would not pat people on the head or hands.

1965 Acts

Lesson #77

77 09/17/1967 Acts 17:22–25 Paul's Mars Hill message; idolatry and demonism

Paul was taken to one of the most famous courtrooms, where the trial of Socrates took place and where Socrates made one of the most famous death speech.

Blow them is the temple of furies. The is also the temple of Mars nearby. The crowd of Athens had gathered to hear the second great trial of this court.

It is not really Paul who is on trial, but Christianity is. This is not the place to discuss Israel and God's relationship to Israel. The brilliant men of the past are gone. This is the Augustan age. There was no glamor in Athens compared to its past.

Very difficult to witness to is the legalist and the intellectual snob (someone who thinks that he is brilliant, but he is not). The judges are intellectual snobs. Paul is a true genius, unlike most of them who are judging him.

Paul Addresses the Areopagus

Acts 17:22 **So Paul having stood in [the] middle of the Areopagus, said, "Men, Athenians, I perceive you_p as [being] extremely fearful of the gods in all things.**

The courtroom cut out of rock could accommodate thousands of people. Paul's partners are scattered throughout. Paul uses a lot of Attic Greek, because this is the language spoken here in Athens.

Verse 22 – a critical observation. “Ye men of Athens, I perceive that in all things ye are too superstitious [religious].” Paul is not intimidated. This slaps them right in the face. To be called too religious when they considered themselves to be very intellectual and very proud was just too much. But Paul is going to make it stick. The word translated “superstitious” in the KJV is an Attic Greek word, a compound word which means “fear of the gods,” and it came to mean religion. Paul is using “religion” in its doctrinal sense: all religion is Satanic, from the devil himself. Satan is the father of religion. Jesus condemned religion in Matthew 23, and the type of religion used in Athens is the devil's communion table, as per 1Corinthians 10:19-21. Paul, calling them too religious, is sarcasm. Actually, Paul is saying in effect, You are really too smart a person. He is saying something they will not resent, though really this is strictly sarcasm as far as Paul is concerned—“I have observed that you are a very religious people.”

Everywhere in Athens you could see the gleam of all the statues; and many made of stone. 30,000 statues in Athens.

Acts 17:23 **"For passing through and contemplating your_p objects of worship, I found also an altar on which had been inscribed: 'To an unknown God.' Therefore, [the One] whom you_p are practicing piety [towards] [or, worshiping] without knowing, this One I proclaim to you_p.**

Verse 23 – “For as I passed by, and beheld your devotions.” This word “devotions” is another sarcastic word. It means “your religious worship.” Both of the dominant systems of philosophy in Athens, Epicureanism and Stoicism, actually rejected God, and so every statue of a god standing in Athens was something that these philosophical system had totally rejected. These statues are simply works of art. Really, to these philosophers and

the people who adhered to them, this was now simply a form of art. So immediately Paul has taken the pseudo-intellectual who prides himself on his mental ability, academic knowledge and cultural background, and has called his attention to the fact that both Stoicism and Epicureanism, the two systems that have put Paul on trial, have no place for any supernatural being. There is nothing that galls a pseudo-intellectual more than to be called religious! Paul breaks through their whole system of pseudo-intellectualism right from the start. Just one little sarcastic barb and he has them.

Athens is saturated with religious statues, but these people do not believe in God, given their intellectual predilections. Their religious statues and their philosophy stand in the way of them understanding the True God.

Then he says in effect that there is one religious practice, one altar, which they have in their city which really explains what he has been trying to tell them. For many days Paul has been speaking to these same people, this is not the first time they had heard him. For days he has been declaring the gospel and it is because of his declaration of the gospel that he is brought to the open air courtroom. Everyone in the city has now heard the gospel and are familiar with the fact that Christ died for their sins. But this is his last and parting shot, his final message to them.

“I found an altar with this inscription” – many times when there was no form of a god that could be fashioned they simply built an altar and put a plaque on it, and something could be offered on that altar. The word is in the perfect passive indicative and should be translated, “I found an altar on which had been engraved.” This is just an altar; but there are no gods portrayed here.

“TO THE UNKNOWN GOD” – this gives Paul an opportunity to give one of his most brilliant messages to the type of audience involved. He is speaking to a pseudo-intellectual and cultural audience, the most difficult type of audience outside of a religious organization.

Epimniades had come to Athens in a time of disaster. He was called in as a religious specialist, so he was brought in to consider the disaster that had happened and he could figure out what was wrong. He tells them, “You have offended an unknown god.”

Man cannot understand God and make up a statue to express Him. God reveals Himself through His Word. He never reveals Himself through an idol. These idols are total apostasy. Idolatry is contrary to the nature of man. Bible doctrine in the frontal lobe is what will satisfy man. Idolatry is the devil’s communion table. Idol worship is what can put a person into contact with a demon.

A religious organization which uses extra-Biblical worship ceremonies, you should give them a wide berth.

“Whom ye ignorantly worship” – the Greek says, “Whom ye, being ignorant, worship.” There are two verbs here. The first is agnoeô (ἀγνοέω) [pronounced *ag-noh-EH-oh*], a present active participle, and it means here “you being ignorant/stupid.” Then the verb to

worship is in the present active indicative, and it is literally, “You being ignorant keep on worshipping.” Here is the one being judged suddenly turning into a judge; “him [this one] I declare unto you.”

Paul began with some sarcastic barbs and then he has called his audience stupid.

Now Jesus Christ is going to be brought in at this point. He is going to take the ‘unknown god’ and say, This is actually the one that I have been preaching, and the only reason that He is unknown to you is that you have not personally trusted in Him, or you are trying to examine Him in the frame of reference of Stoicism or Epicureanism; but whatever system you are trying to use He does not fit into these categories: “him I announce according to a fixed standard.” The word “declare” means to announce according to a fixed standard—katangéllō (καταγγέλλω) [pronounced *kat-ang-GHEL-low*] [kata = norm or standard; agellō = announce]. The norm or standard is the Word, and the Word is revelation, not man’s surmisings or philosophical systems.

Paul has given the gospel throughout the past few weeks. So he is speaking to an audience that has been evangelized, for the most part (even though it might not have stuck in their brains).

Acts 17:24 "The God, the One having made the world [or, universe] and all the [things] in it, this One being Lord of heaven and of earth does not dwell in temples made with human hands,

Verse 24 – these people have been hearing the gospel many times from Paul, therefore he takes this new tack. “God that made the world and all things therein” – the word “God” in the Greek is literally, “The God,” and it is a reference to the Lord Jesus Christ; “who made the world” – Colossians 1:16. The definite article indicates that Paul is talking about the only God. He is saying in effect that the entire pantheon of Greek gods is a false concept, is Satanic in nature, and that there is only one revealed God—three persons in the Trinity but one is revealed.

These gods, which are all over the place; and gods which these people do not believe in, and Paul tells them that these are not real gods. Well, most everyone there can agree to this.

“made with hands” is not a verb but an adjective, and it is important to understand this because the absence of a verb here suddenly opens the whole thing up. At this point Paul is becoming very forceful. What he is saying is that man is finite and imperfect, and an imperfect man cannot make a house for God but perfect God can make a house or a plan for man. They have it backwards. God has a plan for man and that plan begins at the cross, but man cannot make a house for God. Man can dwell in God’s plan through grace but God cannot dwell in man’s plans through legalism. There is therefore no way that God can take their temples and their concepts and use them, for they are entirely contrary to His character, to His person, and to His plan. These Athenians, therefore, are operating out of the plan of God, and the implication is Acts 4:12.

Acts 17:25 nor is He served by [the] hands of people, [as if] needing something, [since] He is giving to all life and breath with respect to [fig., in] all [things].

Verse 25 – “Neither is worshipped with man’s hands.” Here is the problem of heathenism. They had great artists and sculptors who were able to design a body and say this was a certain god. Principle: Heathenism assumed that the gods needed their offerings and sacrifices for happiness. They concluded that man is necessary to make God happy, rather than God is necessary to make man happy. These Athenians had it exactly backwards.

They would offer pigs as offerings; drink oblations. These people knew what they liked, so they would offer up things which they liked. Human flesh apparently has a very sweet taste. Nauseating. Sometimes they offered up human sacrifices.

Agamemnon was in a storm with his daughter and his army. He offers her as a sacrifice. When he returned home, his wife, who had another lover. He suggested that she kill him. So when he came back, she prepared him a bath. He lays in the bath and she brings a net down over him, and then she chopped him up into little pieces.

The people knew what they liked and tried to provide such things for the gods. The Greeks like homosexual acts and they liked chasing. Priest and priestess were there as a part of the phallic cult. They superimposed upon god the things which they liked.

“as though he needed anything” – Paul recognized their failure, i.e. their assumption that God was like they were. This is normal in man: imposing on God the characteristics of man. What breaks this up is revelation, the Word of God, Bible doctrine, which tells us what God is like, what His plan is like, and so on.

“seeing he giveth to all” – God doesn’t need anything from us; we need something from God; “life and breath” – soul life. God gives life to the soul. God does not need anything from man; but we need life and breath from Him. At birth, we receive life and breath.

“and all things” – the grace of God in His plan, starting at regeneration. The principle is: We do not give to God; He gives to us. This is the antithesis of all Greek philosophy. There is also another principle here, and that is that no man can be happy apart from relationship with God. We cannot make God happy; God makes us happy.

Magnificent statues in the Parthenon; and all of this expresses man’s great genius and art and architecture; but this has nothing to do with God. Information about God comes via revelation from God.

1965 Acts

Lesson #78

78 09/24/1967 Acts 17:26–34 Nationalism and sanctification; divine institutions; God-consciousness and gospel hearing

Mars Hill area, the temple of furies down below; and a court which has been in session for 500 years. They had the only pure democracy. We live in a republic and not a democracy. But Athens was a true democracy. It was an excellent form of government and it gave the opportunity for evangelism.

Acts 17:26 "And He made from one blood every nation of human beings to be living on all the face of the earth, having designated times having been appointed [for them] and the boundaries of their habitation,

Once the human race was propagated, there was no such thing as equality.

Verse 26 – “And he hath made [referring to the Lord Jesus Christ] from one,” i.e., from Adam. Adam was the only member of the human race who was totally created—Genesis 2:7. Even the woman was not totally created because she was taken from man. The word “blood” does not occur in the original.

“all nations” – the world is divided into nations under three concepts: racial, geographically, and linguistically. All nations indicates divine institution #4 whereby the human race survives. Without nationalism there could be no human race, but nationalism has guaranteed that the human race will continue to exist upon the earth and that in every generation the human race will be evangelized. Nationalism makes it possible for the human race to be evangelized and internationalism destroys that concept.

“to dwell” is a present active infinitive and this means to dwell according to a norm of standard. The norm or standard by which we dwell upon the earth are the divine institutions. The verb is katoikéō (κατοικέω) [pronounced *kah-toy-KEH-oh*] [kata = norm or standard; oikéō (οικέω) [pronounced *oy-KEH-oh*] = to dwell].

“and hath determined” – the word o(rizw means to appoint a boundary, to decree something, to appoint something. The way it is used here is determined by the Greek word for times, kairos (καιρός) [pronounced *kī-ROSS*], which means time broken up into separate entities and is a synonym for “dispensations.” It is time as an epoch, time as a period. So times have also been appointed to protect the human race. Another common word is chronos, which is a succession of events.

“the times before appointed” – perfect passive participle, appointed in the past with results that go on forever; and the bounds of their habitation” – the word “bounds” refers not only to the divine institutions but also to the dispensations; “habitation” has to do with the national entities which exist.

So here in this passage the apostle Paul is pointing out that the very system which they are trying to use against him, which is the system of a courtroom and law and order, is actually designed for another purpose. It is designed to give them the gospel, to make volition the issue in the gospel. Volition depends entirely on the individual when he hears the facts. To hear the facts there must be law and order in the devil’s world. The devil will do all that he can to obstruct the gospel, and the only possible way that he can fill his mission of

obstructing the gospel is to destroy the lines of demarcation whereby the human race is perpetuated. Therefore Satan is constantly trying to destroy all the divine institutions.

The Athenians were strong on freedom, weak on marriage due to homosexuality.

Acts 17:27 [in order for them] **to be seeking the Lord, if perhaps they might grope for Him and find [Him], and yet He is not far from each one of us.**

Verse 27 – from the principle of how they exist Paul goes on to the next concept. This is connected with the two great principles whereby all members of the human race are given a chance. All normal members of the human race reach the point of God-consciousness and when they do the volition in on the line. If a person goes on negative signals God has no further responsibility, but if the person goes on positive signals then God is responsible for providing gospel information for that person. The second factor is gospel hearing. Again, positive volition at gospel hearing expresses itself by faith in the Lord Jesus Christ. This is the issue of this verse and is a logical progression from the standpoint that God has established order in the human race, regardless of the wishes of the human race, so that the human race can be evangelized, perpetuated and function.

“That” introduces a purpose clause; “they should seek after the Lord.” The word “Lord” is literally, “the God,” and to “seek after” here simply expresses positive volition at the point of God-consciousness. So to seek after the God simply means that all members of the human race become aware of the existence of the God. This is followed by a fourth class condition in the word “if” – “if they might feel after [I wish they would but they are not].” The word for feeling after is a very strange word, if is from Aeolic Greek, one of the few in the New Testament, and is an aorist active optative. The word means to touch, to handle, or to grope after something in the dark. It is used here in the sense of groping after something in the dark. At the point of God-consciousness mankind is only aware of the existence of God, he does not have information on which to be saved. God-consciousness merely means to be aware of the existence of God and it stops right there, it never implies knowing anything about the gospel. Since he is in the dark as to the exact nature of God it takes gospel hearing to straighten everything out. Man by man’s thinking does not have the ability to actually put together the gospel, the gospel must always be revealed to him. Here is a point of grace. We can become aware of the existence of God by our mental ability but can go no further with it. No one has ever dreamed up the gospel or worked it out mentally. You have to hear the gospel; it has to be communicated; it has to be revealed.

“and find him” – a reference to the point of gospel hearing. Again, this is an aorist active optative. The optative mood expresses a wish or a desire and it goes with the fourth class condition. Paul is saying, I wish all of you would be on positive volition at the point of God-consciousness, and at the point of gospel hearing go on positive volition again—“if,” I wish it were true but it isn’t.

“though he be not far from any one of us” – the Greek says literally, “he exists not far from any one of us,” *huparchô* (ὑπάρχω) [pronounced *hoop-AR-khoh*], meaning to exist. God is as far as their positive volition.

Acts 17:28 "For in Him we live and move and are [fig., exist], as also some of your^p poets have said, 'For we are also His offspring' [i.e. quoting Epimendes (c. 600 B.C.) and Aratus of Cilia (c. 270 B.C.), respectively].

Verse 28 – he explains something of the existence of God. “For in him we live” – soul life, bodily function and breath; “and we move” – to move, exercise, fulfil the functions of life; “and having our being” is literally, “and we are.”

Then he quotes a Stoic poets: “as certain also of your poets have said, For we are also his offspring” – the word “offspring” means progeny. This indicates that the Stoics recognized the fact that God made man and man did not make God. Paul used their very own literature to prove to them that the basic beliefs which they held at the present time were inconsistent with their own philosophical system. So without realizing it these Stoic writers not only recognized that God existed before man existed but at the same time that all of the idols in the city of Athens were ridiculous.

Erotas and Kliantes. They said the same thing, and Paul is quoting them.

Acts 17:29 "Therefore, being offspring of God, we ought not to be thinking the Divine Nature to be similar to gold or silver or stone, an image [shaped by] humanity's skill and imagination.

Verse 29 – Paul summarizes. “Forasmuch then as we are [exist: *huparchô* (ὑπάρχω) [pronounced *hoop-AR-khoh*]] the offspring of God.” In other words, God made us; we did not make God. Then he gives his conclusion. All of the statuary in Athens is a disgrace. It indicates the idea that man created God when in reality God created man. This is what he wanted them to see because the thing that was keeping them from God was idolatry.

Acts 17:30 "Therefore indeed, [these] times of ignorance having overlooked, God is now giving strict orders to all people everywhere to be repenting,...

Verse 30 – “And the times of this ignorance.” This refers to a succession of events between God-consciousness and gospel hearing. It is the time in which man is ignorant as to the gospel of Jesus Christ. This is before man realizes that he has a sin nature and that he commits sins and performs acts of human good by means of the sin nature.

They were aware of the existence of God; and portrayed this with all of their idols.

“God winked at” – the word means to overlook or to disregard, or to bear with someone. God overlooked it because the issue is hearing the gospel.

“but now” – the point of gospel hearing. Now God is going to hold them responsible for all of this; “he commandeth” – the point of gospel hearing; “all men everywhere” – everyone in the sound of his voice, all of the people in the great courtroom; “to repent” – to change their attitude.

Acts 17:31 ...because He set a day in which He is about to be judging the inhabited earth in righteousness by a Man whom He designated, having given assurance to all by having raised Him from [the] dead!"

Verse 31 – the alternative of repentance. This is a reference to the last judgment.

“by that man” – Jesus Christ, John 5:22; “whom he hath ordained” – God the Father providing the plan of salvation; “whereof he hath given faith to all” – all members of the human race have faith as a non-meritorious system of perception. So God the Father not only provided His Son but He provided the way by which you can meet His Son and have salvation. The Lord Jesus Christ is the object of faith.

“in that he hath raised him from the dead” – now he mentions the resurrection because faith is not simply faith in someone who is dead and departed but it is faith in a resurrected Christ.

Acts 17:32 But having heard of [the] resurrection of [the] dead, some indeed began mocking, but others said, "We will hear you again concerning this."

Verse 32 – “And when they heard of the resurrection of the dead, some mocked.” Some were on negative volition at the point of gospel hearing. The word for mocking means to scoff and to ridicule, and these would be primarily the Epicureans.

“and others said, We will hear more of this” – many of them were persuaded, though some were procrastinating for the moment, but this is an expression of their positive volition.

Acts 17:33 And so Paul went out from their midst.

Verse 33 – as soon as he had made his point he simply walked out of court.

Acts 17:34 But some men having been joined to him, believed, among whom [were] also Dionysius the Areopagite [i.e. one of the 12 members of the Athenian court] and a woman by name Damaris and others with them.

Verse 34 – there were some results. “Howbeit certain men clave unto him” – they associated with him; “and believed” – aorist tense, they accepted Christ as their saviour in a point of time.

Two people are mentioned. One of them was prominent among the judges in the courtroom—Dionysius. From extra-biblical sources it is known that he was also a famous man with literary attainments in his day.

This is one of the most unusual approaches ever used by Paul. Not once did he mentioned Jesus Christ by name. He mentions Him as the one who was resurrected. But remember that Paul had been witnessing to these people every day, so that all of the people there listening had previously heard his message. But now it was a matter of pointing out to them that everything within the frame of reference of their life only had one road, a dead end, i.e. the cross and resurrection. He brought them around to the fact that no matter what road you take you must face the issue of Christ; otherwise you have had it.

1965 Acts

Lesson #79

79 10/15/1967 Acts 18:1–8 Operation Corinth

Paul did not get a good response in Athens. He was put on trial in a very famous courtroom. When Paul spoke to them, it was to people that he had already evangelized.

Not sure where the following paragraph fits. I did not see it in this or in the previous lesson.

[1][1] “. . . in Acts a variety of official, Gentile and Jewish, show good will towards Paul and other Christian missionaries, or at least admit that there is no basis for the accusations brought against them by their opponents. In Cyprus the distinguished proconsul of the island in favourably impressed by the apostles and their message (13:7, 12). At Philippi the chief collegiate magistrates of the colony apologize to Paul for their illegal beating and imprisonment (16:17ff). At Corinth Gallio, the proconsul of Achaia, decrees that the charges brought by the local Jewish community against Paul and his colleagues relate to internal matters of Jewish religion and pronounces them guiltless of any offence against Roman law (18:12ff). At Ephesus the Asiarchs, leading citizens of the province of Asia, are Paul’s friends, and the chief executive officer of the city administration absolves him of the charge of public sacrilege (19:31, 35ff). In Palestine the procurators Felix and Festus successively find him innocent of the serious crimes of which the Sanhedrin accuse him, and the Jewish client king Herod Agrippa II and his sister Bernice agree that he has done nothing deserving death or even imprisonment (24:1-26:32). And when he appeals, as a Roman citizen, to have his case heard by the emperor in Rome, he carries on his missionary activity for two years in that city, under constant surveillance, without anyone trying to hinder him (28:30f.). If Christianity were such a lawless movement as was widely believed, Paul would certainly not have been allowed to propagate it by the imperial guards in whose charge he was!” The Book of the Acts, F.F. Bruce, pp. 20-21.

Chapter 18

Paul in Corinth

Acts 18:1 **Then after these [things], Paul having departed out of Athens, came to Corinth.**

Verse 1 – “departed from Athens.” The word “departed” in the Greek means to withdraw, to leave under conditions of resentment, to sever connections because there is no interest. Romans 1:18-32 describes the general attitude in Athens. They had rejected the

gospel/work of Christ. Christ was clearly presented to these people but in the presentation they rejected it, primarily because the means of salvation is faith, the only non-meritorious system of perception. Most of these people were either Stoics or Epicureans who used rationalism, which will not work according to 1 Corinthians 2:5-16. They rejected Christ and stood on whatever human good they had accumulated. There were over 30,000 idols in Athens, which means there was a great concentration of demon activity, and very few people responded to the gospel. So Paul severed all connection with them and moved on; "and came to Corinth." Paul is going to have an eighteen-month ministry here which is going to be very fruitful. Thousands of people will accept Christ as saviour.

In A.D. 146, the Romans conquered Corinth and they sacked Corinth. The Roman soldiers were a very crude lot. Corinth had one of the greatest art galleries in the world, and the Romans would tear them off the wall and use them for dice tables. They would also destroy and burn them.

One discovered a red bag which he really liked, but he threw all of the rocks away because he was not interested in rocks. This was an incredible gem collection.

Julius Cæsar designed a plan in 5 years which saved the Republic and it lasted for 500 years. The longest lasting plan on record. He decided that Corinth was strategically located and it would become the link between east and west Rome.

A wooden canal. Julius Cæsar rebuilds the city, and this is Corinth being rebuilt. He pensioned a number of his soldiers there.

A second man famous in the Roman Empire, Scallio, the brother of Seneca (later the tutor of Nero). Galeo was his older brother and probably smarter.

Called Seneca and said they needed a really smart guy; so he recommended his brother Galeo.

And he [Paul] came to Corinth...

A great town for conventions. The temple offered 1000 temple prostitutes. The Isthmus games held there, the most famous of that era. This is where the greatest athletes competed.

Claudius is the ruler of the Roman empire at this time. He was favorable to the Jews, but he was getting tired of them complaining out Crestus, who is probably Christ.

Aquila and Priscilla set up a factory. Great business success. He went from the southern shore of the Black Sea (a wild area); and he set up a business in Rome as well. He married an aristocratic woman there. But he was thrown out of Rome by Claudius, so here he and his wife are in Corinth.

Priscilla is probably the greatest woman of her day regarding the love of Bible doctrine.

Acts 18:2 **And having found a certain Jew by name Aquila, of Pontus by race [or, a native of Pontus], recently having come from Italy, and Priscilla his wife (because of Claudius ordering all the Jews to depart out of Rome), he came to them.**

“and [Paul] came unto them” – here is the contact.

The 18th chapter is about Corinth, even though there is another city mentioned. Paul will have an 18 month ministry here. He will contact Galeo, simply by the enforcement of Roman law. Galeo had great manners and he was very fair-minded. He was greatly loved in Achaia and in Corinth.

When Nero came to the throne, he had Galeo executed and then Paul. They face each other in a Roman courtroom; but they will hit a parallel track when Nero executes both of them within 2 years of one another.

Galeo has been appointed the procounsel. It is now about A.D. 51. In the expelling of the Jews, Priscilla and Aquila come to Corinth. The work of Caesar is there, the Isthmus game, the procounsel is a very fair minded man Galeo.

Paul shows up and this is perfect timing. A.D. 51, Paul enters Corinth and Galeo is appointed proconsul the same year. The timing here is perfect.

There is the perfect time for various things like missionary. So God opens up a place at exactly the right time. The day that Paul sets foot in Corinth, it turns out to be the best time for it.

Paul will become despondent; but after that, Paul will have one of the greatest ministries. “Who has despised the day of small things?”

Verse 2 – “And found a certain Jew named Aquila, born in Pontus, lately come from Italy,” because of the decree of Claudius which expelled the Jews; “with his wife Priscilla,” a Gentile Roman citizen of great nobility.

Aquila is a famous business man with a tent manufacturing business. Claudius just sat around and read books.

Caligula was assassinated and Herod Agrippa, and he was consulted, and he thought of Claudius. So he became emperor at the recommendation of Herod. He was a good emperor, but he did make some mistakes. The Jews were incessantly arguing about a certain Crestus.

Acts 18:3 **And because of being of the same trade, he stayed with them and was working, for they were tent-makers [by] trade.**

Verse 3 – “And because he was of the same craft.” Paul had been in the same business; “wrought for them” – produced for them. When Paul first came to Corinth he worked for a

living. This is a part of the law of expediency so that people would not say that Paul was in the business of giving out the gospel so he could make money from it. Because he was working for a living Paul was very limited as to what he could do in Corinth and it was not until later on when a gift came from Macedonia that he was able to stop working and devote his full time to teaching and preaching.

Paul is working every day, and this limits his ability to teach and proclaim the gospel.

Acts 18:4 **Now he was reasoning in the synagogue every Sabbath, and he was persuading Jews and Greeks.**

Verse 4 – his ministry begins. “And he reasoned in the synagogue.” The word for “reason” is dialégomai (διαλέγομαι) [pronounced *dee-al-EHG-ohm-ah-ee*] which means to utilize categories to communicate information, to dispute. The categories which he used were Old Testament doctrines.

“and persuaded” – kept on persuading, imperfect linear aktionsart; “the Jews and the Greeks.” So he was successful with both Jews and Gentiles as far as his ministry was concerned.

Acts 18:5 **Now when both Silas and Timothy came down from Macedonia, Paul was held completely by the Spirit, solemnly testifying to the Jews [that] Jesus [is] the Christ.**

Verse 5 – “Paul was pressed in the spirit.” The Greek actually says he was influenced by the Word. It should read, “And when Silas and Timothy were come from Macedonia, Paul was influenced [or, pressurised] by the word.”

It is at this point that Paul writes 1Thessalonians because Timothy and Silas had some things to report from Thessalonica that were disturbing. He also writes to thank them for the monetary gift which makes it possible for him to be financially independent, to refrain from taking an offering from the Corinthians, and now to continue his ministry on a full scale basis. So now he is ready to go and the only pressure he has is the pressure of the Word. To be influenced by the Word means study.

“and testified” – the word means to declare or communicate vigorously.

Acts 18:6 **But when they set themselves in opposition against [him] and [were] blaspheming, having shaken [the dust] off [of his] clothes, he said to them, "Your blood [be] on your head! I am clean. From now [on] I will go to the Gentiles!"**

Verse 6 – “And when they [the Jews] opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.” Here is his change of policy. “Opposed themselves” – the Greek word antitássomai (ἀντιτάσσομαι) [pronounced *an-tee-TAS-som-ah-ee*] means to form an organized opposition, to form ranks against him. The word “blaspheme” means to malign. This is when Paul begins to have a great ministry.

Rom. 15 Gal. 2 He will continue to have contact with the Jews; but his focus will be on gentiles.

Paul will not have to work for the next 18 months because of this gift.

Acts 18:7 **And having departed from there, he went to [the] house of a certain [man] by name Justus, worshiping God, whose house was being next door to the synagogue.**

Verse 7 – Paul moves next door and starts a church. Titus Jestus is his full name. He lives next door to the synagogue; and Paul starts up a church right there.

Acts 18:8 **Then Crispus the synagogue leader believed in the Lord together with his whole house, and many of the Corinthians, hearing, were believing and were being baptized.**

Verse 8 – “And Crispus, the chief ruler of the synagogue believed on the Lord.” In Corinth Paul is going to be responsible for two of the most prominent Jews in the town, Crispus and Sosthenes; “with all his house; and many of the Corinthians hearing believed, and were baptized.” Now everything is breaking out. The word “believed” here is in the imperfect tense, which means it went on habitually and continually.

Crispus found Christ the easy way; and Sosthenes the hard way. He was beat up by the gentile mob. You have to make up your mind, do you want to believe the easy way or the hard way?

The man’s house also believed and many of the Corinthians did as well (imperfect tense).

Galeo will enter into the picture in the next lesson. Rome emphasized fairness and justices. We will also see a mob; and we will see someone not bullied by political pressure.

1965 Acts

Lesson #80

80 10/22/1967 Acts 18:9–17 The Ministerial occupational hazard; God's timing; Aquila

Up to this time, Paul had a successful but limited response in Corinth. But now things are stepping up, and Satan organizes opposition.

Paul is apparently depressed and feeling substandard. But this can occur with ministers today. It appears that there is more maligning, gossip, apathy and rejection of Bible doctrine. This is something that the pastor becomes aware of. Paul is aware of a great deal of opposition; and Paul is singing the blues. It takes the word of the Lord to straighten something like this out.

Acts 18:9 **Then the Lord said to Paul by means of a vision in the night, "Stop being afraid, but be speaking and do not be silent;**

Verse 9 – “Then spake the Lord to Paul in the night by a vision.” The night seems to be the time when the depression and despondency of Paul reached its peak, and this point the Lord actually speaks to Paul. This gives him some information and anticipation of the great victory which is about to break out in the next eighteen months. The aorist tense indicates a point of time when Paul especially needed this type of information; “be not afraid” – part of this discouragement and occupational hazard was apparently fright in some sense. Apparently Paul was not only engaged in some kind of fear and despondency but he had also more or less closed up and no longer communicating the Word. He had been communicating to the Jews and there was a tremendous rumble in the synagogue which would become open opposition in a moment and the violence of the mob.

Perhaps, “Be not afraid” is told to Paul from speaking directly to the Lord. .

“but speak” – the communication of doctrine. It is a present active imperative and it means don’t speak once or twice, but keep it up. It is the constant and continual communication of the Word of God that changes the situation as nothing else will do it. From the stability created by this communication of doctrine things are really going to get hot and move in Corinth; “and hold not thy peace,” i.e. Do not keep silent. This is an aorist active subjunctive followed by a present active imperative—keep on doing it. The aorist active subjunctive says, Don’t be silent in any point of time when you have a chance to communicate doctrine, even though you are going to be tempted to keep silent because of the opposition and discourtesy and many other factors. The subjunctive mood indicates the potentiality of the pressures on Paul finally getting him down, and yet Paul is going to get up and move on. Paul’s dejection and despondency could very easily silence him permanently as he observes Jews in the synagogue who are indifferent to the Word of God, and in his witnessing he hasn’t at this juncture had much success.

Acts 18:10 **because I am with you, and no one will set on [fig., attack] you to harm you, because [there] are many people [belonging] to Me in this city."**

Verse 10 – Paul is not really doing this because of people. He is obviously at this moment rather despondent, but the purpose of his ministry is not people reaction but his doing it as unto the Lord. “For I am with thee, and no man shall set upon thee [assault thee] to hurt you: for I have much people in this city.” Paul has only been dealing with the Jews up to this point in Corinth with only a minimum contact with Gentiles. But in the Gentile segment of the city there are thousands of people who went on positive volition at the point of God-consciousness. These people are now ready.

Paul is about to come into contact with the great man of his day, Galeo. We have a tremendous heritage of law from the Shire Moot; we have a heritage of law, here as they did in Rome.

Rome had a fantastic system of law, just as England did. A parallel situation. Galeo and his young brother Seneca are well-known in the traditions of law. Paul will meet with Galeo on court. The greatness of the court systems, the greatness of Galeo, and the greatness

of Roman law. For all of these things to take place, there needs to be a violation of the law.

Acts 18:11 **And he settled [there] a year and six months teaching the word of God among them.**

Verse 11 – a mob rose up against Paul; and religion will use mobs. Roman senate, at this time, was more or less corrupt. Julius Cæsar set this up so that the Senate and the emperor could function at the same time.

Pontius Pilate could be called a governor or a proconsul. Paul and Gallo will die at the hands of Nero within 2 years on each other. Gallo is a man of impeccable manners. His good manners, to them, was a sign of weakness. The Greeks were smart and they waited.

Bob and his father were in Mexico. A very formal club. A loud-mouthed character shows up. He makes rude fun of a man in a tux. So the guy took off his coat and shirt front and beat the hell out of his tormentor

Gallo's manners are a part of his strength. Roman law, properly used, protected the freedom and property and rights of the individual. Paul has the right to teach Jesus Christ and he has the right to declare the teaching of God. Roman law must protect him.

“teaching the word of God among them.” The word “teaching” is his ministry, a present active participle, and meant he kept on communicating the Word of God. This summarizes the rest of the chapter with regard to Corinth. But he continued there eighteen months because a mob rose up against him and sought his destruction. Behind this mob was religion. Religion, which is Satanic, is often behind the mob.

Acts 18:12 **But Gallio being proconsul [i.e. the Roman military commander] of Achaia, the Jews rose up with one mind against Paul and brought him to the judgment seat,**

Verse 12 – “And when Gallio was the deputy of Achaia.” The word “deputy” means proconsul. Gallio was brilliant in the field of law and very fair minded, and also a man of great strength of character. He was also famous for his impeccable manners.

“the Jews made insurrection” – the Greek word *katephístēmi* (κατεφίστημι) [pronounced *kat-ef-is'-tay-mee*] [kata = against; ephístēmi (ἐφίτημι) [pronounced *ef-ISS-tay-mee*] = to stand] means to stand against, and eventually to put a mob against. It means here to suddenly develop a mob and rush upon someone. The Jews developed a mob against Paul. Here is religion using mob violence in order to eliminate the truth; “and brought him to the judgment seat.”

Acts 18:13 **...saying, "This [man] persuades men to worship God contrary to the Law."**

Verse 13 – gives us the gist of the argument made against Paul. But it will not even be necessary for Paul to speak.

“persuadeth men to worship God contrary to the law.” They are talking about Roman law and have brought Paul to the Roman judge, the highest representative of Rome outside of Rome itself. The Roman empire tolerated the Jewish religion, providing it did not proselytise Roman citizens. By attempting to prove that Paul was violating the Roman law they hoped to do one of two things. In their accusation they were simply getting things started. They hoped that Gallio would use Roman law to get rid of Paul, or that after proving that he was in violation of Jewish law Gallio would turn him over to the Jews, and the Jews would get rid of him. They thought they had a watertight case. It must be understood that the entire accusation is not given; the entire case is not given; it is merely summarized.

Acts 18:14 Now Paul being about to be opening [his] mouth, Gallio said to the Jews, "If indeed then it was some misdeed or a wicked crime, O Jews, according to reason I would put up with you_p.

Verse 14 – here is a judge who is so smart that he doesn't even allow the person to defend himself. The Jews have brought this case on the basis of Roman law and therefore the judge must judge on the basis of Roman law. “And when Paul was about to open his mouth. He had the right to defend himself under Roman law, he knew this, and he was about to speak in his own defence. But he didn't have to. Gallio actually threw this out of court because it was a violation of Roman law. He saw that Roman law was being used as an expediency.

The Jews despise Paul, but he will not use Roman law to get rid of a person. He will not involve himself in the doctrinal differences of Paul and the Jew. Even with a state religion, Roman law protected the right of Paul.

Gallo did not necessarily understand Christianity or Jewish law. But he would not permit Roman law to be corrupted simply to get rid of an individual. There must be a separation between church and state.

The key to evangelism is free will. People have to make a free decision about Jesus Christ. No freedom means no bonafide evangelism. The communication of the gospel to the individual must be with freedom.

The UN went into the Congo and gave them *their freedom*; but there were 5 tribes in the Congo; so they are now free fight one another. There is a struggle between the 5 fraternities fighting it out. When the Belgians were in control, there was evangelism of all sorts in the Congo. Now in the Congo, things have gone back to the stone age.

We know so little about law and order. Suppose that we were the supreme power in the United States; would we put in laws where people had to go to church; they had to listen.

We have a mass of people all together. Law is to give the people freedom of movement. Roman law protected people. Paul does not have to open his mouth in order to defend himself.

Divine institution #4 is designed to give people rights and freedoms. The Roman law allowed Paul to function within his freedom.

Acts 18:14 Now Paul being about to be opening [his] mouth, Gallio said to the Jews, "If indeed then it was some misdeed or a wicked crime, O Jews, according to reason I would put up with you_p.

"If it were a matter of wrong" – the word for "wrong" means a civil indictment; "or wicked lewdness" means a criminal act. In other words, if it is a matter of a civil indictment or a criminal act. "ye Jews, according to your reason, then I would put up with you," i.e. I would listen to your indictment; I would have the case tried. No reason to try the case.

Acts 18:15 "But since it is a point of disagreement concerning words and names and the law according to you_p [fig., your_p own law], you will look [to it] yourselves, [for] I am not willing to be a judge of these [things]."

Verse 15 – "But if it be a question of words and names, and of your law [your system of doctrine], look ye to it." In this case the state refuses to enter into a religious controversy. The state has no right to resolve religious controversies, it's job is to protect the rights of individuals to make their own decisions. "I will be no judge of such matters." In other words, the Roman law has no jurisdiction over your personal religious viewpoints. Whether these are good or bad, or if you can convince others, that is fine.

Acts 18:16 And he drove them away from the judgment seat.

Verse 16 – "And he drove them from the judgment seat." He threw the case out of court. He did not even hear the case. He dismissed the case.

The beating of Sosthenes did not take place in the courtroom.

Acts 18:17 Then all the Greeks [who] had taken Sosthenes the synagogue leader began beating [him] before the judgment seat, and none of these [things] was a concern to Gallio.

When the Greeks beat up Sosthenes, this somehow moved him to accept Jesus Christ.

The Greeks were interested in how this case would be handled. The man administered the law. The Greeks were satisfied. They were elated. And they liked this system of government. They liked Gallo.

Verse 17 – The Greeks of Corinth had been standing around listening to the trial and the decision of Gallio has caught their admiration. They realized they had a Roman representative who would govern in an equitable manner. They were so elated over the fact that there was going to be a system of government that recognized the rights of the individual that they beat Sosthenes up. 1Corinthians 1:1, Paul addressed himself to Sosthenes especially. So Sosthenes became a believer.

“And Gallio cared for none of those things” – this sentence is not connected with the beating. Gallio did not know about the beating. This says, “No one of these things was a care to Gallio,” i.e. an idiom which says, “These matters did not come under his jurisdiction, his personal responsibility.” What was not a matter of Roman law was the religious controversy, not the beating of Sosthenes. What happened did not come under Galeo’s jurisdiction. The religious controversy was not a matter of Roman law. This is unrelated to the beating.

Gallo would not use the law in order to push any religious law. He would not push any religious disagreement; and he would not be influenced by a mob.

1965 Acts

Lesson #81

81 11/05/1967 Acts 18:18–28 Ephesians interlude

This is a *meantime, back at the ranch* passage. Paul spent a lot of time at Ephesus. It was not time yet for Paul to go to Ephesus, but he is being prepared.

Paul is going to have an 18 month ministry to Corinth. Paul will leave Corinth and go to Ephesus, and he will drop off Priscilla and Aquila there, and he will go to Jerusalem alone. Priscilla and Aquilla will meet and train Apollos as that time.

God uses a great many people. Apollos is one of the most brilliant students and one of the best academic backgrounds.

The overall concept: God prepares things in advance. In every person’s ministry, there are factors that you may or may not see. There is a time and place; a right time and a wrong time. All believers are in full time Christian service. We will come into contact with various people, and God often prepares them.

We are studying the introduction to the ministry in Corinth. No two men are exactly alike. Paul and Apollos are both in the genius class and possibly the only two men in the genius class. Paul was clear and lucid; but he was not a great public speaker. Apollos is an excellent public speaker, but he does not have all of the doctrine necessary.

Paul takes with him Priscilla and Aquila to Corinth. Paul will have a tremendous ministry in Ephesus, but it is not yet the right time. The people there will be prepared.

Paul Returns to Antioch

Acts 18:18 **So Paul still having remained [there] a considerable [number of] days, having said good-bye to the brothers [and sisters], began setting sail for Syria, and Priscilla and Aquila [were] with him, having cut off the hairs [of his] head in Cenchræa, for he had [taken] a vow.**

Verse 18 – the introduction to the ministry at Ephesus in chapter nineteen.

“And Paul tarried there yet a good while [eighteen months], and then took his leave [departed] of the brethren, and sailed toward Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.” The Jews had a custom that whenever someone was delivered from a very serious crisis he would take a vow. This was not a legalistic vow such as Paul took in Jerusalem. This is not a vow in the absolute sense of the word, it is a recognition of the grace of God. God had delivered Priscilla and Aquila—cf. Romans 16. As a result Aquila took not actually a vow but something more like communion: a memorial vow, which means that he agreed to go a period of time he would not cut his hair. He shaved his head because the vow was over.

Aquila is a tent manufacturer and he is a successful businessman. He has a wonderful woman as his wife. They both make an excellent team.

Aquila went a long time without a haircut. He was delivered from a difficult situation. They had both been delivered in death (Rom. 16:3–4 and Paul had been delivered at the same time—details are not recorded). Priscilla and Aquila and Paul had all been involved in some great danger in Corinth. Aquila took a memorial vow, meaning that he agreed to go for 2 months or 30 days. “Because of God’s deliverance and as a memorial to it, I will not cut my hair for 60 days.” Everyone in Corinth knows about this. What Paul will do in the Temple was sinful; what Aquila does here is not.

Aquila boards the ship with no hair on his head.

Acts 18:19 **Then he arrived at Ephesus and left those [two] there, but he having entered into the synagogue, reasoned with the Jews.**

Verse 19 – “And he came to Ephesus, and left them there.” This is summarizing the entire verse. Paul will go it alone. Ephesus to Caesarea to Jerusalem to Antioch in Syria, Paul’s home church. From there, Paul will begin his 3rd missionary journey.

11th century B.C. colonized; one of the most beautiful cities, thanks to Creasus, and a great highway to it. Temple of Artemis or Diana. About 300,000 population, which is rather large.

“but he himself entered into the synagogue, and reasoned with the Jews” – reasoning simply means that from the Old Testament Scriptures he taught them the gospel.

A short ministry there, despite the fact that there was a great response. The time is simply not right.

Acts 18:20 **Now they having asked [him] to remain for a longer time with them, he did not consent.**

Verse 20 – Paul resisted because God had other things for him to do. There is a right time and a wrong time, and this is a matter of timing. “When they desired him to tarry longer.”

This was an intense desire, they begged him to stay longer; “he consented not” – he knew that this was not God’s time for him.

Acts 18:21 **But he said good-bye to them, saying, "It is necessary [for] me by all means to keep the coming feast at Jerusalem, but I will return again to you, God willing." And he set sail from Ephesus.**

Verse 21 – “the feast that cometh in Jerusalem” is the feast of Pentecost.

I will return, God being willing.

Acts 18:22 **And having gone down to Caesarea, having gone up and having greeted the assembly, he went down to Antioch.**

Joppa the only good port for Palestine. So Herod chose a good beach area, where surfing would be good. He found the depth, down to 70' a little ways out. He constructed out of a wonderful coast. Caesarea was constructed out of white marble. The Romans put up their eagles there.

Verse 22 – Paul’s interim itinerary begins. “And when he had landed at Caesarea” – a port on the Mediterranean; “and gone up, and saluted the church” – the church at Jerusalem. He only greeted them; he didn’t stay, the reason being legalism. Legalism has now taken over the church at Jerusalem and is becoming worse and worse: “he went down to Antioch” – 300 miles north of Jerusalem. This was his home church.

Antioch was on the Orontes River and it was a great pleasure city; and 500,000 population, the third largest in the Roman empire. Arabs, Jews, Greeks and Romans lived there.

Acts 18:23 **And having spent some time [there], he went out, passing through in order the region of Galatia and Phrygia, strengthening all the disciples.**

Verse 23 – indicates simply that he was there for a while and then began his third missionary journey. “And after he had spent some time there.” The time is unknown, but apparently he stayed and rested, and ministered to these people as he had in the past.

“and went over all the country of Galatia and Phrygia in order, to strengthen all the disciples.” This should be translated “Galatia even Phrygia.” That means south Galatia, the area of the first and second missionary journeys. This is the area where the people were generally unstable, as indicated by the epistle to the Galatians. They are up and down, and either very enthusiastic for the Word or very unenthusiastic. This is the third time that Paul goes into this area. Paul has to go there again; but this group of believers do not tend to stay with doctrine. They will be gung ho and then they peel off. The epistle to the Galatians was sent to these people, who are not consistent.

This is Paul’s 3rd time in this region, but we have very little information about this.

Paul left Antioch (?) and crossed over the Mediterranean and instead of going to Tarsus, he went....

3rd journey to Selicia, Lystra, Iconium, but not to Troy, he will go south to Ephesus.

Apollos Speaks Boldly in Ephesus

We suddenly leave Paul, and go to a converted Jew, Apollos. Disciples of John came to him and evangelized him when in college. Alexandria had a large group of Jews living there. It is built on a narrow strip, very much like Miami Beach. Famous for its architecture. It was outstanding for having one of the greatest libraries in all of human history. Cleopatra made great contributions to this library. She spoke 7 languages. She could charm a man by her conversation alone. She had everything going for her. The face, the body and a fantastic brain. From age 14 on, she handled herself with great intelligence.

Julius Cæsar was fascinated by his conversations with Cleopatra. Her palace was in Alexandria. Cleopatra was the end of the Ptolomy line.

Great Hebrew and Greek department; a perfect balance. Philo was one of the great teachers of the ancient world. Apollos majored in the Hebrew under Philo.

Acts 18:24 **Now a certain Jew, Apollos by name, an Alexandrian by race [or, a native of Alexandrian], an educated man [or, a man skilled in speech], being mighty in the Scriptures, arrived at Ephesus.**

Verse 24 – “And a certain Jew named Apollos.” “A certain Jew” means a Jew marked out by God in His plan, a Jew who was going to be used in a special way’ “born at Alexandria” – Alexandria had the greatest concentration of Jews in the ancient world at that time.

Aner logois is a man of learning. He probably had a better academic background than even Paul.

Acts 18:25 **This [man] had been instructed [in] the way of the Lord, and boiling [fig., being fervent] in his spirit [or, in the Spirit], he was speaking and teaching accurately the [things] concerning the Lord, knowing only the baptism of John.**

Verse 25 – “This man was instructed in the way of the Lord.” In other words, he was also a believer. His instruction is limited but he is well versed in certain types of Bible doctrine. He does have a serious gap—he has no understanding of dispensations; he does not know the Church Age, the time in which he lives—but he is great in Old Testament doctrine.

“and being fervent in spirit” – he was controlled by the Holy Spirit, and when he was he was zealous. The word “fervent means to be zealous; “he spake and taught diligently the things

of the Lord” – what he knew he taught well; “knowing only the baptism of John” – this was as close as he came to Church Age truth.

The Teachings of John the Baptizer

1. John the Baptist declared Christ—John 1:29;
2. he understood relationship with the Lord – John 3:30;
3. he talked in terms of “repent ye” – Matthew 3:2, meaning a change of attitude toward Christ;
4. he was very accurate in the mechanics of salvation – Acts 19:4.

Acts 18:26 *And this [man] began to be speaking boldly in the synagogue. But Aquila and Priscilla having heard of him, they took him aside and explained to him the way of God more accurately.*

Verse 26 – “boldly,” i.e. with confidence. He went to the synagogue in Ephesus and spoke with confidence.

“the way of God more perfectly” – the Greek says, “more accurately.” In other words, he was completely missing as far as information on the Church Age was concerned.

Maybe they talk about the change of dispensations, positional truth, etc. Apollos listens intently and perhaps he takes some notes. Priscilla and Aquila teach him about some of these Church Age doctrines.

Even though Apollos was well-versed in the Old Testament and had a strong educational background, he may not have had enough doctrine to teach in Corinth.

Acts 18:27 *Now when he wanted to cross over into Achaia, having encouraged [him], the brothers [and sisters] wrote to the disciples [there] to welcome him, who, having arrived, greatly assisted the ones having believed by grace [or, by the grace [of God]].*

Verse 27 – “And when he was disposed to pass into Achaia [southern Greece], the brethren wrote, exhorting the disciples to receive him.” In other words, here is a man who is great in the Scriptures and he will minister to you.

“who, when he was come, helped them much who had believed” – those who were born again believers were greatly benefitted by the ministry of Apollos.

Bob is certain that Apollos is the author of Hebrews; there is no question in his mind about that. The whole language of Hebrews follows perfectly the teachings of Philo. The style of his lectures lines up exactly with Hebrews.

Apollos is an expert in the Old Testament; he expounded the Scriptures accurately.

Acts 18:28 For he was powerfully refuting the Jews publicly, demonstrating by the Scriptures Jesus to be the Christ.

Verse 28 – “For he mightily convinced [using the categorical method of teaching doctrine] the Jews, and that publicly, showing by means of the scriptures that Jesus was [kept on being] Christ.”

Paul left Ephesus because God had Priscilla and Aquila there already; and Apollos is trained, and he is able to stand up in Ephesus and teach. Apollos would not have taught if Paul was teaching.

1965 Acts

Lesson #82

82 11/12/1967 Acts 19:1–5 Operation Ephesus; ministry of Holy Spirit to believers

Chapter 19

This is the last of the Pentecost experiences which are described in the book of Acts. The original Pentecost was described in chapter two and indicates the beginning of the Church Age. However, in the second chapter of Acts we have only Jews involved. Immediately this poses a question: Is the Church Age going to be like the previous dispensation, is it going to be simply the responsibility of the Jews? The answer to that is found in the Gentile Pentecost which comes up in chapter nine. The Gentiles have equal rights with believers who are Jews in the Church Age. In the meantime what about the people who are half-Jew and half Gentile? This is answered at the Pentecost which is at Samaria. One other question arises. What about people who are Old Testament saints who lived long enough in the New Dispensation? What is their status? This is answered by the fact that they became members of the body of Christ if they lived long enough into the new dispensation. This is answered by Acts 19:1-7.

Paul in Ephesus

Acts 19:1 Now it happened, while Apollos was in Corinth, Paul having passed through the interior regions, came to Ephesus, and having found certain disciples,

Verse 1 — Paul’s arrival at Ephesus. Even God’s traffic pattern is perfect for every believer. Apollos came to Ephesus and there made contact with Aquila and Priscilla. There he learned Bible doctrine pertaining to the Church Age. Once he was truly prepared God moved him on to Corinth and as soon as he was out of Ephesus on his way to Corinth then God provided for the apostle Paul to come back to have his famous ministry in Ephesus. Therefore when Apollos was on his way the apostle Paul was in a rather unusual spot. He was not on the main highway that runs from Galatia to Ephesus. He went a rather unusual round-about-way to Ephesus but this was necessary in God’s timing in order that Apollos might have the opportunity of getting out of Ephesus and going on to Corinth where he would have a ministry. In this way everything dovetails perfectly, God leads each individual, and the apostle Paul arrives in Ephesus at exactly the right time.

Basically Paul, when he was in Ephesus before, was the same apostle who comes this time. But the last time God closed the door even though the people begged him to stay. God's timing is perfect and therefore he will have a wonderful ministry in the city of Ephesus, so much so that Ephesus is going to take over the leadership which is now occupied by Antioch of Syria.

70' wide highway. Open air theater in Ephesus which seated 25,000 people. Carved out of the side of a rock. Pillars all over the place; each king tried to outdo the other.

“and finding certain disciples” — Paul did not go immediately to the synagogue and make his usual contacts with the Jews, but apparently on his first day in Ephesus he bumped into some rather unusual people. These certain disciples are actually Old Testament saints. They are believers who have received the Lord Jesus Christ as personal saviour, they are still living in the Old Testament dispensation. They have not received the 40 things that we received at the point of salvation, the reason being that they were saved before the dispensation changed. They have now lived long enough into the new dispensation to be integrated into the Church. Their survival for such an extended period of time now makes them an object of some rather unusual activity.

Acts 19:2 he said to them, "Did you receive [the] Holy Spirit, having believed?" But they said to him, "But we did not even hear whether there is a Holy Spirit."

Verse 2 — during the course of the conversation Paul came up with a discerning question. He began to suspect that these people were believers but obviously they were totally disoriented as far as the Church Age was concerned.

“Have ye received the Holy Spirit since ye believed?” Paul in his conversation with them had determined that they were believers but there was something radically wrong as far as their experience was concerned. So he asked them this leading question. Since every believer receives five things at the point of salvation in the Church Age but since this was not true in the previous dispensation apparently there is something wrong here. So actually, what he said to them was, “Having believed, did you receive the Holy Spirit at that point?” There is no such thing as “since.” “Ye believed” is an aorist active participle, and here is a case of where the action of the aorist participle is coterminous with the action of the main verb. The main verb is “received” the action of the aorist participle is “believed.” So, “Did you receive the Holy Spirit at the point where you believed?” In other words, these are coterminous. With all New Testament saints the moment you believe in Christ you receive the Holy Spirit. But this was not true of Old Testament saints.

The doctrine of the ministry of the Holy Spirit to Old Testament saints. This is related to the dispensation of Israel.

The Holy Spirit did indwell a few of the Old Testament saints, but less than 1 per cent. In contrast to that, in the Church Age the Holy Spirit indwells every believer, starting at the point of salvation.

The Ministry of the Holy Spirit During the Age of Israel

1. As far as the believer is concerned to the Old Testament saints the Holy Spirit only indwelt a few of them and only for special jobs. For example, the Holy Spirit indwelt Joseph in order to help him become the Prime Minister of Egypt Genesis 41:38. The Holy Spirit occasionally indwelt some artisan who had a special job, such as Bezaleel and Aholiab who were responsible for various things in connection with the construction of the tabernacle and the making of the priestly garments Exodus 28:3;31:3. Then we have the elders who assisted Moses in the administration of Israel, and they were indwelt by the Spirit Numbers 11:18. Joshua was said to be indwelt by the Spirit in order to fulfil his responsibilities of rulership Numbers 27:18. Certain judges, such as Othniel, Judges 3:10; Gideon, Judges 6:34; Samson, Judges 13:25; 14:6,15:14. Saul the king was said to be indwelt by the Spirit I Samuel 10:9,10; David, Daniel, and the post-exilic prophets are said to be indwelt by the Spirit. But when you add it all up God the Holy Spirit only indwelt about less than one per cents of all believers in the Old Testament.
 - a. Bob waxes poetically about Gideon, Gideon and the doormat, etc.
 - b. Jephthah was given the Holy Spirit; who was mixed up about vows made for his daughter.
 - c. Samson did have muscles. And his authority was accepted based upon that.
2. A believer could be disciplined by losing the Spirit. The Holy Spirit was received after salvation in the dispensation of Israel, not at the point of salvation, and only for special jobs to fulfil the plan of God in the previous dispensation.
 - a. The disciplinary removal of the Spirit is illustrated by the case of king Saul I Samuel 16:14.
 - b. It almost occurred in the case of David, so David in Psalm 51:11 when he was just about to lose the Spirit prayed, 'Take not thy Holy Spirit from me.' Note that you do not pray this prayer today, it is an insult to God. You cannot lose the Holy Spirit. By sin you can grieve the Holy Spirit, by the production of human good you can quench the Holy Spirit, but you cannot lose the Holy Spirit who indwells every believer in the Church Age and He cannot be removed.
3. The believer could attain the Holy Spirit in Old Testament times by asking for Him 2 Kings 2:9,10; Luke 11:12. In Luke 11:12 remember that Jesus lived during the dispensation of the Age of Israel. He died during the Age of Israel, He rose again. He ascended. He was seated at the right hand of the Father, all during the Age of Israel. Ten days after His ascension the Church Age began, so that the entire public ministry of our Lord occurred in the Jewish Age. The eleven born-again disciples were in great need of the Holy Spirit. They were on a special crash program, they were announcing the King, they were fulfilling the ministry that John the Baptist discontinued due to his death, and they had a very special program Matthew chapter 10. In order to fulfil this they needed the Holy Spirit. So Jesus Christ told them to ask for the Spirit and they did not. People are very confused as to which dispensation they are in and consequently we have many people today who try to follow Luke chapter 11 verse 13. This is not for this dispensation, this is for the previous age. This is not said to us, this was said to the disciples because they

need the ministry of the Holy Spirit in a very special way. The disciples were learning very little under the ministry of Jesus Christ.

4. Because the disciples totally failed in this matter of asking for the Spirit, even though Jesus told them several times to do so, Jesus gave the Holy Spirit just before His ascension to all the believers in Jerusalem. The reason was that He ascended and there would be a lapse of ten days before the Church Age began. In the ten days that would elapse Jesus knew that the 120 disciples who were going to be gathered in the upper room couldn't stay together for ten days. There would be 120 different organizations fighting each other in Jerusalem and there would be no unity on the day of Pentecost. So in order to head this off and in order to keep the believers in a state of unity and in a spiritual state whereby they would be prepared for the day of Pentecost the Holy Spirit was given to them without their asking John 20:22.
5. Once the Church Age begins every believer is indwelt by the Holy Spirit John 7:39, although the whole subject is found in John 7:37 and 39. In other words, giving the Holy Spirit to every believer was predicated on Jesus Christ being seated at the right hand of the Father. So to all of the Old Testament saints the Holy Spirit was not yet given because Christ was not yet glorified. Once the Lord Jesus Christ is glorified then the Holy Spirit is given to all believers John 16:14. The purpose of the giving of the Spirit is to glorify Jesus Christ, and the giving of the Holy Spirit, then, in this age is taught in 1 Corinthians 3:16; 6:19,20; Romans 8:9, etc.
6. So the separating point. Why did the Holy Spirit only indwell a few believers for special jobs? The separating point is the glorification of Christ or Christ being seated at the right hand of the Father. In the two previous dispensations the bestowal of the Holy Spirit was a matter of a sovereign decision of God but in the Church Age the bestowal of the Holy Spirit is automatic, every believer receives the Spirit at the point of salvation.

You have to remember that the Tribulation is the end of the Age of Israel and therefore the ministry of the Holy Spirit, as far as indwelling, goes back to the same principle that existed in the Age of Israel. Every believer will not be indwelt by the Spirit in the Tribulation. The 144,000 Jews, the two witnesses, and a few others will be, but the ministry of the Holy Spirit will be exactly the same as it was in the Age of Israel. Then, again in the Millennium, every believer will be indwelt by the Spirit.

Indwelling, filling of the Spirit, the giving of a spiritual gift; are new to this dispensation. After salvation, it is a matter of the filling of the Holy Spirit.

Here in the Church Age the apostle Paul looks at these twelve men and he asks, "Did you receive the Holy Spirit when you believed?" since they were saved before the cross and therefore in a previous dispensation they would have to say no. They said no in their own honest way, they didn't even know there was such a thing as the Holy Spirit. Paul immediately made an estimate of the situation and he knew exactly now what was wrong. These people were actually Old Testament saints and they had lived long enough now to be integrated into the Church Age, and so that is exactly what Paul does.

Now this also answers a question. This undoubtedly occurred at other places throughout the world. This is the only record of it because we only need one record to set a precedent as far as the Word of God is concerned. Undoubtedly when people lived long enough into the new dispensation they were brought into the Church Age. So these twelve men are not going to be Old Testament saints, they were brought into the Church Age and are so categorised according to the things which followed.

“They said unto him. We have not so much as heard whether there be any Holy Spirit.”

Acts 19:3 **And he said to them, "Into what then were you_p baptized?" So they said, "Into John's baptism."**

Verse 3 a question of baptism. “Unto what” is not a correct translation, it should be translated, “On what basis.”

“did you receive baptism?” The passive voice: the subject receives the action of the verb, and they had actually received some sort of baptism.

They said: “On the basis of John’s baptism.”

Acts 19:4 **Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe in the One coming after him, that is, in the Christ—Jesus!"**

Verse 4 — Paul says something that indicates the message of John the Baptist as far as the gospel is concerned. When the Jewish Age was about to be interrupted this was one of the signs, a ritual baptism performed by John. The baptism used water. The candidate was a person who had believed in Jesus Christ, as per verse 4. Having believed in Jesus Christ he was put into the water and this was an indication that he was identified with the kingdom, the kingdom of regenerate, the kingdom of the Abrahamic covenant, the Palestinian covenant, the Davidic covenant, and the New covenant to Israel. This is a kingdom which has an eternal life clause. This person indicated that he was identified with that kingdom.

The exception is when John baptized Jesus. All the water represented where Jesus was concerned was the will of God. Jesus said by His baptism He was willing to do the will of God which was to go to the cross. So actually, you might say that there were two baptisms which occurred at the interruption stage of the Age of Israel. John’s baptism which was a sign, and Jesus’ baptism which was unique

There is a water baptism today which is practiced and all it indicates is down with human good and up with divine good. The water represents retroactive positional truth, identification with Christ as He hung upon the cross. As He hung upon the cross He rejected human good. His work was divine good. He handled the sin problem. So when the believer goes into the water he is saying LCI recognize my union with Christ and I recognize there is no place in the plan of God for human good.” When he comes up out

of the water he is identified with the air of the atmosphere and this is a picture of current positional truth or union with the Lord Jesus Christ which is the basis for the production of divine good. However, the water baptisms pale into insignificance compared to the dry baptisms found in the scripture.

The first one isn't so important to us except that it helps to establish the meaning of the word. This is the baptism of Moses. Moses was identified with the cloud, with Christ, and the people were identified with Moses whom they could see. This is strictly an identification thing all the way. No one got wet in this baptism. The second baptism is the baptism of fire. One thing is quite obvious. The believers who are identified with the fire are unbelievers and they are not identified with water. This is identification with fire at the second advent.

The baptism of the Holy Spirit. The believer in the Church Age is taken at the point of salvation and entered into union with Christ.

The baptism of the cup is probably the most misunderstood. This is the baptism in which the sins of the world are actually identified with Christ on the cross, and this is what is meant by the blood of Christ. Christ didn't bleed to death. He bore our sins in His own body on the tree.

These are four dry baptisms. Now Paul has in mind, "Did you receive a dry baptism when you believed."

Paul then explains that John's ministry was a bona fide thing even though it was in a previous dispensation. "Then said Paul, John truly baptized with the baptism of repentance." The English is very obscure here. The words "of repentance" is what is called in the Greek an accusative or a cognate accusative and it should be "a baptism characterized by repentance." The word "baptism" is in the accusative; "of repentance" is in the genitive. Genitive of species with a cognate accusative should always be translated "baptism characterized by repentance." So, "John truly baptized with a baptism characterized by repentance." In other words, when John baptized people he only baptized people who had changed their minds. The word "repent" means to change the mind, it has no emotional connotation whatever. We have the noun "repentance" here, metanoia. It is always mental: noia is thinking; meta means to change; change your thinking. It has no emotional connotation at all. Repent and believe are two sides of the same coin. Everyone repents when they believe. They change their mind about Christ, even if they are not aware of it. Now Paul says that John's baptism was something that followed faith in Jesus Christ.

Feeling sorry for your sins will impress you and it will impress anyone who is not very smart who is in your periphery. Regarding the cross, feeling sorry for sins is works. You cannot be saved by feeling sorry for your sins.

A guy kept coming up to Bob during seminary kept coming to Bob and he would apologize for gossiping about Bob or judging him, etc. He was impressed with this. He lasted 6 months in the ministry.

After salvation, we name our sins when we want them forgiven.

Bob is not trying to contribute to our callousness or give us an out. Sometimes, after sinning, you are subject to divine discipline and you feel badly about the sins that you commit.

1965 Acts

Lesson #83

83 11/19/1967 Acts 19:5–12 Baptism/Holy Spirit; separation from apostasy; tongues and healing miracles at Ephesus

This passage begins with the baptism of the Spirit and continues to speaking in tongues, and winds up with performance of miracles, and none of the three are related. The baptism of the Spirit is not speaking in tongues, it just so happened that at the first time the baptism of the Spirit occurred speaking in tongues was utilized to indicate that the fifth cycle of discipline was approaching to Israel.

Acts 19:5 **So they having heard were baptized in the name of the Lord Jesus.**

In verse 5 we have the doctrine of the baptism of the Spirit “When they heard this they were baptized into the name of the Lord Jesus.” “Into the name of the Lord Jesus” actually refers to the baptism of the Spirit. The baptism of the Spirit did not occur in Old Testament times. It is not a spiritual blessing as such, that is, an experiential blessing, it is not an ecstatic experience, it is something that God the Holy Spirit does for every believer in the Church Age at the point of salvation. However it did not occur before that time.

The Doctrine of the Baptism of the Spirit (2)

1. The baptism of the Spirit did not occur in Old Testament times.
2. The baptism of the Spirit was first prophesied by Jesus Christ in Acts 1:5.
3. The mechanics of the baptism of the Spirit are given in 1Corinthians 12:13 **“For by means of one Spirit are we all baptized into Christ.”** There are forty things that happen at the point of salvation. Five of these are actually accomplished by the Holy Spirit, one of them is the baptism of the Spirit. Jesus Christ is seated at the right hand of God the Father. God the Holy Spirit takes the believer at the point of salvation and enters him into union with Christ. That is the baptism of the Spirit and that is what happened to these disciples of John. It is not something you feel any more than you can feel redemption or reconciliation or propitiation or the giving of a spiritual gift, or any of the other facets involved at the point of salvation. If you are a believer in the Lord Jesus Christ you have received the baptism of the Holy Spirit.
4. The baptism of the Spirit is the basis of unification for believers during the Church Age Ephesians 4:5. “One Lord, one faith, one baptism.” The one baptism that unites all believers is the baptism of the Spirit.
5. The implications of the baptism of the Spirit are recorded in Galatians 3:26-28. In this we discover that all human distinctions are eliminated by the baptism of the Spirit.

6. The basis of retroactive positional truth is based upon the baptism of the Spirit. In other words, in Romans chapter six, in Colossians 2:12; 3:4, we are told that we are identified with Christ in His death. This is accomplished through the baptism of the Spirit. When Christ was hanging upon the cross our sins were poured out upon Him and judged. That part of the old sin nature was judged at the cross. But we also produce human good and that human good is rejected. There is no place in the plan of God for human good. So when we receive Christ as saviour we are identified with Christ in His death and this means the rejection of human good. As He rejected human good positionally we reject human good. Retroactive positional truth and the baptism of the Spirit is the basis of this fact.
7. The baptism of the Spirit is the basis for current positional truth. Jesus Christ is now seated at the right hand of the Father and so the baptism of the Spirit includes entering us into union with Christ as He is seated at the right hand of the Father. Because He is seated at the right hand of the Father: Jesus Christ is eternal life, we share His eternal life; we share His righteousness, we share His sonship. His heirship. His priesthood, everything that Jesus Christ has as of the point of salvation. So this is the basis also for current positional truth Ephesians 1:3-6.
8. The baptism of the Spirit begins the Church Age Acts 11:15-17. In this connection we have to remember that Matthew 16:18 has a future tense which says that the Church had not yet begun when Christ was on earth.

So we now have some Old Testament saints who have been brought up to date. This is the Old Testament saint Pentecost and this brings to a conclusion the four different Pentecosts which occur in the book of Acts.

The Four Pentecosts

The book of Acts is actually the beginnings of the Church just as Genesis is the beginnings as far as mankind is concerned on the earth. In the beginnings of the Church we have four Pentecosts, each one proving a point of doctrine.

1. There is the Jewish Pentecost of Acts chapter two. In this we discover that Jews are brought into union with Christ.
2. There is the Samaritan Pentecost of Acts chapter 8 in which it is demonstrated that those who are half Jew and half Gentile are also involved in the Church Age.
3. There is the Gentile Pentecost of Acts chapter 10 in which it is demonstrated that Gentiles have equal rights with Jews in the Church Age.
4. Finally, there is the Old Testament saint Pentecost of Acts chapter 19 which completes the Pentecost series. In each of these series there is a specific reference not only to the baptism of the Spirit but the tongues phenomena is also used for two purposes: to warn the Jews of the coming of the fifth cycle of discipline and, at the same time, to demonstrate that this is a bona fide part of the Church Age.

Acts 19:6 **And Paul having laid [his] hands on them, the Holy Spirit came upon them, and they began speaking with tongues [fig., other languages] and prophesying.**

Verse 6 — “And when Paul had laid his hands on them.” Paul is an apostle and as an apostle to the Church he is identifying himself with them. This is the meaning of the laying on of hands. It always indicates some point of identification. These Old Testament saints are now identified with Paul who is an apostle and a leader in the Church at its beginning.

Immediately there followed the usual results: “and they spake with tongues, and prophesied.” These are both temporary gifts associated with the beginning of the Church. This is the sign of their integration into the Church and is also fulfilling the purpose of the gift of tongues

The True Doctrine of Tongues

This is necessary because tongues is one of the greatest manifestations of apostasy in our day. There is nothing about the tongues movement at the present time that has anything to do with God, absolutely nothing. It is associated with psychological ecstatic desires which are caused by the frustrations of life, it is also associated with demon activity. Tongues is not a bona fide spiritual phenomena.

1. The principle of the fifth cycle of discipline is given in Leviticus 26:27ff. You have to understand the fifth cycle of discipline in order to understand the gift of tongues. The fifth cycle of discipline is that maximum discipline which comes to the Jews when they are taken out of their land and scattered. For example, in 721 BC the Jews went under the fourth cycle of discipline which means they are ruled by another power Assyria, and a short time Egypt under Pharaoh Necho, and finally the Chaldeans. Then in 586 BC the Jews went out under the fifth cycle of discipline. They were taken out of the land and were taken into what we call the Babylonian captivity, but really the Chaldean captivity. This was terminated in 516 BC with the completion of the second temple. From 516 BC to 323 BC the Jews had their golden age which was terminated then by their cycles of discipline. In 64 BC the Jews were under the fourth cycle of discipline to Rome. In 70 AD the Jews again went under the fifth cycle of discipline and they are scattered until the second advent . This is the most disastrous fifth cycle of discipline to the Jews. This 70 AD fifth cycle has tremendous warnings and signs. God announces these in various parts of the Word and the Jews were very clearly warned when this would occur. The Church Age actually begins in 30 AD which is forty years before the fifth cycle of discipline. The Jews actually had a period of forty years to get ready for the fifth cycle of discipline and, as a matter of fact, to get out of Judaism altogether by becoming members of the body of Christ . So it is essential in understanding the tongues movement as taught in the Word of God that the fifth cycle of discipline is understood.
2. Tongues is a warning of the fifth cycle of discipline Isaiah 28:9-11. In this passage it is made very clear that the way the Jews could tell when their fifth cycle of discipline was approaching was very simple. When the fifth cycle approaches there will be a period in which the Jews who are responsible for disseminating the gospel to all of the Gentiles will actually be evangelized in gentile languages in a miraculous way which is exactly what the gift of tongues is.

3. Isaiah 28:9-11 is quoted in 1Corinthians 14:21.22. Chapter 14 is the tongues passage and the quotation indicates the fact that tongues is used to warn the Jews of the coming of the fifth cycle of discipline.
4. The purpose of this warning is to turn cursing into blessing Acts 2:1-11. Here we have the fulfilment of this principle for the first time. In the gift of tongues you find people speaking in foreign languages “we [Jews] heard everyone speak in our own language.” Then we have a list of Gentile languages which were actually used to communicate the gospel. Speaking in tongues is never speaking in an unknown esoteric language, and abstruse language, it is speaking in a Gentile language and someone understands it.
5. Once the fifth cycle of discipline begins in 70 AD there is no more speaking in tongues. The bona fide gift of tongues is discontinued and removed in 70 AD. This is very clearly taught in the Greek by comparing 1Corinthians 13:8 with 13:10. In 13:10 we have the phrase “when the perfect has come.” It is often thought that “the perfect” here refers to Christ. However, this is impossible because “the perfect” is in the neuter gender and the neuter gender is never used for Christ. He is always spoken of in the masculine gender “The perfect” refers to the canon of scripture. So this indicates that the completion of the canon of scripture eliminates all of the temporary gifts apostleship, tongues, healing, and so on.
6. Tongues does continue in the Church Age as a Satanic operation, and tongues will continue until the Millennium, until Satan is removed from the world. So the tongues movement will go from 70 AD until the second advent of Christ but it continues as a Satanic operation 2 Thessalonians 2:7-12.
7. The mechanics of tongues as a Satanic operation is found in Isaiah 8:19: 29:4: Revelation 16:13,14. in these passages, the two Old Testament passages in Isaiah, we have a Hebrew word ob. and ob is a special type of demon who gets control of the vocal cords. He is also called in the Greek eggastromuthos. He is a ventriloquist demon who controls the vocal cords and assimilates the gifts of tongues.
8. Tongues is perpetuated as a system of pseudo spirituality among believers in the Church Age. These are usually believers who use emotion as their criterion or their norm. There are two special warnings about using emotions as your norm. You can use your emotion all you want to in the appreciation of the things of this life. But when you use you emotions as the standard or the criterion for the Christian way of life then you are in serious trouble. The two warnings are found in 2Corinthians 6:11,12: Romans 16:17.18. Both of these passages need a little clarification from the Greek.

So much for the people here. This is to indicate that they were definitely a part of the Church Age, and whenever there was a representative Pentecost, of which there were four. each representative Pentecost does have the speaking in tongues as a warning to the Jews of the coming of the fifth cycle of discipline.

Acts 19:7 Now [there] were [in] all about twelve men.

Verse 7 — there were twelve people involved in this particular activity.

Acts 19:8 **Now having gone into the synagogue, he kept speaking boldly, for three months reasoning and persuading the [things] concerning the kingdom of God.**

Verse 8 — Paul's ministry in Ephesus. So far all he has done is to contact some Old Testament saints and bring them into the new dispensation. He now begins, as usual, with the synagogue. He had a great ministry in the synagogue when he began in Ephesus. now he has returned to Ephesus and once again begins at that point. "spake boldly" to speak boldly means to speak with confidence. Paul knew Bible doctrine and when you know Bible doctrine the doctrine produces confidence. The only bona fide confidence in the Christian life is based on doctrine. Cf. 2Corinthians 5:6-8. Throughout the scriptures there is a constant emphasis on knowing the Word of God "be not ignorant, brethren." "know this." etc. This becomes the highest virtue of the Christian life and it becomes the basis for confidence in the Christian life. Paul spoke with great confidence or dogmatically.

"for the space of about three months, disputing and persuading" — the two verbs actually cover the ministry of the apostle Paul. This is his approach as far as the Jews are concerned. The word "disputing" means to argue from a reasonable standpoint, to use logic. The word "persuading" means to influence by presenting correct information. In other words, to present doctrine, it is not that you use logic as a debater's technique, but you use doctrine. From doctrine you use the logic which has the power to save. Remember it is the gospel which is the power of God unto salvation, not the persuasive speech of some individual. So the word "persuading" here means to present Bible doctrine.

"the things" sometimes, and practically always, when you find the word "things" in the New Testament it is referring to some phase of Bible doctrine.

"concerning the kingdom of God" — this would emphasize the kingdom of regenerate.

Acts 19:9 **But when some were hardened [fig., became stubborn] and were refusing to believe, speaking against the Way before the populace, having departed from them, he took away the disciples, every day reasoning in the school of a certain Tyrannus.**

Verse 9 — Not only did Paul very clearly delineate the gospel but he went on to persuade these people.

"But when divers were hardened" — some of them when they heard the gospel and they heard it clearly, they rejected it. So we now have a short dissertation of Jews who were negative. The word "divers" means in some part of the group.

"they were hardened" — the imperfect tense says they began to be hardened at the point when they heard the gospel. They passive voice: they received their hardening because in their mentality they were religious and religion cannot accept grace.

"they believed not" a complete and total rejection of the gospel. Not only did they not believe but due to the fact that they had religion and legalism in action they had mental attitude sins which caused them to take a very positive attitude of persecuting him" "they

spoke evil of that way before the multitude.” To speak evil here simply means to revile or to abuse it. to actually use offensive language in the speaking of the way. The way is a reference to the Lord Jesus Christ as the way of salvation. When negative volition expressed itself Paul separated himself. He was only three months in the synagogue, now he will be nearly three years in a state of separation. And when he separated himself he went to a medical school where they had a very fine auditorium. He did his Bible teaching and preaching the gospel in a medical school for over two years.

“He departed from them” — separation; “and separated the disciples, disputing daily in the school of Tyrannus,” the medical school. The communication of doctrine demands separation from religion, sooner or later there has to be a separation and people who stay in apostate denominations and think they have influence sooner or later are going to find that their influence is curtailed by negative volition on the part of those who set the policy. When this occurs they have absolutely no influence no matter how accurate they are, it is now time for them to depart. The Bible must be taught under principles of separation in order for it to be that of clarity.

Acts 19:10 **Now this took place for two years, with the result that all the ones living in Asia heard the word of the Lord Jesus, both Jews and Greeks.**

Verse 10 the ministry to the Gentiles. He had two years in that medical school where apparently he taught daily.

“so that all they which dwelt in Asia.” Asia is the Roman province. Ephesus is the capital. People from all over the Roman province came to hear Paul. They did not come to hear him during the three months when he was in the synagogue but once he breaks out of the synagogue, once he is no longer associated with religion in any way, then everyone comes. He had the greatest ministry here of his entire life because people came to him. He was in a neutral spot, he was in the medical school, and there he taught daily where people came to from all over the country to hear him.

Verses 11 and 12, the focusing on the message by means of some miracles.

The Sons of Sceva

Acts 19:11 **And God was performing miraculous works, not the ones having happened, [fig., God was performing extraordinary miraculous works] through the hands of Paul,**

Verse 11 — “And God” is literally, “And the God” and is a reference to God the Father who is the author of the plan. God gave Paul a special authority and “wrought special miracles by the hands of Paul.” The word for “wrought” is simply the Greek word *poiēō* (ποιέω) [pronounced *poi-EH-oh*] which means to do. God “did” special miracles by the hand of Paul. The imperfect tense means that these miracles continued over a period of two years. They didn’t occur every day but they did occur periodically. The indicative mood is the reality of these miracles to focus attention upon the gospel. These didn’t happen by chance, these were definite, special miracles. Special means not by chance. These are

miracles designed with a purpose. The purpose was to focus attention upon doctrine, it was not to halt or alleviate suffering.

“by the hands of Paul” is literally, “through the instrumentality of Paul,” because we have the preposition *dia* plus the genitive case. This means that Paul is the instrument or the channel. Whenever God performs miracles it is a lower manifestation. All the power is in the gospel, the power is in the Word. God worked on a lower plane in the first years of the Church because the canon of scripture was not completed. The lower plane was the use of miracles, the gift of tongues, and other extra natural phenomena. God now works today on the higher plane.

Acts 19:12 **with the result that even handkerchiefs or aprons from his skin [were] being brought to the ones being sick, and the diseases [were] departing from them, and the evil spirits [were] going out from them.**

Verse 12 — notice there were two different types of diseases mentioned. The first of these is the physiologically induced type, the second is demon-induced illness. The last phrase, “the evil spirits went out of him” is simply dealing with demon-induced illness. The apostle Paul had the ability to perform these miracles for two years only. In that sense it was the lowest part of his ministry because miracles were necessary to focus attention and to establish him as a teacher of the Word.

Later on under other circumstances when Paul comes to the point in the Romans imprisonment this was the highest part of his entire ministry and it was a ministry based entirely upon Bible doctrine without the use of any miracles. This is illustrated from both his first and second Roman imprisonment. Philippians 2:27 Epaphroditus was delivered from his illness but not through the hand of Paul. Paul no longer has the gift of miracles, it is now removed. The gift of healing always had the same purpose.

Philippians 2:27 **And indeed, he was [so] sick that he almost died, but God had pity on him, and not only on him but also on me, so that I would not have one sorrow on top of another.**

Jesus did not heal everyone. He did not heal to alleviate suffering. The purpose of the healing ministry of Jesus was to focus attention on His message, it is the message that is important. It is the gospel that provides eternal life, not healing. Cf. also 2Timothy 4:20.

Healing points the person towards the truth; often the gospel. Believers who are stupid place great emphasis upon the miracles and healings. God’s plan calls for focus upon the message. Regeneration is the answer.

2Timothy 4:20 **Erastus stayed on at Corinth, but I left Trophimus sick at Miletus.**

Paul could not bring Erasmus with him to Trophimus. He only had the gift of healing for two years. He used this gift in order to emphasize teaching. The tongues crowd is completely out of phrase with the plan of God. There is nothing good about the tongues movement.

84 12/03/1967 Acts 19:13–20 Rebound revival; demons and idolatry

Idolatry in the ancient world is where the devil had his communion table. Satan had a very active area in Ephesus. Paul had a very effective ministry and this called for opposition.

Demon-induced Illness

1. 3 sources of illness:
 - a. Physiologically-induced illness.
 - b. Psychosomatically-induced illness. Mentality of the soul is filled with mental attitude sins;
 - c. Demon-induced illness.
2. When the rapture of the church occurs, there will be a concentration of demon-induced illness.
3. Psalm 109:6–13 gives us the 8 things the devil can do to a person.
 - a. Blind one with religion. V.7
 - b.
 - c. Remove from authority.
 - d. He can kill.
 - e. He can persecute children.
 - f. Remove wealth.
 - g. He can turn everyone against a person.
 - h. He can cut off a man's posterity to the 2nd generation.
4. Satan and murder:
 - a. 1John 2:8 Job 1:12,18–18 killed Job's children.
 - b. Motivated first murder.
 - c. Sin unto death.
5. Demon-possession can cause a disease; and removing the demon removes the disease. Acts 19:12 Satan can be in the healing business as well. He will do this at a so-called healing meeting. God directly heals, but very rarely in the Church Age.
6. Healing was a temporary gift.

Bob is not hear to titillate our ears, as we found out a long time ago. You will miss the greatest portion of your life if you go off the deep end under suffering. The healing business is fakery or demon-involvement.

Acts 19:13 **But some of the traveling about [or, itinerant] Jewish exorcists attempted to be naming the name of the Lord Jesus over the ones having evil spirits, saying, "We adjure you, by Jesus, whom Paul preaches."**

Verse 13 – “Then certain of the vagabond Jews.” When a Jew travels, he travels to make money. A vagabond Jew is a traveling Jew, not a vagrant. These Jews are connected with Sceva in verse 14 and have a traveling medicine show, i.e. it is connected with demonism. They go wherever there is demon possession in order to cast out demons. The word “exorcists” is *exorkistês* (ἐξορκιστής) [pronounced *ex-or-kis-TACE*] and it means to remove demons by incantation, the pronunciation of a magic formula. It is in the plural here which means that all seven of the brothers were involved. They have come to Ephesus because there are many demon possessed people in Ephesus.

“We adjure thee [a part of their incantation] by the Jesus whom Paul preaches.” Paul was preaching daily; present active participle.

Acts 19:14 **Now [there] were some sons of Sceva, a Jewish high priest, seven [who were] doing this thing.**

Verse 14 – this explains who was doing this. Sceva is the chief of one of the twenty-four orders of the priesthood in Jerusalem at this time. He was a religious person but unsaved; his sons were religious but unsaved. The sons would travel to where the demons are.

Acts 19:15 **But answering, the evil spirit said, "Jesus I know, and Paul I am acquainted with—but you_p, who are you?"**

Verse 15 – “And the evil spirit answered and said, Jesus I know [from experience], and Paul I know [from experience]; but who are you?” – or, “You, who are you?” The demon speaks through the vocal cords of the possessed person.

Acts 19:16 **And the man in whom was the evil spirit, leaping on them and having overpowered them, prevailed against them, with the result that they fled out of that house naked and wounded.**

Verses 16 – the customer turns on them and the demons do not leave: “leaped on them” – the word is used for the spring of a panther or leopard. It is a very vicious attack; “and overcame them” – one man whipped all seven. This is the abnormal strength that comes from demon possession. This was similar to the demon-possessed man in Mark 5.

“so that they fled out naked and wounded” – the word for wounding is *traumatízō* (τραυματίζω) [pronounced *trow-mat-IHD-zo*] from which we get the word trauma.

Acts 19:17 **Then this became known to all, both Jews and Greeks, the ones living in Ephesus, and fear fell on them all, and the name of the Lord Jesus was being magnified.**

Verse 17 – this led to a rebound revival. “And this was known to all the Jews and Greeks also dwelling at Ephesus; and [as a result] fear fell on them all, and the name of the Lord Jesus was magnified.” This is an imperfect tense which means that the magnification kept going. From this point on the name of Jesus Christ kept on being magnified. This incident

was obviously a Satanic attack, subtle but unsuccessful. In the meantime there was a great change of attitude as far as believers were concerned.

“and fear” – this fear was a ministry of the Holy Spirit. There is a ministry of the Holy Spirit which involves occupation with Christ. However, these people have not advanced to that point because they are carnal believers.

Acts 19:18 **And many of the ones having believed were coming, confessing and disclosing their [sinful] actions.**

Verse 18 – “And many that believed came.” Many were out of fellowship because they were involved in the ‘magic shows,’ these healing things, the sorcerer activities. The word for believing is a perfect tense, which means that they had been saved for some time; “came” – imperfect tense, they kept on coming.

“and they kept on confessing and showing their deeds” – present tense. Their confessing has to do with 1John 1:9, the mechanics of it. The word is *exomologeō* (ἐξομολογέω) [pronounced *ex-o-mo-lo-GEH-oh*], they confessed out of a situation in which they were located. So they confessed that they had been in a situation which led to a perpetual carnality, and rebound was the basis for their breaking with this thing. “Showing their deeds” is amplified in the next verse.

Acts 19:19 **Then a considerable [number] of the ones having practiced the magical arts, having collected their scrolls, began burning [them] before all. And they added up the prices of them and found [it totaled] five ten-thousands [i.e., 50,000] pieces of silver.**

Verse 19 – “curious arts” means magic arts, sorcery; “brought their books together and burned them before all: and they counted the price of all the books that were burned, and founded it fifty thousand pieces of silver” – a lot of books and a lot of money. These books were strictly about demon activity and ways to get rid of demons. They burned the books because they were through with all of that business. Bob says that this was \$10,000 worth of books. They burned these books because they were done with all of this mumbo jumbo. Demons are handled through Bible doctrine, and not through some hocus pocus.

Doctrine of Rebound

1. Rebound is not getting your salvation back. Rom. 8:1 positional truth.
2. Rebound must be understood in the light of eternal security.
3. Rebound must be understood in the light of the old sin nature. 1John 1:8, 10 The sin nature produces human good and sins. You simply name the sin that you committed. The sin has already been judged.
4. The mechanics of rebound.
 - a. Confess it 1John 1:9
 - b. Forget it Philip. 1:8 If you have a guilt complex about a sin, you are out of fellowship. A past sin is ancient history.
 - c. Isolate it Heb. 12:15

5. Alternative to rebound is divine discipline. Righteousness and justice are the holiness of God. God is propitiated by the work of Christ on the cross. God is able to love us without being inconsistent with His perfect righteousness. God disciplines us not from His justice but from His love.
6. Discouragement to rebound. The prodigal son illustration.
7. Gal. 6:1 assistance to rebound. Col. 3:15 James 5:19–20
8. Prov. 1:23 the purpose of rebound; produces divine good Gal. 5:22–23
9. Synonyms for rebound:
 - a. Confess.
 - b. Self judgment.
 - c. Yield in the aorist tense.
 - d. Lay aside every weight.
 - e. Be in subjection to the Father of lights.
 - f. Heb. 12:12 lift up the hands that hang down.
 - g. Make straight paths.

1965 Acts

Lesson #85

85 12/10/1967 Acts 19:20–29 Dissertation on mob violence

Acts 19:20 **So with power the word of God was increasing and prevailing.**

Verse 20 – as a result of Paul’s three years in Ephesus we now have a progress report. “So mightily grew the word of God and prevailed.” The word “mightily” is literally, “according to power.” It is a prepositional phrase translated like an adverb, and that’s bad. We have the preposition *kata* [according to the norm or standard] plus *kratos* (κράτος) [pronounced *KRAHT-oss*] [power]. In other words, doctrine was taught in the power of the Spirit and the Word of God is alive and powerful. The words “grew” and “prevailed” are in the imperfect tense which indicates that this was a constant process without any hindrance. Though there was a great deal of opposition this did not hinder the teaching and communication of the Word of God. The word for “prevail” means to have power as a faculty or an endowment. Gradually throughout Ephesus and the entire Roman province of Asia the Word of God became so widespread and doctrinal viewpoint became so common that it began to cut into some of the activities of heathenism.

A Riot at Ephesus

Acts 19:21 **Now when these things were accomplished, Paul was compelled by the Spirit [or, resolved in his spirit], having gone through Macedonia and Achaia, to be traveling to Jerusalem, saying, "After me to be there [fig., After I have been there], it is necessary [for] me also to see Rome."**

Verse 21 – a parenthesis in which we have Paul’s future plans. “After these things were ended [fulfilled], Paul purposed in the spirit” – his human spirit where all of his doctrine was

located and from which he was doing his teaching. He has decided that it is time to move on because he begins to see the saturation of doctrine reaching that particular area. There are many areas where the Word of God has not been clearly taught.

“when he had passed through Macedonia and Achaia” – he is going to make one more trip through Greece; “to go to Jerusalem” – this was his desire and was going to lead to a number of chapters of Acts in which we will have details of the record of Paul’s discipline. It was not God’s will for the apostle Paul to go backward to Jerusalem but to go forward to Spain by way of Rome.

Paul has been up and down the Dalmatian coast. He should be going across the Adriatic Sea to Rome. East vs. West. Greek vs. Latin culture. The Greek culture of Alexander the Great is off to the east. But Paul is thinking about going to Jerusalem. Paul will receive many warnings not to go to Jerusalem. The last portion of Acts is dedicated to Paul’s failure. He is oriented to grace, but he goes in the wrong direction.

Timothy will go to Corinth is straighten out things there, but he will fail and Apollos will take his place. He joined up as an evangelist, but will become a pastor-teacher.

Acts 19:22 Then having sent to Macedonia two of the ones serving him [fig., two of his assistants], Timothy and Erastus, he himself stayed [for] a time in Asia.

Verse 22 – “Erastus” is a Corinthian believer. He came to Paul at Ephesus to report the terrible situation there and this resulted in the Corinthian epistles. In Romans 16:23 he is described as a chamberlain or a steward, which means he was a member of the city council of Corinth.

“but he himself stayed in Asia for a season” – he could have left, but he must remain behind because a storm is brewing. There must be a catastrophe out of which the Roman law is going to reach into Ephesus and calm things down so that the Ephesian church can continue to function. If Paul had not been there the crisis would not have developed into such an intense storm. From the storm comes some principles Out of these the mayor of the city will interfere and as a result the Ephesian church will have a more or less stabilized situation.

Acts 19:23 But about that time [there] occurred no small [fig., a great] disturbance about the Way.

Verse 23 – the Satanic counter attack begins here and goes through the rest of the chapter. “And at the same time there arose no small stir about that way.” “No small stir” means a great catastrophe; “the way” refers to Christianity.

Acts 19:24 For a certain silversmith, Demetrius by name, making silver shrines of Artemis [i.e. the Greek goddess of fertility], was bringing to the craftsmen no small [fig., a great] profit,

Verse 24 – Demetrius is the head of the silversmith’s union which has been doing a great business for a long time, having a monopoly on figurines made of silver of Diana of Ephesus and selling them. Paul has not denounced the activities of the worship of Diana in Ephesus, he has simply continued to teach doctrine. The teaching of doctrine has caused a great decline of the statues of Diana in Ephesus. The sale of them has gone down because one of the applications of doctrine is given in this context.

Diana is the goddess of sex. 120 columns held up this building dedicated to Diana. Largest treasury in the world. This became the bank of the ancient world. A gigantic and beautiful figure of Diana of Ephesus. People wanted a remembrance of it; so statues were sold at high prices.

There are sex orgies; there is living it up during the month of May. Paul has just been teaching doctrine. The sale of the statues has gone down. The union of those making these statues and the different aspects; and they were all called together.

Acts 19:25 **whom he having gathered together, and the laborers with such [trades], said [to them], "Men, you, know that from this trade is our prosperity.**

Verse 25 – “Whom he called together with the workmen of like occupation.” There were a lot of related industries affected.

Acts 19:26 **"And you, see and hear that not only in Ephesus, but almost in all Asia, this Paul, having persuaded, turned away a considerable crowd, saying that they are not gods, the [things] coming to be by [human] hands.**

Verse 26 – “this Paul.” Everyone knows Paul by this time, the chief communicator of Bible doctrine; “hath persuaded” – the word means to persuade by clear presentation, by logical arguments, by communicating in a manner that people can understand. It means also in the power of the Word and in the power of the Spirit. These are the dynamics of the apostle Paul. The ministry of the Spirit is knowledge of doctrine and his ability to communicate this so that it can be understood. These men had all heard Paul preach and had obviously rejected his message. But there were several things which by way of application disturbed them because it was hurting business—“and turned away much people.” The persuasion has to do with accepting Christ as saviour. After they accepted Christ Paul taught them Bible doctrine. After they had learned doctrine and become spiritually self-sustaining, of their own volition and by their own decision, they cut themselves off from the activities of Diana. Decisions were made on the basis of knowledge of doctrine.

Many had cut this whole Diana cult out of their lives. This was affecting their business.

Bob met with some leaders and they were going to a church which belonged to the national council of churches. They were getting a lot of suspect literature. Bob gave them the answer, “Have you believed in Jesus Christ? If you have, then you must learn Bible doctrine.” You learn Bible doctrine, and you make decisions based upon Bible doctrine.

Bob's job is not to tell people how to live. It is only about giving us Bible doctrine so that we can be spiritually self-sustaining.

Demetrius went to hear Paul to find out what was going on. Paul taught that no gods are made with hands.

Bible doctrine is what should dictate our decisions; not what other Christians tell us to do or not to do. So many Christians just impose their own values and taboos on them.

When Bob was first saved, there was this coming forward bit. There were always some legalists in the front who would pounce. He handed Bob's friend a sheet of paper of 7 taboos. "If you are going to be a Christian, you must do these things."

Paul was not teaching all about Diana. He was teaching clear doctrinal principles; and the people followed those principles.

Acts 19:27 "So not only is this part to us [fig., is our business] in danger to come into disrepute, but also the temple of the great goddess Artemis [is] to be accounted for nothing, and also her magnificence is about to be pulled down, whom all Asia and the inhabited earth worships."

Verse 27 – Demetrius is going to try to do something about this. Not only was their business at risk, but also the whole system of religion: "but also that the temple of the great goddess Diana should be despised."

227 marble columns, large figure of a woman, the goddess Diana, worshiped under the phallic cult.

3 categories of worship. Megabizi was the priesthood; and they kept their priests out of the phallic cult. They always castrated their priests. This kept them cranking out all of these stories about the Mount Olympus gods. Then the virgins who conducted the ceremonies. The real thing that kept the worship of Diana going, and Naochorus often called temple sweepers, but they were connected to the Temple. 5000 dancing girls who gave themselves to the first man who would get to them. The people like the sex dances more than the other aspects. Bob is just explaining this; he is not advocating it.

A visitor who comes to the temple might have a great time with a dancing girl; so to remember these happy times, he might buy a statuette.

Acts 19:28 Now having heard and having become full of rage, they began crying out, saying, "Great [is] Artemis of [the] Ephesians!"

Verse 28 – the beginning of the formation of a mob: "they were full of wrath, and cried out [shouted in anger], Great is Diana of the Ephesians." As if shouting repetitiously is going to change anything!—imperfect tense, they kept on shouting. Shouting never takes the place of the power of the Spirit, or even rationalism. These people plan to stand and

repeat the same thing over and over again, as if somehow, this is going to turn the tide. Shouting never takes the place of rationalism or the power of the Spirit.

Demetrius Knows What He Is Doing

1. Demetrius knows the effectiveness of Paul's preaching. He was facing the problem of loss of business: Paul's preaching.
2. Apparently Demetrius had gone to the meeting but couldn't debate with Paul, there was no argument to meet the power of the gospel. So he could not argue down with words the apostle Paul.
3. Therefore he must resort to some underhanded tactics—mob violence.
4. Nothing is ever accomplished by mob violence.
5. The weapons used against the gospel at Ephesus: a) Organization—the silversmith's union; b) Emotion—the speech of Demetrius; c) Religion—the worship of Diana, emphasizing sex, business, and legalism; d) Mob rule—the action of the mob after the speech; e) Noise—shouting.
6. "Full of wrath." Wrath is a mental attitude by which mob violence is forged into a weapon (in this case, against Paul).
7. This wrath is expressed by shouting slogans, which is a form of self-hypnosis.
 - a. Same thing happened in the 3rd Reich..
 - b. Communists do the same thing.

Acts 19:29 **And the whole city was filled with the confusion, and they rushed with one mind into the amphitheater, having dragged along Gaius and Aristarchus, Macedonians, traveling companions of Paul.**

Verse 29 – the whole city becomes involved in this: "filled with confusion: and having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the amphitheatre."

An organized group is always necessary to start mob violence. Behind every mob there is always someone organizing. The mob is the pawn in the game. When it is formed it is usually involved in some form of self-hypnosis and mass hysteria. Mass hysteria is totally minus rationalism. In other words, a mob cannot think. Solving problems involves thinking.

England was great for a long time because the Shiremoot became Parliament; and issues are debated. Mobs just creates violence and destruction. When they destroy property and lives, their issues are no longer important.

A mass of people turned into a mob destroy a government. A riot has never solved any problem; they create further problems. Nothing has ever been solved by mob activity. We should never be a part of any mob at any time for any reason.

They seize two of Paul's companions. Apparently Priscilla and Aquila face down the mob and protect Paul, who is sick. Rom. 16:3–4 1Cor. 15:32 they were delivered by a fantastic unbeliever. Government is a divine institution. It is for all members of the human

race. The person who will stop the mob is the gramatuse of the city. He is called the town clerk, but he is the mayor. The function of government is a divine institution. The principles of law and order are for believers and unbelievers alike.

1965 Acts

Lesson #86

86 12/17/1967 Acts 19:30–41 Action of the mob; Priscilla and Aquila

Massive amount of money drained from the nation. Born again believers started industry there. In Roman Catholic country, there is mostly very poor and very rich. The Huguenots were the newly developed middle class. France was in very bad condition caused by the Bourbon dynasty; and they were indifferent. Liberty, equality and fraternity became the slogan. French revolution began in 1795. Gangsters got into power and all of the promises were not kept; and the mobs began to terrorize. The guillotined people right and left. Napoleon was the first one to fire on the mob; and he set up a system of law and order after this. Mobs out of control can only be stopped by violence.

The mob we are studying was not long term. The just started.

This mob wanted to stop Paul and his teaching and evangelism.

Acts 19:30 **Now when Paul [was] intending to enter into the mob, the disciples were not allowing him.**

Verse 30 – “And when Paul would have entered in unto the people.” Paul apparently was very sick, and he desired to go to the amphitheatre and talk to the mob himself. The mob came to the home of Priscilla and Aquila, and Aquila faced down the mob. Paul was there and apparently very ill. Cf. 2Corinthians 1:8ff; Romans 16:3.

2Cor. 1:8 **For we do not want you to be unaware, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself.**

2Cor. 1:9 **Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead.**

2Cor. 1:10 **He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again.**

Rom. 16:3–4 **Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.**

Rom. 16:5 **Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia.**

Bob talked with a mob of 400 people against Wyatt Earp. He pointed his gun at the leader and he said, “He will go first; and then I will take as many others as I can after him.”

They will get this mob into the amphitheater and let them yell themselves out for a few hours.

No matter how great the issue of the mob is, they are the wrong instrument to solve it.

Paul indicated that he wanted to go and face the mob in the amphitheatre. There are two Greek words for “would have entered”: *bouleúō* (βουλεύω) [pronounced *bool-YOO-oh*], which means a desire which comes from the mentality of the soul. (There is another word for desire: *thélō* (θέλω) [pronounced *THEH-loh*], which comes from the emotion of the soul) So Paul was not emotional in this thing, he felt that he could reason with the crowd. But even though he had come to this conclusion he was wrong. It was not God’s will for him to face that mob. This mob requires not a preacher, an apostle, but the law; and the law is going to handle this mob. Principle: This mob represents something that is anti-divine institution #4, and divine institution #4 will handle it. *Bouleúō* (βουλεύω) [pronounced *bool-YOO-oh*] is a present active participle; Paul kept on wanting to do it.

Priscilla and Aquila could handle this mob but not Paul.

“the disciples suffered him not” – when Priscilla and Aquila came back inside the house they stopped Paul with the help of some friends. They “suffered him not” – imperfect active indicative. They kept on having to say no. Literally, they kept on not allowing it.

Acts 19:31 Then also some of the officials of the providence of Asia, being his friends, having sent to him, were urging [him] not to present himself in the amphitheater.

Verse 31 – what finally stopped Paul was the Asiarchs. “Men of Asia” is incorrect. This is a Greek word transliterated, “Asiarchs” – *Asiárchēs* (Ἀσιάρχης) [pronounced *as-ee-AR-khace*]. *Archê* (ἀρχή) [pronounced *ar-KHAY*] = ruler. These are rulers of Asia. Who are the Asiarchs? They are the rulers of Greece.

This was the month of May the Ephesians had the festival called Artemisium, the festival to Artemis. Artemis is the Greek word for Diana. Diana is Latin. During the month of May Ephesus was the center of a month-long festival in which they lived it up, revelry, the phallic cult, etc. There were all kinds of activity like boxing, and other sports; and oratory and musical competition. Since this was special time of the year they always had ten people of great wealth elected from the entire Roman province of Asia, and this was for several reasons. Each man had to donate a large amount of money in order to put on some dramas. They also presided over the activities. During the day they would also have athletic events—the Ephesian Games. They also had musical and oratory competitions. The interesting thing is that these Asiarchs were actually friends of the apostle Paul – “which were his friends.”

Naochorus refers to the dancing girls in the Temple. People would have sex with them; and then often they would buy a statue.

These 10 would be among the 10 wealthiest; and these men were actually friends of Paul. They knew him personally and some of them were believers. Many had respect for Paul.

“desiring him” – they exhorted him; “that he would not adventure [give] himself to the amphitheatre.” They knew he would be killed. Apparently it was well known at this time that Paul wanted to go to the amphitheatre and the people were waiting for Paul to show up.

Acts 19:32 **So indeed some were crying out [one thing and] some another [thing], for the assembly had been confused, and the majority did not know for what reason they had come together.**

Verse 32 – back to the mob. “Some therefore cried [krazô (κράζω) [pronounced *KRAD-zoh*] = shout; imperfect tense, they kept on shouting].” Shouting never drowns out the truth, no matter how much noise is made to the contrary. The noise of the crowd is their power.

No preacher of the gospel should ever be found in a mob. He has no business being in a mob. Civil disobedience from the pulpits of America today.

Some believers give in to noise, and they stop thinking and vacillate. One lie amplified by 10,000 voices never becomes the truth. These voices are going to shout, “Great is Diana of Ephesus” and it is a lie to begin with because Diana of Ephesus is a demon system, and after two hours of shouting they still haven’t converted one lie into the truth.

“for the assembly was confused” – a mob is always confused. This is a perfect passive participle. The perfect tense means that they were confused from the time they started the mob until the time the mob is dispersed. During the time of the mob action they did not think, so they are minus thought. They do not have the ability to think logically or rationally or clearly; they are incapable of lucid thought. Their passive voice indicates that every person in the mob surrenders his mind, his soul, his ability to think to the mob. This means they receive this confusion by being a member of the mob.

“the more part [majority] knew not wherefore [why] they were come together [they were there]” – Demetrius plus the union are in the mob, and they know why they are there—to get rid of Paul. But the majority don’t even know why they are there. In other words, the people in a mob are always pawns of some organization trying to seize power or to get rid of someone.

Acts 19:33 **Now [some] from the crowd induced Alexander, the Jews having put him forward. Then Alexander, having motioned with his hand, was intending to be making a defense to the populace.**

Verse 33 – finally the Jews became frightened, knowing that they would be identified with the Christians. Alexander acts as their lawyer; but he will be called a coppersmith by Paul in an epistle.

“And Alexander beckoned with the hand” – lifting the hand up and down for silence. But they kept right on because they knew he was a Jew.

Verse 34 – they just kept shouting for two hours.

Ephesus is a free city.

Acts 19:34 **But having known [or, having recognized] that he is a Jew, one voice came from [them] all for about two hours, crying out, "Great [is] Artemis of the Ephesians!"**

Verses 35-41, the mayor of the city. Under the Roman empire Ephesus is a free city. The mayor is called the grammateus (γραμματεὺς) [pronounced *gram-mat-YOOCE*], the word translated in the KJV “town clerk.” Actually he is the controller of the city, performing the functions of a mayor.

Each free city had a different title for their mayor, e.g. Thessalonica had a politarch. Athens’s mayor was an archon. Rome became great not because of its great armies but because Rome had the greatest sense of law in the ancient world, fulfilling the principle of divine institution #4.

Acts 19:35 **But the city clerk having quieted the crowd, says, "Men, Ephesians, for what person is [there] who does not know [about] the city of the Ephesians being [the] temple guardian of the great goddess Artemis and of the [image] fallen down from Zeus? [i.e., probably a meteorite that was worshiped as an image of Artemis]**

Verse 35 – “And when the mayor had appeased [silenced or pacified] the people.” They all knew him as the mayor and did him respect for his office.

The mayor knows that, one mob action will end their free city status. So he has to control this mob. He has the respect of the people. They won’t listen to Paul or Alexander; but they all know the mayor. He calls them *noble men*, which appeals to them.

“what man is there that knoweth not how that the city of Ephesus is a worshipper of the great goddess” – one of the reasons for Ephesus being a free city is because this is the official place for worshipping Diana.

“and of the image which fell down from Jupiter?” – the temple was built on the site.

Acts 19:36 **"So these things being undeniable, it is necessary [for] you, to have been quieted and to be doing nothing rash.**

Verse 36 – “Seeing then that these things cannot be contradicted, ye ought to be quiet.” It isn’t “quiet,” he uses the word *katastellō* (καταστέλλω) [pronounced *kat-as-TEHL-low*] which means “you ought to maintain order.” Remember, he spoke to them calling them *noble men*.

“and do nothing rashly” – “rashly” is the Greek word for precipitous: “do nothing in a precipitous manner.”

Acts 19:37 "For you_p brought these men, [who are] neither temple-robbers nor [ones] blaspheming your_p goddess.

Verse 37 – “which are neither robbers of churches [temples]” – the temple at Ephesus was the largest bank in the ancient world; “nor yet blasphemers of your goddess” – they never talked anything about Diana; they talked about Christ.

Notice that Paul said nothing about Diana.

There are all kinds of evils and yapping against evil is no replacement for the teaching of Bible doctrine. Paul did not talk about what was going on in the temple of Diana. When people believe in Jesus Christ, they drop Diana worship. They walk out on Diana when they learn Bible doctrine.

Listen to preachers on the radio. They down this and that; or asking for money. This is because they do not know a smidgeon of Bible doctrine. Many times these people are right about the things which they are against.

Acts 19:38 "If then indeed Demetrius and the craftsmen with him have a word [fig., complaint] against anyone, courts are held and [there] are governors of the providence [available]. Let them bring charges against one another.

Verse 38 – “Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open” – in other words, let the law handle it. This is divine institution #4.

Acts 19:39 "But if you_p seek after anything concerning other [matters], it will be set free [fig., be settled] in the lawful assembly.

Acts 19:40 "For we also are in danger of being accused of a riot concerning today, [there] being no cause [for it], on account of which we will not be able to give an account of this uproar."

Verse 39-40 – look, Rome isn’t going to put up with this. Rome will not tolerate mobs. Everything must be done through law and order: “we are in danger of being called into question [being accused] for this day’s uproar, there being no cause whereby we may give an account” – we have no excuse.

Acts 19:41 And having said these [things], he dismissed the assembly.

Verse 41 – and everybody saw that he was right. He dismissed the assembly. They all went home because Jesus Christ came in the fullness of time: the maximum influence of the Roman empire. Christianity grew in the fullness of time, and while certain Roman

emperors led persecutions against the Christians periodically, which was all a part of God's plan, nevertheless the Roman empire stands as a monument for law and order as few nations or empires in history. Rome would have taken Ephesus over if it had been contrary to law.

1965 Acts

Lesson #87

87 12/24/1967 Heb. 5:11–14 Background for Acts; the Christian blockade

Paul is about to commit a sin of legalism. It was God's plan for Paul to go to Spain, to the west; but he went to Jerusalem instead. At the time of the writing of Hebrews, the Jews only have 3 years remaining.

Flavus Josephus will even be shocked at all of the death and carnage. Over 1 million Jews will be killed. The Jews in Jerusalem have 3 years. Jerusalem was the most horrible place to live. Bob does not know why people go to Jerusalem. A lot of people like to go to the holy land. What they show you does not mean anything; a trip to the holy land will have no spiritual significance. Bob was sent a letter to act as a guide to the holy land.

People get a fetish thing about Jerusalem. Its terrain is almost exactly like Arizona. No spiritual benefit. It is an overrated travel destination. Jerusalem is a very religious city. This is the worst environment that you can have in the devil's world. This is a place of concentrated religion.

Apollos is probably the writer of Hebrews. He had the best education of all the early teachers. He would have had a fantastic background in the Old Testament Scriptures.

Apollos knows that discipline is coming down on Jerusalem. These terrible believers in this area will get Paul to offer up a sacrifice, which is exactly what he is not supposed to do.

Hebrews was designed to bring people to a point of maturity.

Every believer is a priest. There is no such thing as clergy and layman in the NT. Clergy have taken advantage of their flocks. There are gifts, like the gift of evangelism. All believers are in full time Christian service.

Some make you feel like a heel because you don't go to the mission field. Your full time service is your job, your business, the campus, the barracks. We are all in full time Christian service.

The priesthood makes it possible for us to be restored to fellowship. It is imperative that we understand this doctrine. The people in Jerusalem were in danger.

The writer of Hebrews stops at Heb. 5:10 and has a dramatic interruption. He picks things up in Heb. 7. We are going to study this parenthesis.

Paul was the Apostle of grace, but he committed some dastardly sins of legalism. Jerusalem is the enemy of grace believers. Jerusalem in its legalism is our enemy. Jerusalem has completely and totally failed.

What is wrong with Jerusalem and the believers in Jerusalem? This is where the Holy Spirit was given for the first time. It was A.D. 30 when the church began in Jerusalem; and now it is A.D. 67.

Hebrews 5:11 **About this** [Concerning Whom (Jesus)] **we have much** [many things] **to keep on saying, and it is difficult to explain** [because of the legalism of the recipients], **since you (all) have become dull of hearing.**

Bob taught spirituality by grace and there was fantastic opposition to this. Bob had never felt such resentment and hatred before.

The writer will have to repeat this information in order for it to be understood. Infinite of purpose. It is God's purpose to reduce all Bible doctrine to writing. We need to have orientation to the plan of God and to the grace of God.

These basic doctrines were necessary to teach these believers again. They were not getting it. They were retrogressing. They could not understand the necessary doctrines because they lacked the basics (or they rejected the basics).

Believers Who Cannot Learn Doctrine

1. Carnal believers cannot take in doctrine.
2. Ignorant believers cannot take in doctrine.
3. Legalistic believers cannot take in doctrine. They cannot handle grace. They are bullies and antagonistic to grace.

How can such believers hear Bible doctrine?

Dull perfectly describes the reversionist. They are caught up in religiosity. They are terrible people to be around. They are painfully dull. Anothros means *they have a sluggish mentality*. They have no interest in Bible doctrine, so they have no doctrine in the soul.

Apollos was the greatest public speaking in the first century.

Legalistic, boring and dull Christians. They became this way. Perfect tense. They became that way in the past with results that continue.

They are hearing things that will interest them, but not Bible doctrine. Many of us could carry on great animated conversations about football, but no interest in Bible doctrine. We are interested in politics; we like entertainment (like Jonathan Winters). But no interest in Bible doctrine. People come to church out of a sense of obligation; out of a sense of duty.

God's love towards us does not change; although we may change frequently. Apollos must have struggled with this epistle.

You might be trying to bribe God with legalism; with 10% of your income, to get a bf, gf or whatever. It does not work that way. But how do you explain?

Without the Word of God in the frontal lobe, how do you teach them?

Hebrews 5:12 **For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food,...**

These believers have been long enough in the Christian life to be teachers at this point. A social situation; at a counseling situation. You ought to be communicators. You ought to have doctrine; and you ought to communicate to others the divine viewpoint of life. A vacuum in the soul which sucks in legalism and mental attitude sins.

Many born again believers in Jerusalem are observing 200 legalistic concepts on every Sabbath day.

The time for these believers is short. These believers ought to have enough doctrine to teach; and they should be evangelizing. But they are doing none of it.

Oracles of God is a synonym for Bible doctrine. This is a reference to the ABC's of Bible doctrine.

You can only know Jesus Christ through Bible doctrine. 1Cor. 2:16 Bible doctrine is the mind of Christ. Our love can only respond properly through knowledge. The recipients lack skill in the Word of God.

Claiming promises is like responding to a stall when flying.

God the Holy Spirit is perfect and the Word is perfect.

Hebrews 5:13 **...for everyone who lives on milk is unskilled in the word of righteousness, since he is a child.**

metechō (μετέχω) [pronounced *met-EHKH-oh*], which means 1) *to be or become partaker*; 2) *to partake*. Strong's #3348.

The problem is, these are children.

The Doctrine of a Baby

1. A baby is helpless and needs maximum attention. They live under the lust pattern of approbation lust.
2. A baby cannot eat solid food; neither can a baby believer.

3. A baby has no scale of values.
4. The baby just uses emotion and feeling; he does not think. The same is true for the baby believer. Every believer in the tongues movement is a baby.
5. Babies cannot communicate intelligently. Baby believers cannot communicate Bible doctrine.

Hebrews 5:14 **But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.**

This is the principle of Bible doctrine. If you have Bible doctrine, then you have divine viewpoint. With your volition, you can make decisions for God. Solid food is advance Bible doctrine.

1965 Acts

Lesson #88

88 12/31/1967 Heb. 6:1 Paul's greatest failure; repentance; doctrine of morality

Paul is about to come to the greatest failure of his life. Geographically, he was to go to Spain and to the western half of the Roman empire. He was short-circuited by emotion. He went back to Jerusalem and he was warned many times by many people. The leaders of the Jerusalem persuaded him to go to the Temple and take a vow. This did not help his ministry, it hindered it.

When imprisoned in Rome, Paul wrote the 4 great prison epistles.

Apollos had some associations with Paul. He was the best educated of all the believers of that era. University of Alexander and Philo was his teacher, the greatest teacher of his day.

Priscilla and Aquila made contact with Apollos and guided him into the dispensation in which he lived. This epistle has many parallels to the university that Apollos is from.

Doctrine of the High Priesthood of Christ was developed in the first half of Heb. 5. But mid-chapter 5, we come to a dramatic halt. The Hebrews in Jerusalem had come to the point where could not even learn doctrine. In A.D. 70, Jerusalem will be destroyed. A million killed and 97,000 go into slavery.

The book of Hebrews offers the last chance of these people to turn to God before Jerusalem was going to be destroyed.

Evil refers to the entire nature of the sin nature. The sin nature produces sin and evil. The Christians there have one foot in Judaism and one foot in Christianity.

They need to review the basic doctrine so that they can move forward in the Christian life. Bible doctrine is necessary; not rituals or experiences.

Hebrews 6:1 **Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,**

They still got to the Temple and offer lambs and doves; and this is saying that Jesus did not really pay for their sins. All of the Levitical ritual has been set aside.

Aorist active participle means that they have left something permanently. They are not going back to it. You cannot move on in the Christian life apart from having basic Christian doctrine. This doctrine must be applied to the facets of the soul.

They are crucifying the Son of God afresh and this keeps them from growing. They start out of fellowship. They reject Bible doctrine and they commit acts of carnality. Because they are stupid, they are perpetually carnal.

You have to learn something. In order to break out of this. People today go for the tongues movement; the healing movement; they go for the 2nd blessing or they rededicate. We must graduate from the basic doctrines of the Christian life.

Present passive subjunctive of *not laying again*. The Jews were very moral, very religious, very legalistic. We receive the privilege of progress. We receive this through learning doctrine. This is also a command that recognizes human volition. This recognizes the whole purpose of the plan of God.

The purpose of the pastor-teacher is to communicate Bible doctrine. The mentality of the soul makes decisions which makes the believer spiritually self-sustaining. How we live the Christian life is strictly our own business.

There are 6 things which are basic to the Christian life. There is no possibility of growing up, if the believer is captured by religion. We have again the foundation of the high priesthood of Jesus Christ. The believer must be oriented to the Christian life; to understand the foundational principles.

Carnality has caused these people to retrogress. They have lost the basics which they had already learned.

Doctrine of repentance from dead works is the first doctrine. Metanoia is a change of mind or a reversal of thinking. When the believer goes on negative signals, he creates in the mentality of the soul. To unlearn certain things, you have to repent. Repentance does not mean to feel sorry for sin. This is a complete change of mental attitude.

The Uses of Repentance in the Bible

1. Repentance is used of God as an anthropopathism. This simply means that God changes His policy. Exodus 6:6 Amos 7:3
2. Repentance is a part of salvation. It is the other side of the coin from *to believe in Jesus*. You used to walk in one direction and now you walk in another; that is

ridiculous. It is about what is happening in your head. God demands mental attitude love toward other believers; not emotional love.

Why dead works? We are born into this world physically alive but spiritually dead. We are spiritually dead because we are born with a sin nature. We are born with this. We sin because we are spiritually dead. The sin nature is why are spiritually dead. Human good is never acceptable to God. Works because human good is a work in distinction from a in. Human good is never acceptable to God; our righteousnesses are filthy in His sight. When Jesus Christ was bearing our sins, that eliminated sins from the human race. He also rejected all human good. Human good is excluded from the plan of God; it is excluded from salvation and it is excluded from phase II. There is no place in God's plan for human good.

Salvation by confessing your sins or by full surrender or by begging God to save you; by giving up your sins; or by keeping the law or raising your hand. All of this is human works. We can only receive from God in a nonmeritorious way. This is compatible with God's character. God did all of the work. Confession of sin is citing a sin which has already been judged. Jesus Christ was judged for our unknown sins as well. No way for human good to enter into the plan of God. The Jews in Jerusalem was using legalism instead of spiritually. This is using works, imitation of others, asceticism, or by ritual.

The new believer must reverse his thinking about human good.

The Doctrine of Morality

Most people think that Christianity is a system of morality. Christianity is not a religion; it is not morality. Christianity is a supernatural way of life. Bob's been used as a patsy a million times. He is immune to that. People get the wrong idea because their parents do not train them properly.

1. Christianity is not a morality; it is a relationship with God through Christ.
2. Morality is a byproduct of Christianity. Christians are not immoral. This heads you off at the pass.
3. However, morality has no dynamics. This will be a very hard point for many. You can understand this if you have been absolutely wrong about something; and someone else was absolutely right. Did you love them for this? Morality has no dynamics.
4. The dynamics of Christianity are found in the filling of the Holy Spirit. This produces something on the inside that is fantastic.
5. Morality is absolutely essential for the perpetuation and survival of the human race. These are standards ordained by God in order for the human race to continue to exist. This makes the 4 divine institutions function. Morality is for the believer and unbeliever both. Marriage and family only survives based upon morality. Morality is necessary for the orderly function of the human race.
6. Unbelievers can be very moral.

7. Morality cannot provide salvation or spiritually. You cannot be saved by keeping the Ten Commandments or spiritual by that.
8. Two sources for morality: human good from the area of strength from the old sin nature. The unbeliever can produce adherence to a standard. A new morality; a super morality. The filling of the Spirit removes mental attitude sins. This removes them from your life. They are the worst sins and the sins of self-induced misery. Human morality does not take care of this at all. The righteousness of the Law is fulfilled by walking according to the Spirit.
9. Christianity is not anti-morality; but morality is not Christianity.
10. Whatever the unbeliever can do is not Christianity.

Some come to church to ease off a guilt complex; to come as a trade-off; to come because your kids come to Sunday School.

Worship, giving, and prayer can all be divine good; and they can be human good. But you must be filled with the Holy Spirit in order for these to be divine good works. All of your human good will be burned at the Judgment Seat of Christ.

You may impress your Christian friends with your morality; but any smart unbeliever can see right through you.

Hebrews 6:2 **and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment.**

1965 Acts

Lesson #89

89 01/07/1968 Heb. 6:1–3 Foundation of doctrine; repentance, faith, baptisms, laying on of hands, resurrection, judgment

These believers in Jerusalem crucify Jesus afresh, making Him an open shame. They are perpetually out of fellowship. They got Paul to go into the Temple and offer a vow, which causes him to spend 2 years in Caesarea and 2 years in Rome (in prison, I believe).

Hebrews 6 very much describes what is happening in Jerusalem. They have left the ABC's and the maturity of Christ.

These are believing Jews who are doing this. The shadows are no longer needed to look forward into time. These believers have chosen to engage in some Judaism, perhaps for social life; perhaps for business.

Hebrews 6:1 **Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,**

Repentance from dead works is a complete change of mind about human good.

The next item is faith toward God. These are believers who are out of fellowship. Habitual sin, failure to rebound and continuing in this activity. Faith towards God in time, which they have done this.

They need to claim rebound. They refuse to claim this one promise, and they demonstrate a lack of faith towards God by not using rebound. The doctrine of rebound; the promises of rebound. They need to learn faith towards God, which is the principle of faith rest.

Hebrews 6:2 **and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment.**

The third area of recovery is baptism. The baptism of Moses, the baptism of the cross, also called the baptism of the cup (our sins being identified with Christ); baptism of the Holy Spirit; the baptism of fire.

Ritual baptisms: the baptism of John, the baptism of Jesus (the water represented the plan of God); and Church Age baptism.

Being in Christ is the basis for the Christian life and the production of divine good.

Spirit baptism puts us into the plan of God. The believer should understand these different baptisms. Water baptism is the rejection of dead works.

Walking an aisle does not save anyone. It is the removal of a personal fear. A person being baptized should understand this thoroughly. Baptism today is ridiculous. We have empty-headed ministers dunking empty-headed parishoners.

These people must understand the various kinds of baptisms. Paul only baptized those who knew what it was all about.

Laying on of hands in the Leviticus chapters all had the same concept. One hand on the head of the person and one on the animal. The sins were transferred from the offerer to the animal. No more the laying on of hands? This could be used as a system of blessing or for ordination.

Resurrection versus resuscitation. A second principle: there are two types of resurrections found in the Scriptures. These passages can seem confusing. The first resurrection occurs all at one time, but it is broken up into groups, and broken down into a long period of time. Every man after his own order; or every man in his own battalion. An old battalion has 4 companies. Christ is the firstfruits, who arose from the dead. He is A company. 1Cor. 15:23; only A company has passed the stand. Baker company is the rapture at the end of the Church Age. This does not include anyone in the Old Testament. The dead in Christ will rise first. We, who are alive and remain, will ever be with the Lord. Also called corruption who take on incorruption. Mortals take on immortality.

Charley company is made up of Tribulation martyrs. Daniel 12:13 Rev. 20:4

Dog company is made up of all the millennial saints. They receive their resurrection bodies at the end of the Millennium. This mortal shall take on immortality. It takes a long time before the second battalion passes in review.

Rev. 20 the judgment. There will be a Great White Throne; and all judgment is committed to the Lord. John 3:18. They are standing there because they have rejected the Lord.

They will be indicted on the basis of human works. All of the sins of the world have already been judged.

What about the human good of the believer? It was rejected at the cross. God cannot tolerate human good. There is no place in the plan of God for human good. So all of this human good must be burned. We must stand before the Judgment Seat of Christ, and all human good is called wood, hay and stubble. 1Cor. 3:15 all of this human good will be burned.

In a lifetime, the sin nature will produce so many sins and so much human good. The sins were settled at the cross. All believers accumulate a certain amount of human good; so it must be removed before eternity.

The unbeliever also commits sin and it was judged on the cross. When an unbeliever rejects the cross, he stands on his own human good. At the final resurrection. His good deeds will be the basis of his indictment. All human good will be relegated to fire. The believer will be saved so as through fire. Our divine good will be the basis for reward in eternity.

There is a list of 6 things. When this list is mentioned again, only one word will be used to refer to the entire list. Before they can get away from this kind of carnality, they must renew themselves to this list. They need to break out. Instead of the filling of the Spirit, they have carnality. They must learn this list, or relearn it. Having fallen away, it is impossible to renew them again to repentance, which is this entire list. The list does not have to be repeated.

It is impossible to learn anything if you are out of fellowship. You cannot learn these things until there is rebound.

Hebrews 6:3 **And this we will do if God permits.**

3rd class condition—it is all up to God. There must be an elapse of time to learn these things. Permit is present tense. We remain on this earth as long as God allows it. When He wants to take us out, there is nothing that can keep us here.

This is the last warning made to the Jews. They will go out under the fifth cycle of discipline. Even though this appears to be a great tragedy, this is a result of the justice of God. Jerusalem became the worst church because of legalism.

The church began in A.D. 30. This is a warning to Jewish believers in Jerusalem. In Hebrews 5:11–14, it becomes clear that people in Jerusalem are on the wrong track, not focused on the grace of God. Even though these people are in the top circle, they are in status quo carnality.

The ABC's is a foundation list. There is no place in the plan of God for dead works. It is human good versus divine good. Jesus died for our sins so that sin is no longer an issue. Human good is rejected as a part of the plan of God.

The believers to whom Hebrew is addressed are ignorant of Bible doctrine. These basics need to be renewed.

An aorist passive participle in the Greek, a number of middle or passive participles. Then, suddenly, an aorist active participle. After 4 passive and middle participles. For the main verb is an aorist active infinitive.

Those in the Jerusalem church were tempted to return to the rituals of the Temple. They are going back to the shadows, which is horribly blasphemous. They would oscillate between human good and sin. They were not getting back under the control of the Holy Spirit. They were not rebounding. 1John 1:9.

The first 4 participles. Aorist passive participle followed by an aorist middle participle and repeat. They received something; then the benefitted by something.

Hebrews 6:4 **For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit,**

Impossible is the main verb. It is *adunatos* (ἀδύνατος) [pronounced *ad-OO-nat-oss*].

Every impossible demand made upon us is by the power of the Spirit.

Hebrews 6:5 **and have tasted the goodness of the word of God and the powers of the age to come,**

Back to the aorist middle participle. The human spirit is activated at the moment of salvation. We need to get Bible doctrine into that soul. The result of occupation with Christ. When Bible doctrine is piped into volition, the result is making decisions from the thinking of God.

Ecstatics is not a part of the filling of the Spirit today. In the Millennium, the filling of the Spirit will be marked by ecstatics.

Hebrews 6:6 and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.

They are now described by the aorist active participle. παραπίπτω (parapíptō) [pronounced *par-ap-IHP-to*]. You get out of fellowship by sinning; you get back into fellowship by rebound. Reaffirmation of faith does not cut it. By naming our sins, we are back in fellowship. Having fallen away. Point of time when the believer is out of fellowship. The subject, the believer produces the action of the verb.

The believer out of fellowship produces only human good. The same prayer, worship, giving, etc. can be divine good or human good, depending upon whether or not you are in fellowship or not.

anakainízō (ἀνακαινίζω) [pronounced *an-ak-ahee-NIHD-zoh*]. Some guy would malign Bob; and for 4 years he would come around and tell Bob about it. He was very sincere. Sincerity is not a virtue.

The first use of a word in context determines the way that word is used later in context. The Greeks would not write out a list a second time. They would cite the first word of the list, and that means that we are talking about the whole list.

We need to put in the words *so long as*.

Hebrews 6:6 and then have fallen away, to restore them again to repentance [from dead words and the other items on that list of basic doctrines], so long as they are crucifying once again the Son of God to their own harm and holding him up to contempt.

They are held back by two things: crucifying the Son of God afresh. anastaurōō (ἀνασταυρώω) [pronounced *an-as-tow-ROW-oh*]. When they offer up another animal, it is as if the Lord's crucifixion was not enough.

1965 Acts

Lesson #91

91 01/21/1968 Heb. 6:7–10 Divine vs. human good; the two immutable things

Paul's legalism was getting into Judaism. We are studying Paul's failure. Passive and middle participles all followed by an aorist active participle.

Paul apparently died A.D. 66. The legalism had been building up over the years.

Having fallen away is the aorist active participle. This Christian movement had the believers with one step in Christianity and one foot in Judaism.

There is a list to which they need to be renewed to; and they cannot be renewed to these doctrines if they are perpetually out of fellowship.

Paul gets out of the operational will of God which means mentally he was out of the will of God.

The believers from Jerusalem went to Galatia and tried to get the people in Galatia to become legalistic.

One person is often watched in football to determine what is going to happen in the play. They will watch the right foot of the quarterback. The linebacker watches his foot. Keyoffs are things that give away the play.

This is what we have regarding the Jerusalem church. We do not judge another believer's production. We have a record of the production problem in Jerusalem.

Hebrews 6:7 **For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God.**

Drinking in the rain is also the aorist active participle. This connects this verb to the falling away. Drinking in the rain is taking in Bible doctrine; the divine provision of grace. A dynamic equation for phase I and II.

Every sin that we have committed and will commit will be poured out on the Lord. In a carnal status, he merely names his sin or sins.

There must be a certain amount of rain in order to produce crops. The early and latter rains were necessary for this. In Oct, Nov, Dec. and Jan provided the early rains; and March and April provided the latter rain.

The believer in the carnal state is described by *falling away*. Then there is the sin and the consequences of the sin. A believer who does not use rebound can never produce any divine good. Such a believer can produce hundreds of good deeds, but there is nothing divine about it.

Drinking in the rain is being a recipient of God's grace. Bringing forth herbs is the production of divine good. Thorns and briars represent human good. Grace is God doing the work; and man receives what God provides. Human good is reserved for future judgments.

For the unbeliever who rejects Christ, he stands on his human good. He stands there for rejecting Jesus Christ as Savior. The unbeliever's sins cannot be judged a second time, law of double jeopardy.

You cannot be saved by turning over a new leaf, by giving up drinking, etc.

It is not wrong to be tempted; it is wrong to sin.

Hebrews 6:8 **But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.**

The believer can only break out by using rebound. If he does not, he produces thorns and briars. That is human good, which will be burned. If he rebounds, his production is divine good and it is rewardable.

The Jewish believers already received Christ and they were very moral. But they would go back into the Temple and offer animal sacrifices in order to maintain some sort of rapport with their friends and family. But these sacrifices are blasphemous.

We are spiritual or carnal, and that determines our production. The Greek word is *botánē* (βοτάνη) [pronounced *bot-AHN-ay*], which is brought into the English as *botany*.

Also the word *geōrgéō* (γεωργέω) [pronounced *gheh-or-GHEH-oh*], which means *to farm, to cultivate*. *To partake in* is the word, *metalambánō* (μεταλαμβάνω) [pronounced *met-am-BAHN-oh*].

Bob is going back and forth between vv. 7 & 8.

Production is the keyoff.

That which produces thorns and briars is thoroughly disapproved.

That which beareth, the believer is negative regarding rebound.

Thorns are always connected to cursing. The finest things that you can think of are still thorns when accomplished in the efforts of the flesh.

Jesus wearing a crown of thorns revealed Him to be under divine judgment. God does not bless you because you tithe.

Briars are *tríbolos* (τρίβολος) [pronounced *TRIB-ohl-oss*], which means, *three points*.

1Cor. 3:11–14 **For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.**

God will not tolerate human good in heaven. No place for it in His plan on earth and never in heaven.

Hebrews 6:8 **But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.**

Raah is the principle of evil. Sins are distinguished between human good and sin. Our works are called dead works. Human good and sins have the same source, but they are distinguished.

Hebrews 6:9 **Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation.**

Divine good indicates that we are saved and fulfilling the purpose for which we are saved.

Hebrews 6:10 **For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.**

God has designed our lives with His provision. He is perfect righteousness and perfect fairness; and God will provide us production.

In the past, there were points of time when they had ministered. These people are still alive. The author has been very harsh with them; but since they are still alive, God has a purpose for them. “You’re failing now, but you have done good in the past.”

These believers can rebound; they can get back into fellowship. They are still alive, that means that God still has a purpose for their lives. They can always produce divine good, if God has kept them alive.

1965 Acts

Lesson #92

92 01/28/1968 Heb. 6:11–15 The two immutable things

Only Apollos could have written Hebrews; his major professor was Philo; leading authority in the Old Testament Scriptures. The Jews in Jerusalem are the most apostate and most religious and most legalistic of all the churches. Barnabas led astray there, reported to us in Gal. 2. Later, the Apostle Paul, was led back to Jerusalem by emotion; and he should have gone west instead. He looked towards Italy and he said he intended to go to Rome (according to the end of Romans). This indicates God’s will for his life. Paul’s ministry should have been to the eastern and then the western half of the Roman empire.

When he turned around and went with those bringing money to Jerusalem. He did not handle the money; he did not carry the money. He did not need to go with them. This offering had been collected in Phillipi, Corinth and Thessalonika (all of these are recorded). Going with these men indicates that Paul went the wrong direction. Paul received at least 3 warnings not to go to Jerusalem; but he did anyway.

The leaders of the Jerusalem church. He got out of the operational will of God when he went into the Temple to offer a vow.

Mark Anthony barracks right across the street saved Paul from being killed. He was delivered there. He cooled his heels, being able to witness to many important people in the Roman empire.

Altogether, Paul was disciplined and kept in prison for 4 years.

Ignorance of Bible doctrine in the Jerusalem church. The believers in Jerusalem were Jews. Many had relatives, mothers, fathers, social life. They continued to go to the Temple and they participated in the Levitical sacrifices. This is a point of blasphemy. The Jerusalem church failed in this way and the Jews were dull of hearing. They did not follow the pattern of Abraham. Abraham believed in the Lord and it was credited to his account for righteousness.

What follows here is a pattern. This is what made Abraham an outstanding person.

Hebrews 6:11 **And we desire each one of you to show the same earnestness to have the full assurance of hope until the end,...**

epithuméō (ἐπιθυμέω) [pronounced *ehp-ee-thoo-MEH-oh*] . enantion (ἐναντίον) [pronounced *en-an-TEE-on*], which means, *to give an outward proof of an inner asset.*

To become legalistic is the worst thing which can happen to a believer. After salvation, we still have an old sin nature. The sins of the world are poured out on Christ on the cross and they were judged. At the same time, all human good is rejected at the cross. Human good has no place in the plan of God.

The Father is satisfied with the word of the Son, which is revealed by the resurrection of Jesus. There is no human good that we can perform that is satisfactory to God.

Every believer is a priest, and when we are filled with the Spirit, we can perpetuate the divine good which began when we were saved. Knowledge of Bible doctrine + the filling of the Spirit results in the production of divine good.

Acts of human good say that the work of Jesus on the cross was not efficacious. Our sins are judged upon the cross. Whatever point after we sin, we must cite or name the sins that we committed.

Paul will walk into this hotbed of legalism and he will succumb to it. Paul's fall from grace was not a sudden thing. He thought that this offering might break down some barriers. This is legalism. Emotion and mentality are working here. Paul allowed his love for Jerusalem to override his thinking where he belongs.

Complete confidence of phase II requires complete confidence in Phase III. We need have knowledge of Bible doctrine about the future and what happens after death. You must have this complete confidence.

Once you have this confidence, then you do not need to worry. You know that God Who designed eternity in the future will also take care of you in phase II. Bible doctrine gives us assurance and confidence all the way to the end of phase II.

When people say things to you, it is no better than the integrity of the person. Someone might say that they love you, but this means nothing more than the character of the person, who may be highly unstable. If they have stability of character, that can mean something.

When God makes the promise, those promises can be depended upon. God's character is perfect.

Various countries required oaths of other countries. That in the ancient world, people took oaths in names of those greater than those making the oath. I guess this is like someone signing for someone else in order to guarantee a loan. People swear by God, that is because God is much greater than them. Bob heard of someone swearing on his tapes and tape recorder.

This concept was begun in v. 11 and carried over to v. 12.

Hebrews 6:12 ...so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises.

God makes a promise and that promise is perfect because God is perfect. God swears on Himself.

Some of you are dull of hearing, Bob says to his congregation. Ginomai in the aorist middle subjunctive. The believer has to stay in fellowship to appreciate Bible doctrine.

Conjunction of contrast followed by imitators of those. The fact that we have the Bible today. Attacks on the Bible continually; and God has kept His Word for us to access. We are still discovering things about the original languages today. Let's be **imitators through faith and patience...** We inherited some 7000+ promises for phase II alone. These promises belonged to us through inheritance. You can possess something, but without having access to it. We possess the greatest fortune of all times, yet we run around in rags.

When God made a promise to Abraham. The religious crowd believed that they were born into the promises by being Jews, but they needed to be born again. It is to our advantage to have God's Word in writing to us today.

The Certainty of God's Promise

Hebrews 6:13 **For when God made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself,...**

To swear means to make a solemn oath. Aorist active infinitive.

God swore according to the standard of Himself. The Bible was not in existence. The written word takes the place of God swearing on the basis of Himself. The fact that the Bible exists is God's oath. On the basis of His Own Person, He will do these things.

The Bible has been attacked and persecuted more than any person or nation in history. For 2000 years, it has stood up. We still have it.

Hebrews 6:14 ...saying, "Surely I will bless you and multiply you."

This is a quotation of the promise. This is the promise of the son coming and the whole development of the Jewish race. There was no Bible in Abraham's day. No canon of Scripture. He did not have the Word of God sitting in his lap. God made many promises to Abraham. This oath always has to be made. Today, in the 20th century, we have the canon. Instead of an oath, we have it in a book. We have the content of the Word and the existence of the Word.

Hebrews 6:15 And thus Abraham, having patiently waited, obtained the promise.

Abraham, aorist tense, obtained the promise. The moment you are born again, you become an heir to the Bible. 7000+ promises for phase II alone. To possess your inheritance, this requires faith rest and knowledge of doctrine. It is one thing to be the heir; something else to possess.

1965 Acts

Lesson #93

93 02/04/1968 Heb. 6:13–20 The two immutable things; the two immutable things are that God made a promise.

Hebrews 6:13 For when God made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself,...

The fact of the promise is one of the two immutable things.

The second of the immutable things is that God swore by Himself.

Since the day of the fall, the woman has insatiable need to be filled, which is a part of the penalty of the fall.

This weakness is not necessarily physical weakness. No one was stronger in grace than Paul. This is a fantastic thing to behold. The stronger a person is, the stronger is the weakness that might exist. When the Word of God speaks about weakness, this is not a physical weakness, but something which happens in the human soul. Obviously the first flaw in the soul of man... A person can have spiritual maturity and Bible doctrine going into the consciousness of the soul. He can have the mentality filled with divine viewpoint. He can make decisions which are compatible with the will of God. Nevertheless, this person can fail. The misuse of the emotional pattern, which is designed to appreciate things. All

sorts of things happen when there is an emotional response to something. This can cause actual physical responses.

All of this was apparently involved in the Apostle Paul's failure. There are the shores of Italy. His next stop should have been Italy or Rome, and from Rome to Marsay and from Marsay to Spain.

Paul was very successful as a ruler of the Sanhedrin. As a result, he began to make that trip from Jerusalem. This offering is estimated to be up to a quarter of a million dollars. It was not necessary for Paul to go to Jerusalem.

Paul moved out of the geographical will of God and then out of God's operational will. The misuse of the emotional pattern. In spite of these 4 years of discipline, Paul wrote 4 epistles and then recovered and went to Spain as his 4th missionary journey.

Paul's failure here is recorded because we often get out of kilter. The very things by which we benefit by the emotion of the soul, it is Bible doctrine which protects us from these things.

Paul, for about a year, allowed his emotions to overrule his thinking. The distortions today of the chesic movement; the living out the life of Christ; the dedication, the rededication of faith. All of these things are Biblically erroneous. Rom. 12:1 is a rebound verse. Might be once a day, 5x a day or 100x a day. But there is no one-shot decision after salvation which changes your life. There are people involved in the tongues movement, the healing movement, church programs.

Everything must be based upon the Word of God. It is quite apparent. This is the age when there is very little doctrine. It is go out and do great things for God. Messages designed to twist the heart strings.

Everything goes back to the two immutable things.

Hebrews 6:14 ...saying, "Surely I will bless you and multiply you."

v. 14 is one of those promises. God did not send Moses a page at a time from the Bible. The canon of Scripture did not exist at this time. The principle of two immutable things existed, however. The promises are the one immutable thing; the Person of God is the other immutable thing. In Abraham's day, there was no Bible. He could not open his Bible to a certain page or a certain verse.

There is the content, and behind the content is the Person.

Without God's faithfulness, the Bible would not be in existence.

Hebrews 6:14 ...saying, "Surely I will bless you and multiply you."

The promises of the Bible are readily available. God is perfect; His promises are perfect. There is content. The greatest virtue is knowing the Word of God and applying these promises to your experience.

Patient endurance is the maximum utilization of the content of the word through the faith rest technique. Patience in the Bible is a constant, moment by moment claiming of the promises of God. We get into sinful activity. Which is more real to you? Your sinfulness or the promise designed to give you relief. Do you claim or promise or do you worry? If you use 1Peter 5:7, you are not worried.

What is more real, your fear or Isaiah 41:10? There are tons of promises. You take every situation in life. There is the death of a loved one; what is more real, the death of that person or the promises of Revelation. Everything in your life depends upon what is more real to you.

The world is filled with people who make promises and those promises mean nothing, because the person is incapable of standing behind those promises. Some of these people are incapable of keeping a promise. The promise may sound great; it may titillate your emotions. You in your emotional pattern responded to something someone said. Most everyone here has heard, "I love you." You don't look at the person, who may say the same thing to someone last night, and next week. In our day, our promises are in writing. Easy to apply; easy to learn. After Abraham patiently endured, he obtained the promise. Rom. 4:17–21.

Hebrews 6:15 **And thus Abraham, having patiently waited, obtained the promise.**

Hebrews 6:16 **For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation.**

We often have treaties with nations which mean nothing. We should look at the person with whom we are making an agreement. These treaties will be broken at any time. Since we have nations which seek to destroy us, to keep us off their back, until they are ready to destroy us. Kings might make solemn oaths and swear by this or that god. They swore by the noble Zeus. They are always swearing by something greater. All such treaties were made by taking a solemn oath on something greater than themselves. Bob heard someone swear by his tape recorder and his tapes.

kata, is the preposition of a norm or standard.

To swear means to take a solemn oath. This oath was the end of all strife. A treaty for them is the end of all strife. A treaty always ended a war. This has been true down to even now.

Hebrews 6:17 **So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath,...**

Now we carry this into the realm of Bible doctrine. Since there is nothing greater than God, He had to take an oath on Himself. God is not trapped into backing up His promises or to making a promise. All emotional activity is eliminated. God is not snowed or taken in by our lovely personalities.

The Christian life that we have has varying moments. Every type of situation. God gives us a steady mental attitude and peace in all of these circumstances.

God confirms it with an oath. The oath today is the completed canon of Scripture, despite all of the opposition to the Bible. It is impossible for God to waver on a promise.

The existence of the canon of Scripture is the second immutable thing. God cannot change His characteristics, love to hatred, faithfulness to instability. We vacillate; we change. No matter what we do, we still have Jesus Christ. God does not withdraw His promises or His Word. He cannot do so. All of these things come to nothing. The author of the Word lives and abides forever. If a writer is weak in his interpretation of history; many books are ridiculous and ludicrous because the writer is ridiculous and ludicrous.

Hebrews 6:18 ...so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.

It is impossible for God to lie. Some people use the Bible like a fetish. Bob knows people who have read a chapter a day and they have learned nothing from it. You might as well read a book on differential equations and not understand a word that you read. But you read it for good luck. For some, the Bible is a good luck charm. What is important is the strong inner encouragement. It is just potential.

Fleeing to refuge is finding salvation. You must accept Christ before having strong inner encouragement. The Word of God tells us about death and dying grace.

Hebrews 6:19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain,...

We recently studied how Jesus is the bishop of the soul; and here, He is the anchor of the soul.

In the ancient world, all ships were moved by sails. They had storm anchors which kept them from the shoals. The storm anchor is the Lord Jesus Christ; and the believer is in the ship. The storm anchor provides the stability in life.

The anchor has a position behind the veil.

Hebrews 6:20 ...where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

The forerunner guides the ship. Jesus Christ is the pilot ship. Since Jesus is at the right hand of the Father, the Holy Spirit can be sent to us.

1965 Acts

Lesson #94

94 02/11/1968 Acts 20:1–4 Life of a Pastor; God's protection of Paul from assassins

Bible doctrine becomes a part of us when it is in the human spirit. Bible doctrine is piped into the emotion of the soul, giving us an appreciation of God. The sin nature acts as the frustrator/distorter of the soul.

Paul has this back to the youth thing. This is true often of a great football player in college or high school. He had this big thing to go back to Jerusalem. Paul was warned 3x on his way to Jerusalem. He got out of the geographical will of God. Then he got out of the operational will of God.

We are witnessing the spiritual decline of the Apostle Paul. Paul's failure still came to a point of recovery, even though there were 4 years where he was under discipline. The book of Acts will take care of the problem of Paul's failure. Paul fell into that failure, that he goes back to his past.

On the shores across the Adriatic Sea is Italy, he should have crossed the Adriatic and then go to Rome and then to Spain. This is very clearly presented. He goes southeast to Jerusalem by way of Syria.

Chapter 20

Act 20:1 **Now after the ceasing of the commotion, Paul having summoned the disciples, having embraced [them], went out to go to Macedonia.**

Verse 1 – “And after the uproar was ceased,” referring to the mob action at Ephesus. No excuse for any believer being a part of a mob. No such thing Biblically as civil disobedience. This is contrary to Romans 13.

After the riot ceased, “Paul called unto him the disciples, and embraced them” – it was time to leave—“and departed for to go into Macedonia.” He is now going to move north into the northern part of Greece once again.

Paul had a rapport with the people he was with; he had limited realm of rapport with Galatia or Corinthians. Ephesus was an exception.

Bob knows an outstanding pastor with great pulpit presence. He wants to be friends with all of the people. He runs a one-man popularity contest. When people are not friendly, he moves on, where he can be appreciated. Paul demonstrates this in many churches where he had no rapport with the people. He did have rapport in Ephesus. The primary responsibility with the pastor is the teaching of Bible doctrine, not rapport.

It is not a pastoral responsibility to call on the people or to make friends with the people; or to make the right clucking noises at the right time. The pastor should communicate Bible doctrine which is there at all time. The communication of Bible doctrine is what is important. The Apostle Paul understood this, and therefore, had the most successful ministry of his era.

In that era, men embraced one another. Today, Arabs embrace one another, and if you laugh at them, you may find out that they are not sissies. We like to save the kisses and embraces for the opposite sex.

The word to “go” is the Greek word for going from one place to another – poreuomai (πορεύομαι) [pronounced *po-ROO-oh-my*], which means *to follow an established itinerary*. This is an present active infinitive. The words “he departed from” is an aorist active indicative. When you have an aorist tense which is followed by a present tense it indicates a single act followed by a process. This explains where Paul was for an entire year of his life. The infinitive indicates his purpose.

During this time Paul not only visited Macedonia but he went to Troy, called Troas in the KJV. In 2Corinthians 2:11-13 we see that Paul went to Troy. This is not the same visit as we have in verse five of Acts 20 which is mentioned in connection with Eutychus falling out of the window. When Paul went to Macedonia he met Titus—2Corinthians 2:13; 7:6, 13, 14. When Paul was at Philippi he not only met Titus, but Titus brought him back information that the Corinthian situation was now properly solved. As a result Paul wrote 2Corinthians while in Macedonia during this year which is described by an aorist tense followed by a present tense. In addition to that he also wrote Romans during this time. So this was a very important year—57-58 AD.

Paul leaves Ephesus for a year, he goes to Macedonia and meets Titus there. He write 2Corinthians 57–58; he writes Romans the next year. Philippi is in Macedonia.

Acts 20:2 **So having gone through those regions, and having encouraged them with many words, he came to Greece.**

Verse 2 – “And when he had gone over those parts” is an aorist active participle to indicate that he did a lot of travelling. “Those parts” in this verse is comparable to “these parts” in Romans 15:19 and refers to the fact that he finally got into what we call today the Balkan states. Wild rugged country at this time. Forts established by Rome along the Danube. Down here, he wrote 2Cor., went up into this country, and then came back down and wrote Romans.

This is the year of silence, barely touched on in Acts, but alluded to elsewhere.

Acts 20:3 **And having made [fig., stayed] three months [there], a plot having been [formed] against him by the Jews, being about to set sail for Syria, a decision came about [fig., was made] to be returning through Macedonia.**

Verse 3 – “And there he abode three months.” It was while he abode there these three months that he wrote Romans. By the time he finished Romans the Jews from all over the world were out to kill him and there was now a great assassination plot, which is mentioned only briefly here. He was under great pressure here from the Judaisers. The middle of this verse says, “and a plot by the Jews came to pass against him.” They didn’t lay wait for him, this is an assassination plot which came to fruition. For a year the Jews had planned it and they were looking for the time.

“as he was about to sail to Syria” – apparently, as the Jews knew this was a long non-stop trip, they decided to fill up the passenger list with assassins and get rid of him before he arrived in Syria. Through the grace of God the plot became known to Paul so he decided to take the land route—“he purposed to return through Macedonia.”

A plot by the Jews came to pass and was coming to fruition. When Paul was in the Balkin states, the Jews would not go up there.

Now, after Romans, Paul plans to go to Syria. The Jews plan to kill Paul; the plot becomes known to him; so he decides to take the land route to Philippi and then cross the water. The Jews worked on this plot for a year. They kept looking for Paul all over. He had unseen pressures, which may have caused him to crack. We will later see a band of 40 assassins who decided to never eat until they killed Paul. Probably more people who wanted to kill Paul than anyone else.

No matter what we face and all of the antagonism, if God has a purpose for us, then their antagonism cannot touch us.

Paul has 10 years remaining and he is under fantastic pressure. He constantly faced antagonism. Paul died by Rome. Paul had Roman protection until the end when Rome executed him. The Jews spent years trying to kill Paul, and never were able to.

When Paul was in Spain and then in France evangelism. Nero is about to send out soldiers, and Peter writes these same people and he warns them about this epistle.

Acts 20:4 **Now accompanying him as far as Asia were: Sopater a Berean, and Aristarchus and Secundus of [the] Thessalonians, and Gaius a Derben, and Timothy, and [the] Asians Tychicus and Trophimus.**

Verse 4 – Paul has a travelling seminary. There are so many things happening here which are not written about. The men named here are a part of Paul’s traveling seminary.

Bob liked that Dallas Seminary was in one place, but Paul moves around and those with him learned Bible doctrine from him.

Titus was one of the great unsung heroes from Paul’s traveling groups. Timothy is glorified, but

“And there accompanied him into Asia Sopater of Berea.” Berea was the place where the church emphasized Bible doctrine, so obviously he was a believer who thought of doctrine and put it first in his life.

“and of the Thessalonians, Aristarchus” – he accompanied Paul on the third missionary journey, nearly killed in Ephesus, was with Paul during his first Roman imprisonment, according to Colossians 4:10; Philemon 24, and suffered martyrdom at the hand of Nero; “and Secundus” – this is not a proper name at all, it just means Gaius of Macedonia: “and Gaius of Derbe”; “and Timotheous; and of Asia, Tychicus” – he did not accompany Paul to Jerusalem but remained behind at Miletus; “and Trophimus” – a native of Ephesus. In 2Timothy 4:20 Paul had to leave Trophimus behind in Miletus due to an illness.

1965 Acts

Lesson #95

95 02/18/1968 Acts 20:5–10 Death and resuscitation; doctrine of the soul

Paul had a team which traveled with him; but they were more of a traveling seminary.

Paul in Macedonia and Greece

Acts 20:5 **These [men] having gone ahead were waiting for us in Troas.**

Verse 5 – “These going before tarried [waited] for us at Troas [Troy].”

Someone who read the Illiad and the Oddeyse. He figured that there was a lot of ancient treasure to be found. In his first year of digging, he found about \$25 million worth of ancient artifacts. Slyermaster? He believed that particular writing as true.

A city only 300 years old was considered a Johnny-come-lately city.

Acts 20:6 **Then we set sail after the Days of the Unleavened Bread [i.e. Passover] from Philippi and came to them to Troas within five days, where we stayed seven days.**

Verse 6 – a Trojan Bible conference. “And we [Paul and Luke] sailed away from Philippi after the days of unleavened bread, and came unto them to Troy in five days.” Ordinarily from Philippi to Troy was two days of sailing plus one day from Philippi to the sea port.

“where we abode seven days” – during this time they had a week of Bible conference. The last day was a Sunday, the first day of the week.

We refers to Luke and the rest. This was a two-day trip, but the winds were not with them, so it took them 5 days.

Eutychus Raised from the Dead

Acts 20:7 **Now on the first [day] of the week [i.e. Sunday], the disciples having been gathered together to break bread, Paul began holding a discussion with them, being about to be departing the next day, and he kept prolonging the word [fig., discussion] until midnight.**

Verse 7 – “And upon the first day of the week, when the disciples came together.” Remember that the believers had been called by four terms in the Word of God: saints, recognizing their union with the Lord Jesus Christ; disciples, which means those who are being inculcated with Bible doctrine; Christians, which was a rare word; and finally, brethren. They were assembling in the city of Troy for a church service and their custom was to have a communion service in connection with the worship. So the breaking of bread has to do with the communion service. But the central facet of the worship service has always been preaching, and we know this from two very simple bits of syntax here. The verb to break bread is followed by the word to preach. The word to break bread is an aorist active infinitive and indicates that this was just a very short piece of ritual over which they did not linger, but the word for preaching is an imperfect middle indicative. The imperfect tense is linear aktionsart in past time, which means he kept on preaching. The preaching was lengthy; the breaking of bread was very short. The middle voice, however, indicates that the preaching was beneficial because the middle voice in the Greek means that the subject is benefiting by the action of the verb. The indicative mood is the reality of the fact that the central part of worship in the Church Age, right from the start, has always been the dissemination of Bible doctrine described here by the word “preaching.” But the word is not preaching here, they did not preach on Sunday.

Preaching is an unfortunate word. The word here is dialégomai (διαλέγομαι) [pronounced *dee-al-EHG-ohm-ahee*] [dia = through; legomai = to speak on the basis of what you think] which means discourse or analysis, verbal analysis. Paul kept on making this verbal analysis, it was a long, long sermon. In the ancient world they did not meet during the day, they met in the evening. This was often because many of the people were slaves and because in the economy of the ancient world people worked every day except on special holidays. And they worked all day. Consequently services during the daytime were impossible. They generally began in the evening and this was true of Troy. So this service possibly started at about eight o'clock in the evening and went until well after midnight.

People are still coming into Berachah right at this moment.

“ready to depart on the morrow” – the Bible conference would be over on Monday morning; “and continued his speech until midnight.”

An upper room was often a private banquet hall. This is an upper room in Troy. This is the Feast of Unleavened Bread. In the ancient world, the rooms would be well ventilated; and these windows do not have glass in them. Teenagers liked windows to sit in, and this allows them to check out other things going on.

There would have been a maximum number of lamps in the room, since it is pitch black. The room is filled with these lamps. These lamps throw out heat and they throw off the oxygen.

Acts 20:8 **And a considerable [number] of lamps were in the upstairs room where we had been gathered together.**

Good eye contact, good acoustics and a good temperature. It is kept very cool in Berachah. These things make for ideal conditions for teaching and learning. If you are inclined to sleep, it would not be due to conditions.

This is a teenager named Eutychus.

Verse 8 – “And there were many lights,” imperfect linear aktionsart, the lights were burning all the time the message was going on. The many lights simply indicate that this is after the Passover, the Feast of Unleavened Bread, and there were many oil lamps in the room. An oil lamp not only generates heat but also take oxygen out of the air. Bob likes to dine by candlelight, but they take oxygen out of the air as well.

This young man is not the only one falling asleep. If you take oxygen out of the air and there is body heat thrown in. Sitting on a window ledge is an occupational hazard. This man fell out of the window.

Acts 20:9 **Then a certain young man by name Eutychus, sitting in the window, being overcome by a deep sleep, Paul discussing for a long [time, the young man] having been overcome by sleep, fell down from the third story and was taken up dead.**

Verse 9 – “And there sat in a window a certain young man.” The word for “young man” is *neaniaj*, which means a teenager; “named Eutychus” – his name means “good luck.”

“being fallen into a sleep” – present passive participle of *kataferw* [*kata* = norm or standard, but also down; *ferw* = to carry, bear a burden] which means he was carrying a burden down, i.e. his head would drop. This was a gradual going to sleep until sleep eventually overpowered him, even though he fought it. The participle indicates this was a process. He didn't just suddenly fall asleep. This was a gradual falling asleep.

Some word, first a present tense (he fights off sleep) and then an aorist tense. He falls 3 stories to his death.

“he sunk down to sleep” – this time it is an aorist passive participle, a point of time when he finally went to sleep; “and fell down from the third loft [floor], and was taken up dead.” The sermon stops and the congregation is stopped.

Acts 20:10 **But Paul, having gone down, fell on him. And having embraced [him], he said, "Stop being so upset, for his soul [or, life] is in him!"**

Verse 10 – when Paul goes down he does something that Elijah and Elisha did. This was a case of resuscitation. Since they took the boy up dead it means that the soul departed.

“and fell on him” – he didn’t fall on him and embrace him, it simply means he stretched himself out over him. The triple-compound verb *sumperilambanō* [*lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*] = receive; *peri* = to stretch over; *sum* = identified with him] means that he did the same thing that Elijah did. Two references given.

Hysteria and screaming interrupt Paul. Before he could do anything, Paul had to look up and tell them to shut up.

“Trouble not yourselves” – present middle imperative *thorubēō* (θορυβέω) [pronounced *thor-oo-BEH-oh*] which means to scream, to carry on, to be in panic palace. When a negative is put with this it means to “Shut up.” Paul did not want to perform a miracle amid all this noise.

“his life is in him” – he doesn’t say “his life,” he says “his soul is now in him.” In other words, Paul could actually tell the very moment that the human soul came back into the body of the dead boy. The Greek word is “soul” – *psuchē* (ψυχή) [pronounced *psoo-KHAY*]. The problem was now over.

Bob is going to take up the doctrine of the soul. The soul is the real you. When the *psuchē* departs, you are dead.

Doctrine of the Soul comes from Categorical Notebook #1 but appears to align mostly with Bob’s teaching here. There are some differences. These notes are a mixture of what Bob taught in Acts and the doctrine of the soul taken from elsewhere.

This doctrine is concluded in the next lesson, after Bob takes a time out to cover portions of Genesis.

The Doctrine of the Soul

1. In category mankind the real person is located in the soul. The real person is not what is observed by others around you, or even by yourself when you look in the mirror, the real person is located in the soul - Genesis 2:7. The human body is only a temporary residence for you.
2. The soul has essence, invisible and immaterial. This is why the Bible says that man was created in the image of God. God has essence which is invisible and immaterial. The invisible and immaterial essence of God is similar to the fact that man's real being is immaterial and invisible. The soul is located somewhere in the cranium and this is the most protected part of the human body. The first characteristic of the soul is self-consciousness, which means you are aware of your own existence. Secondly, there is mentality. The mentality of the soul is divided up into two parts. The first part is called in the Greek the *noús* (νοῦς) [pronounced *noose*], which is generally translated "mind." The other part of the mentality of the soul is called *kardia* in the Greek, and is translated in the King James version

"heart." Heart and mind make up the mentality of the soul. The left lobe is where information is first received, and there it becomes objective knowledge. This is the only place where things start. This is, however, not the place where knowledge is useable. That place is the heart or the right lobe. Everyone has as the mentality of the soul the final objective for all information which is the heart. The heart has a frame of reference. All information in life to be useable must enter the frame of reference. Then it has a memory centre which does many things with information in the frame of reference. It starts to form a vocabulary, and the greater your vocabulary the greater your thought pattern. Then it develops from vocabulary into sentences, sentences into paragraphs, paragraphs into categories. Categories are the concepts which reside inside of your right lobe. And then you have your conscience, your norms and standards whereby you determine what is right, what is wrong, whereby you evaluate everything any everyone in life. This is also the area of the soul whereby God seeks to instill through doctrine His concepts. And then, of course, there is a launching pad. This is where you make the application, this is where the unbeliever has common sense, this is where the believer has great discernment. And on this launching pad, when it is doctrine, there is the divine viewpoint and this determines a great deal about your activities in life. So the soul possesses self-consciousness and mentality. In addition to that the third factor is volition or free will. Free will was created in man in order to extend the angelic conflict. The creation of man is for the purpose of demonstrating that Satan's objection to the lake of fire is not valid, and to invalidate Satan's objections man was created and given the same free will that all the angels possess. Next we have the emotion, the responder to what you have in the right lobe. If you would say, that in the human body you have male and female hormones - everyone does - then you would also have to say the same thing about the soul. The male hormone is equivalent to the heart or the right lobe, and the female is the emotion. The heart is the right man and the emotion is the right woman. The right woman responds to the right man. So the emotion is designed so that you can have a responder to what goes on in your heart or your right lobe, and that is the normal function of your emotion. As long as the emotion is responding to what you have, regardless of the area of life, it is a bona fide function. It may be in the field of music, it may be in drama, art or literature. It may be in the field of athletics or in the field of relationships with human beings, but whatever it happens to be the emotion is the responder and therefore becomes the enjoyer of the soul. However, when the emotion dominates the soul everything is out of kilter and the soul of the person who is in that status quo is destroyed.

- a. Self-consciousness 1Kings 17:21 Genesis 5:18 Matt. 10:39
- b. Mentality Luke 12:19 Acts 15:34
- c. Volition Acts 3:23
- d. Emotion John 12:27 2Peter 2:8 Luke12:19
- e. Conscience Acts 24:16 Romans 2:15
- f. Old sin nature Jer. 17:9 Ezek. 7:4

3. The soul also has something equivalent to lungs for breathing, for inhale and exhale. The left bank of the soul is designed for taking in things in relationship with God, the right bank is for relationship with the human race.
4. The Bible distinguishes between two inner parts of man. The first inner part is the soul and the second inner part is the spirit. The original man was trichotomous - body, soul, and spirit - according to Genesis 2:7. But the unbeliever is said to be dichotomous. he is called "the soulish man" in the Greek of 1Corinthians 2:14 and also in Jude 19. The unbeliever is dichotomous. So that when Adam sinned he lost his human spirit, and one of those 36 things we receive at the point of salvation is the acquisition of the human spirit once again so that the believer is said to be trichotomous - body, soul, and spirit - in 1Thessalonians 5:23. Adam is the only directly created being. He was created trichotomous. He interacted with the woman with his soul; and with God using his spirit. When he sinned, he lost all capacity for relationship with God.
5. Only the soul, not the body, was made in the image of God - Genesis 1:26,27; 2:7. Again, the image of God means not the same essence that God possesses but the same type of essence, immaterial and invisible. [At this point, Bob goes to the passages in Genesis, and this doctrine will be completed in the next lesson.]
6. Only the soul, not the body, is saved in regeneration - Psalm 19:7; 34:22; Mark 8:36, 37; Hebrews 10:39; 1Peter 1:9 tell us that only the soul is saved. The body is not saved, we receive in resurrection a new body. Our body will wear out.
7. Sin emanates from the soul. **The soul that sins will die.** This tells us that the sin nature is a part of the soul. Leviticus. 5:1 Ezek 18:4
8. Since the soul contains knowledge - Proverbs 19:2 - it is subject to Satanic attack, according to Matthew 10:28; Ephesians 4:17-19. This is important to understand about the soul, that the soul is the source of attack, and therefore Bible doctrine's objective is to so enter the soul as to protect the individual believer from that attack.
9. The soul, therefore, becomes a battleground during phase two - Psalm 100:33.
10. The soul is also the area of the worst type of sinning - the mental attitude sin. This is taught in Job 21:25; Zechariah 11:8.
11. Since the soul is the worst area of sinning it causes the accumulation of scar tissue. The soul, therefore, with accumulated scar tissue becomes the seat of human misery. The greatest unhappiness you will ever know will be that which resides inside your soul and is of your own making.
12. The soul is also the area for the capacities of life - capacity for love, fore example - 1Samuel 18:1; 1Peter 1:22. It is also the area for capacity for freedom and all of the other capacities that contribute to your happiness.
13. Physical death is the departure of the soul from the physical body - Job 27:8; Psalm 16:10; 2Corinthians 5:8.
14. The Bible distinguishes between what you are in the soul and the human spirit. The human spirit is distinguished from the soul in our passage, Hebrews 4:12. In the original creation of mankind the human spirit was the basis of fellowship with God. It was the basis of having relationship with God, and when man sinned the human spirit was destroyed immediately and man was spiritually dead with no possibility

of having fellowship with God. So the unbeliever is declared even today to be minus the human spirit - Jude 19; 1Corinthians 2:14. Since the unbeliever does not possess a human spirit it is the ministry of God the Holy Spirit at the point of hearing the Gospel to take Gospel information which enters the left lobe and make that Gospel a reality. Then positive volition toward the Gospel causes the person to believe in Jesus Christ, so that even the very basis for our salvation is not even discernible or understandable until God the Holy Spirit has made it a reality in the left lobe. So the Holy Spirit, therefore, must act as a human spirit in the area of the unbeliever understanding spiritual phenomena. The human spirit is the target for storage in the function of GAP. When a believer hears Bible doctrine and it goes into his left lobe God the Holy Spirit makes that doctrine objective reality, but non-meritorious positive volition, transfers it to the human spirit where that knowledge becomes e)pignwsij. It is e)pignwsij that is useable. E)pignwsij is sucked into the right lobe. E)pignwsij is the basis for the ECS, and e)pignwsij is the basis for entering the supergrace life. So the human soul, then, becomes very important as far as the function of the believer is concerned. The spiritual IQ of the believer is determined by the amount of doctrine in his human spirit. GAP only functions when the believer is filled with the Spirit and it is the Spirit bearing witness with our spirit that gives us reality in the Christian life.

Genesis 1:26,27; 2:7

Gen 1:26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

Gen 1:27 So God created man in his own image, in the image of God he created him; male and female he created them.

Elohim is in the plural. It refers to each Member of the Godhead. They have identical characteristics. All of Them are involved in the planning. The Tetragrammaton is the reference to One Member of the Godhead.

God makes something out of something, the meaning of asah. Man's soul has essence just like we have essence. "Let Us make man in our image." Tselem is *image, shadow likeness, pattern*. God's nature is immaterial. What God forms is an immaterial thing. D^emuth. We all have the same essence, but we all have different personalities.

"Let Us construct a shadow-essence after our pattern."

Then God creates something out of nothing. Asah. God created out of nothing, man, in the image of God, created He them. He has created something out of nothing.

Gen 2:7 ...then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

Elohim is all 3 Members of the Trinity. This is Jesus Who does this work.

Then yatsar, which means *to form, to fashion*. Jesus takes something that is there and forms man. He takes the dust of the earth the chemicals of the earth and formed the entire body of man. Then God breathes into man the breath of lives, meaning the soul and the spirit.

1965 Acts

Lesson #96

96 03/10/1968 (this is almost one month later) Acts 20:7–12 Soul of Eutychus

Acts 20:6 **Then we set sail after the Days of the Unleavened Bread [i.e. Passover] from Philippi and came to them to Troas within five days, where we stayed seven days.**

Troy is located on the Bosphorus. They would often pull into a port in the evening and dock. Simontrace? A 7-day Bible conference.

The ancient world church service. No church buildings until around A.D. 300. They met in homes, catacombs of Rome, they hired public buildings and halls. Also out side.

They were able to draw people from all areas.

They met at night because they worked on Sundays. They did not take off weekends. All of the services were held at night. They were start around 6 pm until after midnight. Hours of public speaking.

Eutychus Raised from the Dead

Acts 20:7 **Now on the first [day] of the week [i.e. Sunday], the disciples having been gathered together to break bread, Paul began holding a discussion with them, being about to be departing the next day, and he kept prolonging the word [fig., discussion] until midnight.**

Troy was famous for many believers; and this was a common place to layover.

They would have the Lord's Table during the service, which is the breaking bread. They did a lot of stuff. A church dinner each Sunday. They sang hymns; they had the Eucharist. Services lasted 3-6 hours.

Paul preaches, *dialegomai*, which means *to give an analytical discourse*. Paul was armed and ready to go. Preaching today is considered a lot of shouting and emotion. Paul had a definite amount of material to present.

Acts 20:8 **And a considerable [number] of lamps were in the upstairs room where we had been gathered together.**

There is a hall on the 3rd floor of a public building. It was a very dark night, so extra lamps were needed. There were lampstands and a handle and a wick. The wick burns. Oxygen is being removed.

It is amazing that only one person went to sleep. When the full moon stops, then there are a series of very dark nights.

Acts 20:9 Then a certain young man by name Eutychus, sitting in the window, being overcome by a deep sleep, Paul discussing for a long [time, the young man] having been overcome by sleep, fell down from the third story and was taken up dead.

He might be 17–20, an older teenager.

Present passive *overcome by a deep sleep*. He fought it off. His head gradually comes forward. There is a soul inside of his body.

The combination of working hard that day and he is very drowsy. A swing of the soul. In his frontal lobe, he gets a little doctrine. He misses a point and gets a point. His subconscious starts to take over. He becomes heavy lidded. At this point, he is getting nothing. He is gradually overpowered by sleep.

He begins to fall asleep while Paul is long-preaching. Paul is analyzing, he is discoursing, and the young man is fighting off sleep.

Kataphero is used twice. *To bear down*. His head is falling forward. Present passive participle. He received this suddenly. He did not want it. Then the aorist passive participle which means the battle was over.

He is sitting in a window. He is listening to a long-winded preacher. His head rocked back too far, and he falls asleep and falls 3 stories. There is a slight interruption in the services.

They were about to gather him up and put him into a casket. He was literally and physically dead. Someone ran down there and picked him up and the boy is dead. So, someone is holding the boy in his arms and Paul would have to get this person to let him go.

Acts 20:10 But Paul, having gone down, fell on him. And having embraced [him], he said, "Stop being so upset, for his soul [or, life] is in him!"

Paul stretches himself out over the person, as Elijah and Elisha did. Paul does the same procedure. This would emphasize and reveal spiritual truth. We are spiritually dead.

2Kings 4:34 Luke is a doctor on the scene, and he pronounces the boy dead.

There is an interruption and Paul says, *stop screaming, get it under control*. No one has it under control and Paul tells them to calm down. Nothing is ever solved with hysteria.

Billions of years ago, God knew that Eutychus would fall out of a window.

Life is filled with disasters. They come suddenly. The people were screaming and out of control. Being hysterical in times of a crisis is not a way to go. Paul began with the phrase *shut up*. The greatest blessings come to us in a time of heartache and disaster.

Paul said, *Shut up* in the present tense. Paul needs to level with those involved. He must not go in for the emotional approach. Doctrine is the thing to help the person in a time of crisis. Paul said and did the right thing. He is performing a miracle, and he tells the hysterical people to shut up. "His soul is back in his body." No one can help in a time of crisis unless they have something to give.

Bob finishes up the Doctrine of the Soul. He is going to talk about the soul of Eutychus. We return to that doctrine (in the previous [lesson](#)).

Back from the doctrine of the soul:

In physical life, there is a spark of life. God creates this spark of life. There is mentality, there is a sin nature, all found in the format soul. God gives this life with the first breath. They learn words. Volition simply expresses desires. The conscience at birth has no norms and standards yet. The facets of the soul will be developed in the normal course of life. Eutychus had a soul, a saved soul, and he chose to come to the Bible conference that night. There is no indication that Eutychus was out of fellowship. You can fall asleep and still be in fellowship. Bob is willing to take the weight in the early morning service for people falling asleep. He makes certain that there is plenty of oxygen and cold fresh air.

The Soul of Eutychus

1. His soul was born spiritually dead. Troy is much more fascinating to Bob than Jerusalem. Slyerman pulled out millions of dollars out of Troy.
2. Eutychus was saved by faith. Most of what we learn in our lifetime comes by faith.
3. He was interested in and influenced by doctrine. It would have been easy for him to say, "I am too tired, I will stay home tonight."
4. He was influenced by the body. His body was falling asleep. Fatigue can influence the soul. A threatening letter caused him to run for his life.
5. The soul left the body of Eutychus when he died.
6. Because of a miracle, the soul of Eutychus returns to his body. This is a resuscitation, not a resurrection.
7. The resuscitation of Eutychus becomes a source of comfort during the Troy conference.

Acts 20:11 **So having gone [back] up, and having broken bread and having tasted and having talked for a long time, until daylight, thus he departed.**

Homileô is the word for *talked*.

Acts 20:12 **And they brought the boy living, and they were comforted not moderately** [fig., greatly].

A change in the words for speaking. Now, everything is a little more relaxed. It is not as much of a formal discourse. More interaction; they ask questions and Paul gives answers.

1965 Acts

Lesson #97

97 06/30/1968 Acts 20:13–19 Itinerary of Pastor; obedience to the pastor

This is a passage which leaves a lot of preachers cold. They rarely teach it.

The Trojan War has been determined from history and Troy has been discovered (called Troas in Paul's day).

There is a route where Paul walks, but he has a ship look to pick him up.

Paul will hold a pastor's conference in Miletus, 36 miles south of Ephesus. This was to test their volition.

Paul needed some time to himself.

There is a time when a pastor must exercise and have some time alone and relaxation. Most people think of a pastor as not being human. Preachers have sin natures and they have feelings. If a minister does his job right, he must have time alone to prepare. There must be exercise and relaxation.

Acts 20:13 **But we having gone ahead to the ship, set sail for Assos, from there intending to take Paul on board, for so it had been arranged, since he [was] intending to travel by land.**

Verse 13 – **“And we [Luke + the traveling seminary minus Paul] went before to ship [embarked], and sailed unto Assos, there intending to take in [pick up] Paul: for so had he appointed, minding himself to go afoot.”** To take a direct path to Assos was about a 20-mile trip. By walking Paul has a chance to be alone, to relax, and to prepare for a very important pastor's conference since Ephesus is really the new capital of Christianity.

God's will for Paul is to go west, but he will go east instead. He will offer vows in the Temple. The Apostle of grace himself will fall right on his face.

We are very close to chaos in this country.

Bob is thinking of teaching revolution of the 4th of July.

The book of Acts will not follow Paul to Rome; we pick that up in the book of Romans.

We are studying an inspired travelogue. Bob draws a map.

Acts 20:14 **Now when he met with us at Assos, having taken him on board, we came to Mitylene.**

Verse 14 – “and came to Mityline.” This is an island off from Assos which was the top of the island of Lesbos. Mityline is the capitol? Sapho is the most famous lesbian of the ancient world. A corruption of the females, + wealth and literature in Lesbos. Mityline was known at the time very much like a resort.

Acts 20:15 **And from there having set sail, the following [day] we arrived opposite Chios, then the next [day] we approached Samos, and having stayed in Trogyllium, the following day we came to Miletus.**

Verse 15 – Chios is famous for its wine.

Any artifact from the Trojan war is worth hundreds of thousands of dollars. A lot of wealth concentrated in this general area. Samos was a playground town for Roman generals. Practice of the phallic cult in one temple there.

There is no witnessing; there are no revivals. This is a vacation or R&R. They did relax. There were times of studying, but they did not continue witnessing and teaching. Some think that we should constantly do that. But that is not God’s plan for every moment.

Not one line here of spiritual activity.

Paul and his team had a change from the ordinary activities of life. Paul’s great sin will split them team up. They will never get back together again. A sunny interlude is happening first (that is what we are studying).

“Trogyllium” is the port between Ephesus and Miletus;

A very narrow channel around here. It is rough and dangerous. They stop at Trogyllium. Sunshine, good air in Trogyllium, a relax town, a tourist town.

“and the next day we came to Miletus.” This is where Paul starts to go to work again.

Great commercial center at one time destroyed by the Persians. Pharaoh Necco, after defeating the Jews at Migiddo, in 608 B.C., he went to the temple in Miletus to offer sacrifices there. Woolen mill and manufacturing occurred there.

Acts 20:16 **For Paul decided to sail by Ephesus, in order that [it] would not happen to him to [have to] spend time in Asia, for he was hurrying, if it was possible for him to be in Jerusalem on the Day of Pentecost.**

Paul does some thinking, putting him close to out of the will of God.

Verse 16 – Paul is in a hurry; he was rushing to get there. Paul suddenly discovers that he must accelerate his schedule, and at this point we see where he is getting ready to get completely out of fellowship.

He decides he has to be in Jerusalem on the day of Pentecost because it was a holy day and Jerusalem would be filled with a great deal of religious activity—from which Paul has separated himself. “For Paul had determined” – perfect active indicative, it means to make up his mind and be bull-headed about it.

“for he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost” – he was hurrying, rushing to get there.

Paul Speaks to the Ephesian Elders

Acts 20:17 **Now from Miletus, having sent to Ephesus, he summoned the elders of the assembly.**

Verse 17 – the pastor’s conference. The pastor’s are from Ephesus, the conference is 36 miles to the south at Miletus. The “elders” is the Greek word *presbuteros* (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*] and it refers to the pastor of a church. This is identical to *episkopéō* (ἐπισκοπέω) [pronounced *ehp-ee-skohp-EH-oh*] in verse 28, “overseers,” and this word is translated “bishop” in the KJV. Elder and bishop are the same thing. One is the title of rank and one is the title of function. Paul calls a conference for certain rank only—preachers—therefore he calls for the elders, but when he is giving them their responsibilities in teaching the word he uses the word *episkopéō* (ἐπισκοπέω) [pronounced *ehp-ee-skohp-EH-oh*] which is a cognate to the noun *epískopos* (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*], referring to the function of the pastor. He must teach with authority. There are three words which describe the minister of a local church: pastor (function), elder (rank, final authority in the local church), bishop.

The book of Ephesians is addressed to the 7 churches of Asia.

Acts 20:18 **Then when they came to him, he said to them, “You_p know from [the] first day from which I set foot in Asia how I was with you_p all the time,...**

Verse 18 – “And when they were come to him,” *pros plus* the accusative means face to face. They came face to face with him.

“Come” is *paraginomai* (παράγινομαι) [pronounced *pahr-ahg-EEN-ohm-ai*] [*para* = by the side of; *ginomai* = to come], they came by the side of him, they were face to face with him. In other words, this is a personal public speaking situation, an actual pastor’s conference. Asia is the Roman province of Asia, not the continent of Asia.

“Ye know” – should be, You remember; “after what manner I have been with you at all seasons.” He wants to remind them of his ministry. These men have all been trained by Paul and he did several things: he gave them doctrine; with this doctrine they were able

to mature, and as they matured they realized they had the gift of pastor-teacher; they came to the point, then, of being spiritually self-sustaining, i.e. they were dependent on the Word and not dependent upon Paul. When they depended upon the Word they were able to function under their spiritual gift, to function in the spiritual life, and were able to produce divine good. This is how they came to be pastors. This is a certain type of full time Christian service.

Acts 20:19 **serving as a slave to the Lord with all humility and many tears and trials, the [trials] having happened to me by the plots of the Jews;**

Verse 19 – Paul describes how his service was activated. “Serving the Lord” – the key is the word “serving” which is a present active participle, indicating linear aktionsart. It also sets a precedent and a pattern, and Paul was constantly serving the Lord. Serving the Lord is set up here in principle. We can derive from this verse what every believer should be doing. Every believer has a different gift and a different place in life. This verse is true for all believers.

“with all humility of mind” – tapeinophrosunē (ταπεινοφροσύνη) [pronounced *tap-i-nof-ros-OO-nay*] [tapeinos (ταπεινός) [pronounced *tap-ī-NOSS*] = humility; phrosunê = thinking], thinking in terms of humility means orientation to grace and the plan of God, both of which require knowledge of doctrine. A mental attitude of orientation to the grace of God is absolutely necessary for service, you cannot serve God without it.

There is no head belief versus head belief.

Our country has become emotional, and we follow fewer principles. When there is a tragedy, we impose upon ourselves a guilt complex for the assassinations of JFK, MLK and Robert Kennedy. Sometimes, a powerful nation must do things without apology. The British Empire never apologized. We have given money to nearly every nation in the world. Never has there been a nation as powerful as ours and constantly apologizing.

If you cannot get straight with rebound, you will never serve the Lord. You will never make it without the filling of the Spirit.

Paul has been devoting his full time to this particular ministry. But the big thing is not what he did on the outside, the big thing here is his mental attitude. Basically the concept of humility here is thinking grace.

The Concept of Humility = Humility of Mind

1. The Greek word means more than humility of mind, it means orientation to grace, thinking grace. We can only serve God in grace. It is amplified in its concept by 1Peter 5:5-6 cf. 1Corinthians 15:10.
2. If God does not promote you, you are not promoted—Joshua 3:7.
3. When the pastor is promoted under grace then Isaiah 54:17 applies.

4. Obedience to the pastor, or the recognition of his authority, is commanded of all believers—1Thessalonians 5:12; Hebrews 13:7, 17.
- a. Recognize the pastor's authority in teaching. 1John 1:9 is a grace issue.
 - b. Spiritual policy. Bob states a policy concept from time to time. When Bob sees hair that is too long, it makes him want to throw up; but they have the right to listen.
 - c. When Bob teaches some doctrine is false, you can agree or disagree and leave.
 - d. Policy to protect the sheep. Bob is to give us grace grass and to keep the fences mended so that the wolves don't come in. Bob has no authority to run our lives. We are to become spiritually self-sustaining. This is why a pastor must be oriented to the grace of God. All pastoral policy must be a matter of grace.

If a pastor asks for money or gives a list of taboos. We do not obey such things.

1965 Acts

Lesson #98

98 07/14/1968 Acts 20:17–19 Paul's pastors conference; pastor–teacher gift and function I thought that this might be the start of a pastor's conference at Berachah Church; but perhaps that is just the subject matter.

The first great region of Christianity would be in what is now Western Turkey. Eastern Turkey (Armenia), North Africa, Judæa. Greece, Italy, all belonged to Rome. Western Roman Empire is east of the Adriatic Sea. They spoke Koine Greek there. Latin west of there.

Hebrew and Chaldean were combined into Aramaic. Official communication with official Romans was done in Latin. Universal language in that region would have been Koine Greek.

We have covered the 4 great missionary journeys. Paul never cross the Adriatic Sea. He was looking towards the western part of the empire. He looked across and made a bad decision. He will move south of Ephesus, Miletus, to Jerusalem, he will be out of the geographical Word of God. He will begin and end up in jail, and all of this will take 4 years. Ephesus is really the headquarters. He will be apprehended in Ephesus. He will be taken outside of the city limits and decapitated, as was given to the Roman citizen.

2 weeks since the last time in Acts.

Paul Speaks to the Ephesian Elders

Acts 20:17 **Now from Miletus, having sent to Ephesus, he summoned the elders of the assembly.**

There is a Presbyterian representative form of church government. A board controls the local church. The local churches controlled by a Presbyterian. This has gone on for maybe the past 200 years.

Paul summons the elders. Presbuteros (elders), Episcopos (overseers), poiminh

Compare v. 17 to v. 28, we find that the first two are the same. Paul did not call the congregation; he called the ministers of the local church. They are called by 3 different names, each corresponding to different aspects of that position. The authority of a pastor-teacher lies in the Bible teaching.

Most people think a pastor rules the people in the congregation in their lives. John Calvin was a dictator. He executed some people for inconsequential reasons (disagreeing with him). The church has no right to rule anywhere politically.

A pastor might not teach, he might just impose his own pet taboos and impose them on his congregation. This is a misuse of his authority. Bob's authority is not to run our lives. He is to teach the Word of God; and believers are to take that and determine what to do. It is not Bob's responsibility to bully or reign over any person.

Many people use the pastor for a crutch. They depend upon him for living. They might get in touch with him every 5 minutes for guidance.

Bob's responsibility is to feed his flock. He teaches with authority. So Bob constantly must have authority in order to throw out the kooks, the ecstatic bunch, the gossips. Bob's authority would not be to teaching close-order drill. Bob's job is to teach the doctrine.

God the Holy Spirit sovereignly gave the gift of pastor-teacher. Bob would have high-ranking people who would come in to try to run his business. They all wanted different things. Bob was responsible to a 3 star general, but no one else. Bob's authority is twofold, studying and teaching. The average preacher does not have the brains or self-discipline to prepare. They are lazy or indifferent. Bob knows because the potential pastors duck out on language classes. Bob has the gift and he studies the Word. The solution to the sin problem is learning the Word of God.

People are aware of those sinning might report to Bob; and Bob asks, "Who is better at discipline, me or God?"

People expect a pastor to be mealy-mouthed and to lie down and let people walk all over him. Not him. RHIP. Bob's privilege is to study and teach.

Bob does not know where you live or what our names are. There are no cards to sign. Our privacy is protected.

Presbuteros is the elder. This is the authority of the pastor-teacher. There might be 50 pastor-teachers in Ephesus (and many churches because of there being so much positive volition). People with authority have all sorts of personalities.

Episcopos means overseer. This is the concept of teaching, straightening out, protecting.

The spiritual gift is poiminh.

Bob has not mentioned administration yet. The deacon, who has authority. His spiritual gift does not give him authority. His authority is provided for him provided by the congregation.

The pastor should not have authority over the money. Others take care of the money. When things are run correctly, the pastor does not need to interfere with them.

Acts 20:17 **Now from Miletus, having sent to Ephesus, he summoned the elders of the assembly.**

This describes a pastor's conference.

Bob's estimation of the worst audience of seminary students. There will be about 50 years during which Ephesus will be the center of Christianity. Most of these pastors were raised up by Paul.

Acts 20:18 **Then when they came to him, he said to them, "You_p know from [the] first day from which I set foot in Asia how I was with you_p all the time,..."**

The pastors come to Paul, which indicates positive volition. They came to the side of Paul. This indicates his Apostolic authority.

Asia does not refer to the continent of Asia. This refers to most of western Turkey; the capitol of this region is Ephesus.

Acts 20:19 **...serving as a slave to the Lord with all humility and many tears and trials, the [trials] having happened to me by the plots of the Jews;...**

The big thing is not what Paul does not the outside. The big thing is his mental attitude. The right mental attitude is humility of mind.

"with all humility of mind" – tapeinophrosunē (ταπεινοφροσύνη) [pronounced *tap-i-nof-ros-OO-nay*] [tapeinos (ταπεινός) [pronounced *tap-i-NOSS*] = humility; phrosunê = thinking], thinking in terms of humility means orientation to grace and the plan of God, both of which require knowledge of doctrine. A mental attitude of orientation to the grace of God is absolutely necessary for service, you cannot serve God without it.

This word is generally mistranslated. This is not self-effacement. That is phoney. We are assigned to a system of thinking.

Bob repeats a doctrine from the previous lesson. The subpoints were not repeated.

Humility for the Pastor-teacher

1. The Greek word means more than humility of mind, it means orientation to grace, thinking grace. We can only serve God in grace. It is amplified in its concept by 1Peter 5:5-6 cf. 1Corinthians 15:10.
2. If God does not promote you, you are not promoted—Joshua 3:7.
3. When the pastor is promoted under grace then Isaiah 54:17 applies (...no weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment. This is the heritage of the servants of the LORD and their vindication from me, declares the LORD.”). People are always worried that a pastor might get out of line or have fun or act human.
4. Obedience to the pastor, or the recognition of his authority, is commanded of all believers—1Thessalonians 5:12; Hebrews 13:7, 17. Someone at sometime tells something nice to a preacher. Maybe a preacher hears that he is great from 10 people go by and say, that was great. And if he believes it, then he has had it. A mistake for the pastor-teacher to get his eyes on the congregation, on people. Nothing like military service to knock the illusions out; or being Dear John’ed a number of times. Two people see the seamy side of life: a preacher and a prostitute. A better view of the vindictiveness, the instability of man, than anyone else. The frustrations which come position of the pastor-teacher.
 - a. Recognize the pastor’s authority in teaching. 1John 1:9 is a grace issue.
 - b. Spiritual policy. Bob states a policy concept from time to time. When Bob sees hair that is too long, it makes him want to throw up; but they have the right to listen.
 - c. When Bob teaches some doctrine is false, you can agree or disagree and leave.
 - d. Policy to protect the sheep. Bob is to give us grace grass and to keep the fences mended so that the wolves don’t come in. Bob has no authority to run our lives. We are to become spiritually self-sustaining. This is why a pastor must be oriented to the grace of God. All pastoral policy must be a matter of grace.

Acts 20:19 ...serving as a slave to the Lord with all humility and many tears and trials, the [trials] having happened to me by the plots of the Jews;...

“and with many tears, and temptations” – these are two different situations. Tears really express the disappointments of the ministry. It is an occupational hazard with many pastors to get their eyes on the congregation, on people, to expect more from people than one should expect. Temptations here is not temptations, it is pressures, testings; “which befell me” – literally, “which went with me.” These are the things which accompanied him, and

especially now with the opposition of religion—“by the lying in wait of the Jews.” These are the religious Jews and Paul is the recipient of pressure from religion.

1965 Acts

Lesson #99

99 07/21/1968 Acts 20:20–21 Paul's pastors conference; witnessing; repentance; Dr. Davajan's testimony

Early morning service and Ladies class always quieter than the other services.

Best to teach pastor's away from their stomping grounds.

There were apparently a large number of churches in Ephesus.

While evangelizing, Paul ran across many men with the spiritual gift pastor-teacher.

Acts 20:20 **how I did not keep back any of the [things] benefiting [you, but I] declared to you, and taught you, publicly and in every house,**

Verse 20 – “And how” is not found in the original. “I kept back nothing” is ordinarily a nautical term for furling the sails. Paul knew more doctrine than anyone else at that time.

To furl the sails means to slow down the ship, and Paul is saying he has not done anything to slow them down as far as their ministry was concerned. The verb is *hupostéllō* (ὑποστέλλω) [pronounced *hoop-os-TEHL-loh*] [*hupo* = under the authority of; *stéllō* (στέλλω) [pronounced *STEHL-loh*] = *to avoid, to keep away*] and it means not only to hold back but also to furl the sails. It has a negative in front of it which means the sails are not furled. It means to be restrained under authority.

“that was profitable” is a present active participle and it means to be advantageous. The thing that is advantageous to all pastors is Bible doctrine. Paul did not hold back from them anything that was profitable. In other words, he declared unto them the entire plan of God contained in Bible doctrine categorically.

“and have shewed you” – *anaggelō* (ἀναγγέλω) [pronounced *ahn-ang-EHL-oh*] [*ana* = again and again; *aggellō* (gellō?) = *to announce, to proclaim, communicate*]. So Paul said he had to communicate this again and again and again. Repetition is something Paul did a lot. Pastors and congregations need repetition.

“and have taught you publicly” – aorist active infinitive of *didaskō* (διδάσκω) [pronounced *did-AS-koh*] which means to teach in a public speaking situation, but it means to provide categories.

“and from house to house” – emphasizing the local church concept. These local churches were meeting in houses. Cf. Acts 12:17; Romans 16:5; 1Corinthians 16:19; Colossians 4:15. For the first three hundred years of church history all local churches met in homes,

caves, fields, the side of a mountain, etc. There never was a church building. “How many does your sanctuary hold?” “I told him one.” The destruction of the Temple was a necessary thing.

Acts 12:17 Romans 16:5 1KCor. 16:19 Col. 4:15 tell us that the nascent church met in houses.

Meeting in building only occurred when the Roman Catholic church began to dominate the state or states. The buildings were put up by the state because the church was the state, and there is nothing more dangerous than the union of church and state.

No church buildings until the union of church and state, which destroys freedom.

“I held back nothing.” A lot of ministers do not have much to teach.

Paul taught by repetition and categories. The size of Paul’s congregation meant nothing to him.

Acts 20:21 ...solemnly testifying both to Jews and to Greeks [about] repentance toward God and faith toward our Lord Jesus.

Verse 21 – “Testifying to the Jews, and also to the Greeks.” The word for “testifying” here means to make a solemn and earnest declaration— *diamartýromai* (διαμαρτύρομαι) [pronounced *dee-am-ar-TOO-rom-ahee*] [dia = through; *marturomai* = to witness or proclaim]. In other words, Paul never took Bible doctrine lightly. He had two concepts in mind: evangelization and teaching of doctrine. In this verse he is going to emphasize evangelization. Paul stayed with the doctrine of the gospel and made it completely explained.

Bob quite golf at age 12. But he remembers the key is the follow through that counts. Any racket game. It completes the athletic movement.

A coin has two sides. There are two sides to salvation. If you follow through with witnessing, you will present both sides of the coin. God’s side of the coin and man’s side, which is what we see. Expressing faith in Christ is the man-side of the coin.

Most of the things that we learn come by faith. This begins in childhood. It is a nonmeritorious system but it is bonafide.

When we believe in Jesus Christ, we have 34 things and nothing changes that. The issue in salvation is John 3:16. Paul gave the entire gospel; he gave the gospel and the follow through. People must have information to receive. Information to accept.

We tell people to believe in Jesus without giving the information behind it. Every person is different. Some, you give them a lot; others a little more. The follow-through is, you must give people information.

The unbeliever is a soulish man, 1Cor. 2:14. The unbeliever does not have a human spirit. He cannot absorb spiritual information. Taught in John 16. The word *convict* means *to convince* by providing more and accurate information.

There is no such thing as a one-shot system to win people to Christ. You must be flexible. We should understand this.

Acts 20:21 ...solemnly testifying both to Jews and to Greeks [about] repentance toward God and faith toward our Lord Jesus.

The gospel is for all kinds of people. Paul gives the principle of presentation, not the content. Repentance is one side of the coin.

“repentance toward God” – the principle of presentation. Repentance is the Greek word *metanoia* [meta = the preposition to change; noia = thinking; it comes from the *noeô* which is the common word to think], so it means they must change their thinking toward God. It does not mean to feel sorry for sin. Feeling sorry for sins doesn’t mean anything spiritually. *Metanoëô* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] means to change the mind about the content of a subject. You hear it; you change your mind. The object is the big thing. Here we have “change your mind about God.” How do you change your mind about God? Through gospel information. And you have to hear gospel information. Before a person can believe he must have information, and the information is covered under the word “repent” because repentance here is a noun (*metanoia*) and it means a complete change of mental attitude, a change of mind toward God.

An evangelist who walks one way on the stage and then turns around and says, “That is repentance.” You do not walk towards sin and then walk towards God. There is no verse in the Bible about feeling sorry for sins.

Those who feel sorry for their sins are often unstable. Some people feel sorry for their sins and they will burn forever in hell. God is not impressed by how you feel.

You must hear gospel information.

“and faith toward our Lord Jesus Christ” is the other side of the coin. Side one of the coin: “repentance toward God,” a change of mind which immediately precedes or is coterminous with faith in Christ. You do not have to be aware of repentance but you do have to be aware of faith in the Lord Jesus Christ, which is a conscious step on your part. Side one is the message, repentance toward God, and this leads to a change of mental attitude. Side two of the coin is faith in Jesus Christ, and this is the non-meritorious system of perception.

1965 Acts

Lesson #100

100 07/28/1968 Acts 20:22–25 Paul's message to pastor-teachers at Ephesus

Paul does not know if he will see any of the Ephesians pastors again (New Englishman's Hebrew Concordance of the Old Testament would). He was to evangelize Italy, then southern France and then Spain.

Paul was emotionally involved with the city of Jerusalem. As a young man, he was a pharisee of great note there. He had a great reason to return there. He had an offering of perhaps a quarter of a million dollars.

Emotions are great when it comes to appreciation.

Acts 20:22 "And now, listen! I, having been bound in the spirit [or, by the Spirit], am traveling to Jerusalem, not knowing the [things that] will be happening to me in it,

Verse 22 – "And now, behold I go." The verb for going is *poreuomai* (πορεύομαι) [pronounced *po-ROO-oh-my*], a word which means to go from one place to another. This is a specific geographical concept. Paul is at Miletus and is getting ready to go to Jerusalem. This is a dramatic present active indicative.

The next word is one which is really an enigma—"I go bound," a perfect passive indicative of the verb *deô* (δέω) [pronounced *DEH-oh*]. It is not the type of verb that you would find in the execution of the will of God. It means primarily not to be bound (a secondary concept), it means to be impeded. He says in effect, "I go, having been impeded by the Spirit." This is a perfect passive participle, and the perfect tense means that at some point in the past the Holy Spirit said no. This is not the last time this will occur. There will be warning after warning not to go to Jerusalem. The apostle of grace is going to fail in Jerusalem. Jerusalem is a place of legalism. The Jerusalem church is falling apart through legalism. The apostle Paul will be pressurised into an act of legalism; he will commit a sin of legalism; he will be under a four-year discipline, and the cursing will be turned to blessing by his own rebound. Out of the cursing will come great blessing—the prison epistles. The Holy Spirit has said no but Paul has rationalized no into yes.

"not knowing" – *eidô* (εἶδω) [pronounced *I-doh*], perfect active participle. The fact that Paul does not know in itself is most unusual because Paul generally knew what to expect. He is placing himself into a situation of uncertainty. This is not like Paul. Cf. 2Corinthians 5 with begins with "For we know." That is the real apostle Paul, knowing and applying doctrine. In verse 6 he says, "Therefore we are always confident, knowing." Verse 8 – "We keep on being confident." That is the pattern of Paul's life, in contrast to Acts 20:22.

Paul is standing at the point of the crossroads.

Acts 20:22 "And now, listen! I, having been bound in the spirit [or, by the Spirit], am traveling to Jerusalem, **not knowing** the [things that] will be happening to me in it,...

"the things that shall befall me there" – that isn't Paul, and you can begin to see that if he doesn't know at this point, when the hierarchy of the Jerusalem church say to him, "Paul, go into the temple and offer a vow," that is the worst thing Paul ever did as the apostle of

grace. It slowed down God's plan of his life exactly four years when, instead of moving west, Paul was stuck in the east. It all starts right here. He was warned again and again but he goes right on. Literally, "the things that I will encounter there."

Acts 20:23 ...except that the Holy Spirit solemnly testifies in every city, saying that chains and afflictions await me.

Verse 23 – "Save." The word "save" when used as a noun never means save. This is an anachronism. When the KJV was translated it meant except, and that is what the Greek word means. The verb to save has two meanings: to deliver, and to save in the technical sense of faith in Christ and entering into the plan of God.

"that the Holy Spirit witnesseth in every city" – the word for "witness" doesn't mean witness here, it is the Greek word *diamartýromai* (διαμαρτύρομαι) [pronounced *dee-am-ar-TOO-rom-ahēe*] [*martureô* (μαρτυρέω) [pronounced *mar-too-REH-oh*] = to witness; *dia* = through], which has the idea of making a very solemn warning. So, "Except that the Holy Spirit makes a solemn warning in every city" – every city where Paul went on his way to Jerusalem. Every city where Paul went on his way to Jerusalem the Holy Spirit kept warning him.

"saying that bonds and affliction abide with me" – bonds means imprisonments; afflictions means pressures; "abide with me" should be "wait for me." Paul has rationalized this into blessing type suffering where in reality it is discipline type suffering.

People sometimes move from bad weather to perfect weather. People think that, by changing their geographical location, that they will somehow change their lives. People who are under pressure constantly think that all they have to do is move and they will get a better place to live and that life will be better.

Pressure and a Change of Locale

1. A change in locale does not remove pressure.
2. If you cannot cope with pressure in one locality you cannot cope with pressure in another locality.
3. You cannot run away from pressure.
4. Therefore running away does not solve anything. Change of locale is not a panacea.
5. Change of environment does not solve problems.
6. All problems and pressures are resolved by knowing doctrine, applying doctrine, and orientation to the grace of God.

Acts 20:24 "But I make myself an account of nothing [or, of no account], neither do I hold my life precious to myself, so [as] to complete my course with joy and the ministry which I received from the Lord Jesus, to solemnly testify [to] the Gospel of the grace of God.

Verse 24 – “But none of these things move me.” That is, all of these warnings. In other words, “I am hard-headed.”

If emotion runs your life, you end up with a bad marriage; you always miss the boat when it comes to the plan of God. Any pressure in life will eventually tear you up.

Supervised properly, your emotions are wonderful. If Paul fails here, then clearly we can fail. Emotions are to be enjoyed, but they are not designed to run your life.

Bob gives the example of a man whose wife runs him around. That is a pitiful thing. The only man in the house is the woman. When a woman is a bully, she loses a part of her beauty, charm and femininity. The emotion out of control means you are out of control. The Apostle Paul is out of the will of God due to his emotion.

“neither count I my life dear unto myself” – Paul is not afraid of death, of pressure. But there is something that should bother him, and it doesn't: he is getting out of the geographical will of God, he will shortly be out of the operational will of God, and he is going to have disaster after disaster.

“so that I might finish my course with joy” – the word for ‘course’ is dromos (δρόμος) [pronounced *DROM*-oss], a race track, a track on which runners run. It is true that joy (inner happiness in the plan of God) is to be the experience of every believer in fellowship, but there is going to be no joy in Paul's pressure when it is discipline.

Bob runs about 8 laps a day. A little determination, he goes out and completes the last lap. Paul has the determination to finish his last lap.

“and the ministry, which I have received of the Lord” – but he is going in the wrong direction to finish his ministry; “of the Lord” is para, “from the immediate source of the Lord.” Para is referring to the will of the Lord but he is not in the will of the Lord at this point, or he won't be very shortly. Paul is going to lose this joy, because he is about to go in the wrong direction.

“to testify the gospel of the grace of God” – but he can't do this and operate under legalism. Doing penance is contrary to the grace of God. A life of legalism and a witness of Jesus Christ cannot be done. Paul will lose his witness because he will walk into a Temple and offer up a vow.

We will see all kinds of grace in the prison epistles. Paul learned from this and he recovers from it.

Acts 20:25 "And now, listen! I know that you_p will no longer see my face, you_p all among whom I went about preaching the kingdom of God.

Verse 25 – “And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.”

The statement here appears to be true. In other words, we are ships that pass in the night. This may be a true statement but it cannot actually be proved. These are pastors in Ephesus and Paul will be in Ephesus again eventually. He will be arrested and taken to Rome for his execution, and he will be in Ephesus at that time.

We all run into people, maybe in travel, maybe on vacation; and they never see one another again. Bob had 8 or 9000 cadets. Some of them became great aces. He had 3 of the greatest aces of WWII in one class. Sometimes Bob has seized the opportunity to witness and sometimes he did not.

Our preparation depends upon the Word of God. Bob sees in the paper who are air force generals, and he knew them as cadets. He witnessed to some, and not to others.

Once Paul is taken out of Jerusalem, he would be there for the last time. He will recognize that he failed.

1965 Acts

Lesson #101

101 08/11/1968 Acts 20:26–28 Warning to the pastors, responsibility

Miletus is the port for Ephesus, but 30 miles away.

Theological students are usually the most critical audience. They think that they know more than they really do. They also have the highest opinion of themselves.

A pastor must be spiritually self-sustaining; and he must lean entirely on the Lord.

Acts 20:26 "For this reason, I testify to you, on this very day that I [am] innocent from the blood of all [people]."

Verse 26 – “Wherefore” – dia plus the accusative which always means “Because.” The object of “because” is “this”—“Because of this,” i.e. Because I have trained you, because you are ships that pass in the night, because you are now thoroughly prepared to go out and minister; “I take you to record this” is “I testify this day.”

“I am pure from the blood of all men.” The word “men” is not found in the original. “I am” is eimi (εἶμι) [pronounced *eye-ME*] which means absolute status quo, and the present linear aktionsart means he is now and always will be. When he says he is pure from the blood of all he means that he has done absolutely everything necessary to make these people spiritually self-sustaining.

The word for “pure” is *katharós* (καθαρός) [pronounced *kahth-ar-OSS*], and it was used by Aristotle to describe the audience reaction to Greek drama. Greek drama was designed to bring out the emotions of the individuals and to give them an attitude of worship. This was the original concept; it was designed for worshipping the gods on special festival days. The word does mean innocent, clean, and pure; but here it connotes the concept of

responsibility. There are very few people in the Christian life who totally understand their responsibility before the Lord, and Paul was one of those people. Any believer can understand his responsibility because we have doctrine categorically presented for this purpose. But here is a person who understood doctrine and applied it to his experience in such a way that he understood, first of all, his own responsibility before the Lord and then his responsibility to the Lord with regard to others.

Paul's primary responsibility was to believers, and when a pastor has a responsibility to believers his responsibility is very simple: to communicate Bible doctrine. But to communicate Bible doctrine you have to understand Bible doctrine. To understand Bible doctrine you have to study, and the primary responsibility of the pastor is to study the Word of God. Most of his time should be devoted to study, and along with that the communication of doctrine.

The pastor's job is to study and teach. Paul has fulfilled his responsibility to the pastors and churches in Ephesus.

"to record" means to witness, "I witness to you this day"; "from the blood of all" – the word "blood" is an idiom, and it means that if anyone fails it is their own responsibility. The blood here means the failures of believers in their modus operandi. Paul is saying, "If you fail I am not at fault. All I can do is communicate the Word, and what you do with it is between you and the Lord."

A pastor course in seminary. They said the pastor should go into his sanctuary and look where different people sit and kneel down there and pray for that person. Even at Dallas Seminary, one of the best, they teach you correspondence with members of your congregation. This is great for public relations.

There are many idioms with the word blood. Your blood be upon your head, means that you are responsible for your own decisions. Paul says he is now innocent of the blood of all. People make their own decisions and Paul is not responsible for those decisions. He has given Bible doctrine to them.

2Cor. 6:11–13 **We have spoken freely to you, Corinthians; our heart is wide open. You are not restricted by us, but you are restricted in your own affections. In return (I speak as to children) widen your hearts also.**

A large heart is Bible doctrine in the frontal lobe. Paul here is saying that he is pure from the blood of all. Emotion is not bonafide spiritual phenomenon. Until the Millennium, emotion will be a response to a human experience. Emotion may be a response to the spiritual situation.

Corinthians made experience and emotions more important than they were.

The plan of God calls for divine good. When Jesus was on earth, He produced divine good and only divine good. He maintained the filling of the Spirit all His life. We can be like God's Son through sanctification in all 3 stages of spiritual growth.

Acts 20:27 "For I did not keep back [anything, but I] declared to you, all the counsel [or, the entire plan] of God.

Verse 27 – how does all of this occur? The gift which God has provided for the Church in every generation is a spiritual gift designed with one thing in mind: to make believers spiritually self-sustaining and to have them function under the dynamic equation of phase two, i.e. knowledge of doctrine plus the filling of the Holy Spirit, which equals the production of divine good. The plan of God calls for divine good.

“For I have not shunned” – *hupostéllō* (ὑποστέλλω) [pronounced *hoop-os-TEHL-loh*]. Basically this word was a nautical term, it was used by sailors for furling the sails. But it also means to hold back. The aorist tense here refers only to certain points of time when Paul taught in Ephesus. In each communicating situation he provided information whereby they could become spiritually self-sustaining. Paul always had something to teach; he always had some Bible doctrine for them.

You do not start out with the ability to pick up the Bible and read it as a baby. *Justification* does not mean, *just as if I never sinned*. Well, you have sinned and that is the whole point of justification.

Bob is not going to give us the benefit of his charming personality; he is going to teach the Word. He prepares the Word. As babies, we cannot cook. It is Bob's objective for us to be able to open the Bible and get what we need from there.

“to declare” – *anaggelō* (ἀναγγέλω) [pronounced *ahn-ang-EHL-oh*] means *to announce*, *to teach*, or *to communicate again and again and again*, as here. In other words, to truly teach you must repeat.

Being trained means that you have confidence. This is something that you have done over and over again. So you are accustomed to your training. When a soldier goes out and gets drunk in town, and he is not accustomed to doing this, and he has no confidence in this. And he is out of control.

When you do something over and over again, you become trained and confident in that area. The principle behind close order drill is you can do it over and over again.

The communication of Bible doctrine is being able to do this over and over again.

Aorist active infinitive. Aorist gathers the many times which he has taught into a whole. Paul actively does the teaching.

“all the counsel of God” – the Greek word for “counsel” is *boulê* (βουλή) [pronounced *boo-LAY*] which means design, plan, even decree. Paul communicates the *design* of God, the plan of God. Bible doctrine, one way or another, declares God’s plan designed in eternity past. So the *design* of God is a much better word.

Verses 28-31, Paul gives us a final warning.

Acts 20:28 "Therefore, continue being on guard for yourselves and for all the flock, in which the Holy Spirit placed you, [as] overseers, to be shepherding [or, pastoring] the Assembly of the Lord and God, which He acquired through His own blood.

Verse 28 – “Take heed” simply means beware. Beware and always beware—present active imperative; “with regard to yourselves” – he is addressing this to pastors and they are to beware that they communicate the Word of God.

“and to all the flock” – the members of the local congregation; “the Holy Spirit hath made you overseers” – *tithêmi* (τίθημι) [pronounced *TIHTH-ā-mee*] means to appoint. The Holy Spirit is the subject. The Holy Spirit appoints the pastor-teacher at the point of salvation. The aorist tense refers to the point of salvation. 1Corinthians 12:11. “Overseers” is *epískopos* (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*], which means to rule, to have charge of a group of people and to watch them. It is a technical word which means the final authority.

“to feed the church of God” – you must have authority to feed all kinds of believers, so the word here is *poimainô* (ποιμαίνω) [pronounced *POY-MAH-ee-no*], which means you have to feed them with a stick. To feed is a present active infinitive, you have to keep on feeding them. The infinitive denotes a purpose. It is the purpose of the pastor to feed the sheep.

All the flock is the local congregation.

The Holy Spirit appoints the gift of pastor-teacher. The gift is given at salvation. He has done nothing good or bad at that point in a spiritual sense. The pastor has nothing to do with the gift that he has. You do not surrender to preach. You have the gift or no. No one shot decision fixes this.

Overseers is *episkopos*. The pastor is the final authority. *to feed* is *poimanô*.

“the church of God” – genitive of possession, the church that belongs to God. In other words, the pastor is the under shepherd because the chief shepherd is God Himself. When you believed in Jesus Christ you became a sheep. The pastor didn’t purchase you; Jesus Christ did, and you belong to Him. Therefore it is the responsibility of the pastor to communicate doctrine to you. But it is not his responsibility to make you do these things, that is between you and the Lord Jesus Christ, the good shepherd who gave His life for the sheep.

What you do has to do with your knowledge of doctrine and volition. Bob spoke of the national council of churches in an unfavorable way. A lady came up to him and asked if she should get out of that organization. Bob said she should get out based upon Bible doctrine, and not based upon what he tells her to do.

“which he hath purchased with his own blood” – Jesus Christ Himself paid the purchase price.

Once Bob communicates the Word of God to us, then we decide what to do with that information. The pastor may say *frog*, but you don't jump. But when the Word of God says *frog*, then you jump high.

1965 Acts

Lesson #102

102 08/18/1968 Acts 20:28–30 False teachers

Paul stopped in Miletus to have a pastor's conference for those in Ephesus. A minister is not to be a personality boy. He is not to make the right noises, he is not a promoter. There is no place for human merit and no place for human good.

God does all of the work throughout all 3 phases of God's plan for our lives. In legalism, man does the work and man takes the credit. This is like a person who tithes. They want an improved social life, they want a gf, or something like this. They expect God to bless them based upon who and what they are.

Acts 20:28 "Therefore, continue being on guard for yourselves and for all the flock, in which the Holy Spirit placed you, [as] overseers, to be shepherding [or, pastoring] the Assembly of the Lord and God, which He acquired through His own blood.

Every believer is in full-time Christian service. If a pastor himself goes wacky, then he cannot fulfill God's plan for his life. Emotion is never a bonafide spiritual activity. The appreciation of God. Doctrine frustrates the old sin nature. The application of Bible doctrine into the facets of the soul is wisdom. The real you, the inner life, has all of these fantastic resources.

Bob has known ministers who try to woo every member of the congregation. They are constantly catering to people. And people praise him for coming over when you are sick. God has a plan for dear aunt Susie, and it is not for her to lean upon some cluck in the pulpit. How would you like to have a bunch of crying, emotional football players leaning upon the coach? He puts those men on the bench.

Some of the pastors have fallen down. Some of the pastors are not doing their job. Some problems are that someone tells him he is great, and he listens to that person and believes it. When the pastor functions, he must teach his congregation with authority.

“With His Own blood.” An animal is placed on an altar. The man named his sins and those sins are transferred to the animal. The animal’s throat would be cut, and the blood was pumped out of the animal’s throat. This bleeding ended the life for the animal. But the blood of Christ refers to His spiritual death. Our sins, the sins of every member of the body of Christ, were poured out on Christ. Jesus, back in fellowship with God, then says, “Father, into Your hands I commit My spirit.” Before, He said, “My God, My God.” He spoke from His humanity.

The first act of Adam’s sin nature was operation fig leaves, an act of human good. Adam did not die physically when he sinned; he lived over 900 years before dying physically.

Paul established a church in a medical facility. They met in public places outside and they met in various homes. No aisles in the early churches. They did not walk the aisles, they did not raise their hands, they did not join a church as we do today.

Every believer is under the blood. Secondly, they recognize the authority of the pastor. We have church membership today as we have copied the church membership. For Berachah, we have voting; so that involves church membership.

Acts 20:29 "For I know this, that after my departure vicious wolves will come into you, not sparing the flock;..."

Verse 29 – “For I know this.” He is speaking from the maximum discernment which he has: oida (οἶδα) [pronounced *oyd-ah*]; “that after my departing” – Ephesus had a large number of churches and there was need to have an apostle around until apostleship went out in 96 AD. So Paul has charge of all the churches at this moment but he is resigning. The next one with authority will be Timothy, and later on John. Paul’s departure at this time means that they will be without someone to check them out. They are through with this stage of their training.

“grievous wolves” – the word in the Greek doesn’t mean grievous as we have it in modern English. It is barus (βαρύς) [pronounced *bar-OOZE*] means several things: pressure, heavy. As an adjective it came to mean a bully. It was used for being vicious, rapacious, burdensome, for adding pressure. These are unbelievers. But in verse 30 Paul recognizes that even some of these men are bullies, are rapacious in the sense that they will prey upon the sheep rather than communicate the Word to the sheep. Grievous wolves refers to some of those men who are listening to Paul’s verse at that particular moment. What Paul is saying is that there are two kinds of false teachers. In verse 29 he calls them wolves in keeping with the concept of the sheep in that they are unbelievers. Then, secondly, he has the word “men” in verse 30 with reference to believers, some of whom are listening to him. The difference between the wolf and the man is that the wolf is the unbeliever type teacher and the man here is the believer who is going to be eternally saved. The point is that a person can be a false teacher and an unbeliever, and a person can be false teacher and a believer. The warning is to know doctrine so that the sheep can be protected.

2Peter 2:10 ...and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones,...

A pastor is not a doormat; nor should he cater to other people or try to please them.

Invariably, all false teachers are ecumenical types. They are anti-nationalism. They advocate joining with the United Nations. Right now in Europe, there is a rise in nationalism. The French today are for France. They are laughing at us and our internationalism.

They despise authority, which means they despise nationalism. Divine institution #4 means that evangelism can continue. Only missionary activity can occur where there is nationalism. The Belgians, in one generation took the Congo from the stone age to a modern society; and the UN, in one year, took them back to the stone age.

Rhodesia and South Africa are the two greatest nations in the world today. We have helped England in every way to try to ruin them.

Social action taught from the pulpits not too long ago, and now the policy of the administration is being taught from the pulpits. Next, they will teach the destruction of the United States.

“shall enter” – means to infiltrate, *eisérchomai* (εἰσέρχομαι) [pronounced *ice-ER-khom-ah-ee*] means they will subtly introduce themselves into the picture. They first sell you on their personality; and then they sell you on the message. Bible doctrine is exactly the opposite.

A pastor is gauged by the way that he teaches his congregation; not by the way that he woos them with his personality.

Acts 20:30 ...and from among you, yourselves men will arise, speaking [things] having been perverted [in order] to be drawing away the disciples after them.

Verse 30 – “Also of your own selves.” Some of the people standing there are also going to be false teachers in the future in Ephesus, even though they have been trained by Paul; “shall men arise” – this isn’t apparent yet, but they will arise. And this means to rise up in the sense of revolt against the true system. The Greek word is *anistēmi* (ἀνίστημι) [pronounced *ahn-ISS-tay-mee*] which means to revolt. It is a future middle indicative, it hasn’t occurred yet but it will. Some men can begin by being very sound, and yet, go off in the wrong direction. Ignorance + sincerity often marks the end of a good ministry. Their ministry depends upon constant study.

“speaking perverse things” – the word “perverse” means to take something that is true and to impose upon it a system which it does not need for support. It means to take true doctrine and true principles and to superimpose upon the truth a human energy/good system which it does not need for support, and which in effect robs it of its true spiritual

power—some system which becomes a substitute for the power of doctrine in the life, for the power of the Word of God.

“draw away disciples” – αποσπάω (ἀποσπάω) [pronounced *ap-oss-PAH-oh*] means *to seduce*. To seduce someone means, you sell the people on his personality and who he is. A good pastor presents Bible doctrine; and who cares who the pastor is. This doesn't mean that they are deliberately trying to draw away disciples after them but it means that believers will eventually follow the personality of the one who enervated the system rather than Bible doctrine. The purpose of the pastor is to communicate Bible doctrine. They draw away disciples, not away from the Lord but “after themselves.” This is a pastor who tries to woo his congregation by his personality. He wants to draw them to himself.

We will study the crying session next time.

1965 Acts

Lesson #103

103 08/25/1968 Acts 20:30–31 Every believer in full-time Christian service; alertness of the pastor-teacher

There are principles given here for pastor-teachers; but they have wider application. However we fill in our day, there are certain commands that we follow. Often after salvation, you find yourself doing the same thing that you did before.

A sucker message, a missionary who speaks of what he is doing as being as glamorous. He does not tell you about the snake coming through the roof at sundown. They won't describe eating so many canned goods or terrible native food. The point is, these missionary messages give the wrong impression. You can be given the impression that missionaries are first-class Christians and those who are not are second class. No matter how insignificant your life may seem to you or to others, we are still in full-time Christian service.

One of the most common misconceptions involves the evangelist with his new converts. Might be 5, 50 or even 500. There are some genuine conversions among these. What the evangelist says, at this point, can be misleading. He says, “You need to be studying the Bible every day of your life.” You can read the believer as a new believer and get the same thing that you could have gotten from it as an unbeliever. Only a gospel passage is something that you might understand and relate to.

You can no more read the Bible and get it than a baby can sit down with a book or magazine and read it. What was the responsibility of the prophet, pastor or evangelist? Bob's responsibility is to give us information. Bob cannot make us learn the Bible or make us follow a course of action. That is not his prerogative. If that was okay, then the hearer will depend upon the pastor and not upon the teaching of Scripture.

Pastors often want to speed up the process; some way to gather bodies or to make a spiritual splash. A pastor, like everyone else must mind his own business.

Acts 20:30 ...and from among you, yourselves men will arise, speaking [things] having been perverted [in order] to be drawing away the disciples after them.

Paul always ran a traveling seminary; and he was training pastors to go to these local churches. Even though I train you, some of you are going to fall into apostasy. They take something which is true and impose upon it a system that it does not need for support. To take true doctrine and true principles and to superimpose upon the truth a human energy system which it does not need. Superimposing a gimmick system over the Word of God.

Believers will eventually follow the personality as opposed to the doctrine. It is not the pastor's job to sell his personality to the people.

Verse-by-verse allows us to better understand God's connected thinking for man.

Some churches become a system of salesmanship. When you are motivated by Bible doctrine to witness; that is perfectly Biblical and wonderful. When you are motivated by bullying, that is no good. Have you ever wondered why we don't send you out to knock on doors? God's plan is for us to produce divine good. We are going to function in different ways in full-time Christian service. Christian service begins at home as well. Whatever our profession is, we are to be the best that there is.

Bob is constantly fighting gimmicks that others want to superimpose upon us.

They draw away disciples after themselves. Let's say there is a pastor and he has a great personality; and you are working and you feel like you belong. You can see how you are doing things right. What happens when this pastor is removed? You have depended upon him day by day and now he is gone. You have lost your supercharger and now you are floundering.

Bob has no friends among preachers. He thinks as a whole, the sorriest people in the world are preachers. You would not believe some of the clucks in seminary and Bob cannot believe that people use them for crutches. Preachers all come and go. Some stay longer than others. They are here today and they are gone tomorrow. God builds that which is permanent, which is not a pastor but Bible doctrine.

Acts 20:31 "For this reason, keep watching, remembering that [for] three years, night and day, I did not cease warning each one with tears.

Verse 31 – "Therefore watch." "Watch" is grêgoreuô (γρηγορεύω) [pronounced *gray-gor-YOO-oh*] which means to be alert. There are two different words that are translated "watch." There is another one, phulassô (φυλάσσω) [pronounced *foo-LAHS-soh*] which means to be alert with regard to things around you. The one which is used here, grêgoreuô (γρηγορεύω) [pronounced *gray-gor-YOO-oh*], means that a pastor must be constantly alert with regard to himself. He must be alert that he sticks to teaching the Word of God.

Someone is going to tell a pastor that he is doing a good job. There are also those who say, "Give God the praise, brother." A pastor who studies Bible doctrine learns quickly not to be fatheaded.

Every pastor must be alert with regards to himself.

"and remember" – this means that Paul has taught them, given them the principles that are involved, and they must become very aware of these things. This is a present active participle, and they must remember Bible doctrine. This is the great stabilizer: the thing that keeps a pastor on the beam, that causes the congregation to grow spiritually as individuals and to become spiritually self-sustaining.

"that by the space of three years" – a reference to the sum total of time that Paul logged in Ephesus, including his training of these pastors. Along with teaching, which is brought out by the word "remember," that he also did something else which is absolutely necessary. He warned them.

"I ceased not to warn" – *nouthetēō* (νουθετέω) [pronounced *noo-thet-EH-oh*] [theteō = to place or to put; nou is from nous = the mind or thinking] means *to place in the mind*. True warning is placing doctrine in the mind. The human spirit is a bunch of empty shelves which are designed to be filled with Bible doctrine. Warning has to do with Bible doctrine being piped into the human spirit. It reduces mental attitude sins. Jealousy often motivates them to find a shortcut or how to make a splash.

Some second lieutenants had plans to be a general tomorrow and how to fix the armed forces. They are not relaxed. In Berachah Church, no two people have reached the same level of spiritual growth. The mature people are not trying to bully the others into a specific course of action.

This is the principle of being spiritually self-sustaining. "I ceased not" is an aorist active indicative, and the aorist tense is a point of time when he would teach doctrine to these people specifically whom he was training. He would constantly warn them – present active participle. The participle means that this was always the practice of Paul whenever he trained pastors. This was so those pastors would avoid gimmicks, legalism, and so that they would have a relaxed mental attitude.

The deposits are coming up next.

1965 Acts

Lesson #104

104 09/01/1968 Acts 20:32–38 5 deposits in Scripture; giving; seminary training

Acts 20:32 "And now, I entrust you_p, brothers, to God and to the word of His grace, the one being able to build [you_p] up and to give to you_p an inheritance among all the ones having been sanctified.

Verse 32 – “And now, brethren” is a reference to believers in the Lord Jesus Christ; here they are the pastors of Ephesus; “I commend” – paratithēmi (παρατίθημι) [pronounced *pahr-aht-IHTH-ay-me*] [para = from the immediate source of self; tithēmi (τίθημι) [pronounced *TIHTH-ā-mee*] = to place] means to deposit. The heathen temples also doubled as banks. “And now, brethren, I [keep on making a] deposit” – present middle indicative. Paul did this himself by studying and then communicating. Paul deposited Bible doctrine with these pastors, and this means that he can walk away from them knowing that they are in the Lord’s care and knowing that he has done everything possible for them. [\[1\]](#)

“and to the word of his grace” – all of their teaching must be compatible with grace. This is an instrumental case here and therefore it should be translated, “through the word of his grace.”

5 different deposits in the New Testament. The doctrine below was taken from the Categorical notebook #1 and modified somewhat by Bob’s teaching in this lesson. The numbering does not match up. The doctrine from the notebook is much more detailed.

The Doctrine of Deposits

1. Definition. The noun parathêkē (παραθήκη) [pronounced *par-ath-AY-kay*] is a compound of two words: para, the preposition, and the verb tithmi which means to put or to place. Put together we have to place something beside something or by the side of something. In the ancient world their banking system meant that each person had a certain urn or some kind of large box or chest, and it was placed beside his other chests in the particular bank vault. This was called parathêkē (παραθήκη) [pronounced *par-ath-AY-kay*] or a deposit. So we have the concept of deposit in the ancient world very similar to ours except that we have a different system of administration in the paper work.
2. In our passage and in others the Greek word parathêkē (παραθήκη) [pronounced *par-ath-AY-kay*] is used for spiritual truths. The believer makes a deposit with the Lord at the point of salvation - 2Timothy 1:12. When a person believes in Jesus Christ, in effect faith in Christ is making a deposit. One little cc of faith in Christ and you have deposited your life in God's hands forever. Your life is deposited in the plan of God, called grace, forever and it is a deposit that is totally secure. So we have the principle of eternal security.
3. God makes a deposit of doctrine in the believer. This deposit is Bible doctrine resident in the soul. It is preserved in the Word to be transferred to your soul - 2Timothy 1:14.
4. This deposit is made through the doctrinal teaching of the pastor. In the mechanics of GAP every positive believer in Jesus Christ has right pastor. That right pastor is his only pastor. He is not to be compared with anyone else. Acts 17:2,3 - ". he deposited doctrine in them."
5. Pastors have to be trained to teach.
6. The supergrace believer makes a deposit in phase two - 1Peter 4:19. In times of adversity the utilization of Bible doctrine makes it possible for you to produce divine good in adversity. Principles:

- a. The devil's world is unfair and prejudiced. No believer should ever be blessed by the devil.
 - b. Some believers in reversionism are rewarded by Satan.
 - c. The battleground in this stage of the angelic conflict is the soul.
 - d. Consequently some supergrace believers staying away from reversionism endure maximum pressure in the devil's world. They suffer because the devil is unfair, because the devil is prejudiced. And God permits a certain amount of adversity in the life of the supergrace believer because it is one way of producing divine good.
 - e. In the maximum use of the faith-rest technique, which is maximum application of resident doctrine, road blocks are removed by suffering. Certain believers under pressure must deposit their souls with Jesus Christ who, as the faithful creator, has provided both dying grace and surpassing grace as the basis for eternal reward.
 - f. By depositing their soul with the Lord in time of maximum pressure - persecution, suffering - the supergrace believer glorifies God to the maximum and produces in a short time enough divine good to receive fantastic decorations for all eternity.
 - g. The application of doctrine under pressure, the maximum use of faith-rest - road blocks are removed - that provides both dying grace and fantastic extra blessings forever and ever. This a specific application to the principle which is found in both Psalm 55:22 and 1Peter 5:7.
7. The pastor or the seminary professor makes a deposit with his ministerial students. All ministerial students are male believers who have the gift of pastor-teacher. They get their first training in their local church. They may get their additional training in a formal academic pipe like a theological seminary. 2Timothy 2:1,2 (*You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.*). In Matthew 13:24, speaking of Jesus, He deposited another parable with them, saying. In other words, what Jesus taught in the parable they were to go out and teach in Israel.

Paul had a traveling seminary and he deposited doctrine with Timothy. Timothy was to establish the same thing. He would make a deposit with students like he was. However, it is not up to the pastor-teacher to capture a handful of believers and train them one-on-one.

The faithful men are those who are in the seminary.

Applications without interpretation leads to false systems. All of their teaching must line up with the *word of His grace*.

Paul does not have to be on the scene in order for doctrine to work.

The congregation should never get their eyes on the personality of the pastor.

“which is able to build you up” – this is what doctrine can do; “and to give you an inheritance” – doctrine makes you realize your inheritance. The inheritance here is the sum total of God’s plan for you after salvation; “among all them which are sanctified” – the greatest thing God can do for you is to make you like His Son, Jesus Christ, and He does it in three phases: positional, experiential, and ultimate sanctification. Doctrine can take these men and give them a ‘barrel’ that never runs dry, and give them listeners, hearers.

Verses 33-35, Paul’s motivation.

Acts 20:33 "I coveted no one's silver or gold or clothes.

Verse 33 – “I have coveted no man’s silver, or gold, or apparel.” Silver is used here for money, gold is used for the principle of wealth, and apparel represents materialistic things. Each one represents a category. Covet means to set your desires upon.

Acts 20:34 "You_p yourselves know that these hands provided for my necessities and for the [ones] with me.

Verse 34 – “and to them that were with me.” They didn’t pay for Paul’s theological students and they didn’t pay for him. Paul himself worked and supported the seminary students! Therefore the issue was always in the pulpit: doctrine. He made an issue out of doctrine and he taught them doctrine.

Acts 20:35 "I showed you_p all [things] [or, in every way] that by laboring in this way it is necessary [for us] to be helping the ones being sick and to be keeping in mind the words of the Lord Jesus, that He Himself said, "It is more blessed to be giving than to be receiving."

Verse 35 – “I have shewed you all things.” He has made an issue out of doctrine; “how that so labouring ye ought to support the weak.” He also taught them a principle of giving. Even though they didn’t have to give to him it would have been wrong not to give somewhere. The word for “support” here is antilambanomai (ἀντιλαμβάνομαι) [pronounced *an-tee-lam-BAN-om-ah-ee*] [anti = instead of; lambánō (λαμβάνω) [pronounced *lahm-BAHN-oh*] = to receive] which means to support in turn, to take your turn in helping someone else. The weak here refers to those who are in distress, those who are needy, those who need money.

Now he quotes something that is not in the Bible but has been passed down by word of mouth: “It is more blessed to give than to receive.”

More Blessed to Give than to Receive

1. Giving expresses the principle of grace.
2. The principle of grace depends upon the character of the giver.
3. The person gives because of who and what he is, not because the needy deserve it.

4. Often the needy are in the opposite place of deserving—obnoxious.
5. But deserving is not the issue in giving.
6. The issue in giving is your stability of character, your generosity; operation grace.

More Blessed to Give and to Receive

1. You don't give because anyone earns or deserves.
2. The more frequently the believer gives the more often he is reminded of the principle of grace.
3. The more he is reminded of grace the more he is oriented to grace.
4. Giving depends on the character of the giver, not the recipient.
5. This is why giving gimmicks must be avoided. E.g. pledge cards, tithing, etc.
6. Approbation lust destroys the object lesson of grace. If you give with the wrong motivation, then the object lesson of grace is lost.

Acts 20:36 **And having said these [things], having placed his knees [fig., having knelt down], he prayed with them all.**

Verse 36 – a benediction. “he knelt down.” Kneeling down isn't the issue in prayer.

Acts 20:37 **Then [there] was considerable weeping by all, and having fallen on the neck of Paul, they were affectionately kissing him,...**

Verse 37 – the farewell. “And they all wept.” This is the weeping of gratitude, not out-of-fellowship weeping or the weeping of self-pity; “sore” – considerably. This is weeping of happiness.

“and fell on Paul's neck, and kissed him” – a custom of the ancient world. The Bible must be interpreted in the time in which it was written, and in the time in which this was written there was a custom in the ancient world where they kissed on the side of the neck. We don't express gratitude in this way any more.

Acts 20:38 **...being deeply distressed most of all over the word which he had spoken, that they are about to be seeing his face no longer. Then they were accompanying him to the ship.**

Verse 38 – they sorrowed because of gratitude for what Paul had provided amongst them; “most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship.” This is gratitude and love expressed.

This is a verse-by-verse study of Acts and this appears to be a travelogue. We have some idea of the places and locale of each place. Why bother to spend any time in the first passage of chapter 21? Bob knows that it is his responsibility to teach every word in the Word of God. Bob knows that there must be a reason for it.

Bob stalled around for a couple of weeks before getting to the passage about falling on Paul's neck and kissing him.

Chapter 21

Paul Goes to Jerusalem

Acts 21:1 **Now it happened, when we set sail, having withdrawn from them, having sailed a straight course, we came to Cos; then the next [day] to Rhodes, and from there to Patara.**

Verse 1 – “And it came to pass” is the aorist active indicative of the verb ginomai. We now face a whole new section in the book of Acts.

The Change of Pace and Change of Information in the Book of Acts

1. From this point the book of Acts changes.
2. In the rest of the book Paul is a prisoner. The book of Acts does not cover all of Paul's life.
3. Acts 21-23, Paul is a prisoner in Jerusalem; 24-26, he is a prisoner in Caesarea; and in 27-28, he is a prisoner in Rome.
4. While Paul is bound the Word of God is never bound. Paul is a prisoner but this places no restriction on the Word of God.
5. The principle of true guidance in the life of Paul. He gets out of the geographical will of God; and then out of the operational will of God. Through the Word of God and through the ministry of the Holy Spirit speaking through others, Paul was warned to stay away from Jerusalem. Paul is going to ignore three warnings: the Tyreans, verses 3-4; of Agabus, verses 10-11; of his companions, verse 12. Paul's strength of will is a strength but also a weakness. The key is guidance.
6. There is the principle of false guidance, i.e. guidance through circumstances, demotion, rationalism, traditionalism, the advice of nice people, and sincerity. Circumstances can be true guidance but it has to be circumstances plus doctrine.
7. Paul seems to have been misled by emotionalism and traditionalism. He went the wrong direction just as Jonah did.

The leaders of the Jerusalem church will offer bad advice to Paul; while he ignores to good advice given by others.

The last part of the book of Acts is Paul's failure. The book of Acts, in one way, is book-ended by two failures (the election of the 12th Apostle and the getting out of God's will by the 12th Apostle).

Morality is not the Christian way of life; the filling of the Spirit is the Christian way of life. Morality is for the entire human race. Without morality, none of the divine institutions works. Christianity is much more than morality. There is a great search for some gimmick that will work instead of Bible doctrine. You may want a system of gimmicks and entertainment for the young people.

Some people like the mountains and some like the beach; and these are both found here.

“after we were gotten from them” – old English for “after we departed from them”; “and had launched” – set sail; “we came with a straight course to Coos.”

Coos is a small and beautiful island. A great place in the world for medical schools. Great wine was made there. Hypocrites is considered to be the father of medicine. It was a very perfect kind of castle. The fortifications themselves are beautiful, developed at the end of the Palaphoenecia wars. This is the sort of thing that relaxes you. This is a vacation for Paul.

A dream area of the world, very attractive. If Paul had been a camera bug, he would have been the National Geographic's #1 man. He traveled as widely as anyone else.

A physician from Coos, for Claudius, and Claudius emptied that island from taxation.

Acts 21:1 **Now it happened, when we set sail, having withdrawn from them, having sailed a straight course, we came to Cos; then the next [day] to Rhodes, and from there to Patara.**

Rhodes is a large island, north and east of Crete. True Northeast of Crete. Today there are very large estates on Rhodes. A movie star bought some land over there. A place of great beauty and charm. It was considered to be one of the greatest sights. Colossus statue was there, one of the seven wonders of that time. Also a temple of Athens.

The Romans did not have a good navy. They marched soldiers onto ships and then tried to march them over the gunnels to fight as if they were on land. They had to fight Hannibal.

A free city, city state, Rhodes was given that status for helping with their war and navy.

Even Paul had his color tv.

Then they went to Ptara, which was a good time town on the coast. A trans shipping point from the western world to the middle east. Famous for one of the most unusual theaters in the ancient world. The acoustics were the greatest of all time, so those in the back could hear as well as those in front.

They go across the Mediterranean.

Acts 21:2 **And having found a ship crossing over to Phoenicia, having boarded, we set sail.**

Phœnicians were a great sea people for 1000 years. Tyre is a part of Phœnicia, being the most famous city of Phœnicia. 340 geographical miles. This is the Pentecostal season. There were monsoons there. A 48 hour run with the monsoons, which is without engines.

Acts 21:3 **Now having come in sight of Cyprus, and having left [or, passed] it on the left, we kept sailing to Syria and came down to Tyre, for there the ship was unloading its cargo.**

Verse 3 – “And when we had discovered Cyprus.” That is, sighted Cyprus. This was a nautical term. They did not discover it. They left it at the port side. You could only take Cypress on the port side. Tyre is a free city of the Roman province of Syria. It was partially reconstructed because Herod the Great...it was an anti-God place, but there were many believers in Tyre during the time of Jesus.

7 days to unload the ship and Paul looks up some believers there.

Acts 21:4 **And having found disciples, we stayed there seven days, who kept saying to Paul through the Spirit not to be going up to Jerusalem.**

Verse 4 – Paul gets his first warning that he is out of the geographical will of God. “And finding disciples” – aorist active participle for aneuriskō (ἀνευρίσκω) [pronounced *an-yoo-RIHS-koh*] (this is a word used only by Luke, here and in Luke 2) [a)n = he kept searching; heuriskō (εὐρίσκω) [pronounced *hyoo-RIHS-koh*] = to search], he searched again and again. It took some time to find believers. A fairly large city, apparently.

“we tarried there for seven days” – the seven days gave Paul a chance to minister to these people, and these people had the opportunity of warning Paul; “who said to Paul” – they said, and the point is, aorist tense, they said it at different times. For seven days born again believers in the city of Tyre said to Paul on different occasions told him, warned him, that he was out of the geographical will of God; “through the Spirit” – by means of the Holy Spirit; “that he should not go up to Jerusalem.” This is God the Holy Spirit using these people to warn Paul. You cannot get around the Word of God. This is God the Holy Spirit using these people to get to Paul. 3 categories of warnings.

What Paul Should Be Doing

1. Paul should be heading west to Italy, France and Spain. He will do this later on, on his fourth missionary journey.
2. Instead, he is heading east to Jerusalem.
3. Paul is both emotionally and traditionally tied to Jerusalem. Paul had a fantastic pre-salvation experience in Jerusalem. We might associate fun and pleasure with some geographical areas.
4. Paul is moving out of the geographical will of God. When he walks through the gates of Jerusalem then he will be out of the geographical will of God.

5. Paul is Jonah in reverse. Jonah should have gone east, and went west; Paul should have gone west, and he went east. God's will for people is different. You cannot follow someone else. The principles are the same.
6. Guidance is a matter of doctrine. While people are warning Paul these warnings cannot make him change his mind, they can just make him examine his own understanding of the Word of God.

Acts 21:5 **But when it came about [for] us to [have] completed the days, having gone out, we were going, all [of them] accompanying us, with [their] wives and children, as far as [the] outside of the city. And having placed the knees [fig., having knelt down] on the shore, we prayed.**

Verse 5 – “And when we had accomplished those days.” The word “accomplish” is *exartízō* (ἐξαρτίζω) [pronounced *ex-ar-TIHD-zoh*]. It means to completely and fully equip people within an allotment of time. It means that Paul kept teaching and teaching and teaching during those seven days, and when he was through they were fully equipped for God's plan for their lives in that particular spot. Paul fully equipped these men for God's plan in this particular spot.

“and they all brought us on our way” – *propempō* (προπέμπω) [pronounced *prop-EM-poh*] means to have respect for someone and to escort them, to accompany someone with respect. They showed Paul the highest respect. He was given an honor guard when it came to leaving the city.

Acts 21:6 **And having embraced one another, we went on board into the ship, but they returned to their own [homes].**

Verse 6 – “And when we had taken our leave one of another.” “Taken our leave” means to express farewells with a lump in their throats. Paul was a stranger to them; he had to find them; and then he became close to them in 7 days.

“and they returned home” – one Greek word that isn't translated here is *ídios* (ἴδιος) [pronounced *IH-dee-os*]: “they returned to their own homes.” That means that seven days later they had enough doctrine so that they could move back into their area of service and serve the Lord just as faithfully where they were as Paul would where he was. This is what Bible doctrine does. Paul had no gimmick system. He cranked out Bible doctrine, and they were ready to go home to their own areas. *Ídios* (ἴδιος) [pronounced *IH-dee-os*] means private. Each one had a private life, but that private life now had Bible doctrine which would carry them through and cause them to glorify God in their area.

1965 Acts

Lesson #106

106 09/15/1968 Acts 21:7–14 Agabus' warning to Paul; God's will; believers' volition

The first six verses was a travelogue.

Acts 21:7 Now we having completed the voyage from Tyre arrived at Ptolemais, and having embraced the brothers [and sisters], we remained with them one day.

Verse 7 – Ptolemais originally called Acco in Judges. Also called Akray (?). today, the port still exists; it is called Haifa. Ptolemais at this time was primarily a Greek colony; “saluted [greeted] the brethren.” Wherever Paul went he tried to find believers and spend some time with them. Nothing to keep Paul there more than a day.

Acts 21:8 Then the next [day] the ones about Paul [fig., Paul's traveling companions], having gone out, came to Caesarea, and having entered into the house of Philip the evangelist, the one being of the seven, we stayed with him. [cp. Acts 6:5]

Verse 8 – Caesarea is about 60-65 miles from Jerusalem. Caesarea was on the coast; Jerusalem was inland.

Herod did a lot of building. He probably had the largest construction company of all time. It functioned in 5 or 6 countries at the same time.

He wanted a sea port in this region. He found a spot with nice waves. He decided to build a city right here, with no harbor. He started to build a breakwater out in the sea. He cut out some blocks of limestone. About 20 fathoms of water. He kept building up 2 high sea walls based upon these in this area.

Herod set out Caesarea on a grid system, the only ancient city built on a grid system. He used a modern system to pipe water into the city. Herod was closer to Octavius. Named after him so he would come there. Games held there starting in 10 B.C. People came from all over for these games.

“Philip the evangelist” – the ice-breaker of the early church; “which was one of the seven,” i.e. one of the original seven deacons of Acts 6:5. He evangelized the Samaritans. He is now in Roman headquarters and having a great ministry in this area.

“and abode with him” – the reason being that there were going to be two more warnings to Paul.

Acts 21:9 Now to this [man] were daughters, four virgins prophesying.

Verse 9 – and aside on Philip the evangelist. The daughters’ prophesying apparently had to do with predicting the future. Perhaps they were mentioned at this time because Paul was going to come into some serious trouble by going to Jerusalem.

Paul is carrying a very large sum of money; and he became sentimentally attached to this gift and to Jerusalem.

A girdle in the ancient world was a belt which allowed for a wallet of sorts to carry money and paperwork. Also hook for a goatskin; and a possible place for food.

Acts 21:10 **So while we [were] staying [there] several more days, a certain prophet by name Agabus came down from Judea.**

Verse 10 – “And as we tarried there many days.” Apparently they had quite a ministry. The believers were oriented to grace, in contrast to Jerusalem which was only about 60 miles away.

Acts 21:11 **And having come to us and having taken the belt of Paul and having bound his feet and hands, he said, "These [things] says the Holy Spirit, 'The man whose belt this is, in this way will the Jews in Jerusalem bind, and they will hand [him] over into [the] hands of [the] Gentiles."**

Verse 11 – And when he [Agabus] was come unto us [to Paul and his companions].” Agabus is a well-known person that we studied in Acts 11. He is a prophet. He walks up and takes Paul’s belt off and he began to tie up Paul’s hands.

Bob learned in the military that it is better to tape a person up than to tie them up.

“he took Paul’s girdle [belt], and bound his own hands and feet” – and then Agabus gives his message; “Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this belt, and shall deliver him into the hands of the Gentiles [Romans].” This is a perfect prophecy of what is going to happen in the next few chapters. Apparently, there was a series of belts (at least two of them).

V. 4 was the first warning, and this is the second warning.

Acts 21:12 **Now when we heard these [things], both we and the local residents began pleading with [Paul] not to be going up to Jerusalem.**

Verse 12 – “And when we heard these things, both we, and they of that place, besought” – imperfect tense, which means “we kept on imploring/exhorting—“not to go up to Jerusalem.” Now the travelling seminary plus the congregation combine to beg Paul to stay out of Jerusalem.

It is up to Paul to go where Jesus has not been proclaimed. He has been on 3 missionary journeys. There is no lack of awareness here.

Wherever Paul goes, he looks up believers in that city. He communicates Bible doctrine to them.

Paul decides to accompany the men going to Jerusalem with the gift of perhaps a quarter million dollars. A lot of people have emotions; but you don’t see them, so you think that they do not exist. Paul has a lot of emotions regarding Jerusalem. He might enjoy the weather and the scenery and old friends there.

Paul was not needed to deliver this gift. There were gifted men there who could have taken care of this.

Acts 21:13 **And Paul answered, "What are you_p doing weeping and breaking my heart? For I am ready not only to be bound but also to die at Jerusalem on behalf of the name of the Lord Jesus."**

Verse 13 – “What mean ye” is incorrect. It is an idiom for “What are you doing?”

They were certain that they were being guided here and all of the people were sure they were right and Paul was wrong; and the men there weep, added to the warning. If there is anything that a man cannot stand, it is the weeping of a woman.

Paul will make a great speech, but it will be all about going in the wrong direction.

“Then Paul answered [had an answer which came from his soul]” – *apokrinomai* (ἀποκρίνομαι) [pronounced *ahp-oh-KREE-noh-maī*] [ἀπό (ἀπό)] [pronounced *aw-PO*] = preposition of ultimate source; *krinomai* = to judge, to discern, or to answer]. The passive voice means that Paul received an answer from the ultimate source of himself, which is his soul.

“to weep and to break mine heart” – they were so serious about their warning and so certain that they were right that Paul should not go to Jerusalem, that is had been confirmed in so many different ways and “through the Holy Spirit.” Agabus was right; the people of the city of Tyre were right; and Paul was wrong. To see this great man moving in the wrong direction causes them to weep. They add their tears to the warning, which shows something of their love and respect for him. Their weeping broke his heart.

“I am ready” – literally, “I have readiness.” The verb is *echō* (ἔχω) [pronounced *ECHKH-oh*], present linear aktionsart, “I keep on having,” and then the noun “readiness.” This is a Greek idiom for combat readiness. He is ready to enter the fray at any moment.

Paul has the right attitude, but he is in the wrong place. He is moving out of the geographical will of God, and that is the problem. Paul is the best-known person in all of Christendom at this time, he is still able to make mistakes. These were sincere in warning Paul. These people will not be able to stop Paul.

Husbands are often browbeaten into coming to Berachah Church. Wives want to remold their husbands. The woman has spent all of her life getting a set of specs to have in a husband. And if he does not meet those standards, some will nag the husband to move him into the course of action. Paul’s companions will go along with him, despite warning him not to go.

“to be bound” as indicated by the message of Agabus, “but also to die” as indicated by the warnings of others. This is an attitude expressed correctly in Philippians 1:20, 21. However, while the attitude is true and biblically accurate, and while the attitude is based on Bible

doctrine, it is out of place because Paul is moving in the wrong way geographically. In other words, it is possible to have a right attitude in the wrong place. You can also have a wrong attitude in the right place. Paul should be on his way to Rome and to Spain but he is on his way to Jerusalem. Even so, Paul also has the right to make his own mistakes without interference from others.

Principle: Basically every believer is a believer-priest, and every believer must be guided by the Word of God. It must be what the Word has to say, and therefore the more we know of the Word the greater becomes the factor of divine guidance and doing the will of God.

Acts 21:14 **But he not being persuaded, we were silent, saying, "The will of the Lord be done."**

Verse 14 – “But when he would not be persuaded.” They tried persuasion; they did not try bullying. The word for “persuasion” means that they merely communicated information without comment. They presented what God the Holy Spirit had made real to them; “we ceased” – *hêsuchazô* (ἡσυχάζω) [pronounced *hay-soo-KHAHD-zoh*] which means to live peaceably, to live in a relaxed manner. It also means to allow someone the use of their own volition. In other words, this is a verb of privacy.

Doctrine of Privacy (From Acts Study)

1. Every believer is a priest and has the right to live his life as unto the Lord.
2. To pursue the matter beyond this point would be an infringement upon Paul's privacy.
3. Paul is wrong and the people around him know it. But they put Paul into the Lord's hands. This is a great temptation when you are completely right and the other person is completely wrong. This might only happen once or twice in your life. They have warned him; that is enough.
4. Therefore, they must stay out of the Lord's way by allowing Paul privacy and freedom of choice, regardless of him being right or wrong.
5. Therefore, the companions of Paul ceased; they were silent and they would leave peaceably. And they stayed with Paul, despite this disagreement. Paul is a doctrinal believer taking a wrong course.
6. The Lord will deal with Paul through discipline, which means through grace. Do not get in the way if God is spanking someone else.
7. The grace of God will triumph by turning cursing into blessing. Geographical disorientation followed by operational disorientation. God will turn cursing into blessing.
8. We are to put others in the Lord's hands. This is a major step in becoming a mature believer.

The Doctrine of Privacy (from NB #1)

The doctrine is taken from notebook #1, but probably not a match. Bob said 8 points and this is 6 points.

1. Definition of the doctrine: As a believer-priest you have the right to represent yourself before the Lord and live your life as unto the Lord.
2. The word "privacy" does not occur in the English Bible, but many words spell out the doctrine.
3. Freedom as protected by Divine Institution #4 (Nationalism) is actually the right to:
 - a. Reject Jesus Christ or accept Him without coercion.
 - b. Worship or not worship in the church of your choice.
 - c. Pursue a particular business.
 - d. Marry a particular person (believers with believers). Freedom to marry the right woman, or right man.
 - e. Pursue the spending of TIME as desired, just as long as it does not infringe on someone else's rights.
 - f. Pursue the right of free enterprise and private ownership based on your own ability.
 - g. The above points are based on a variety of verses involving various doctrines such as the doctrine of right man, right woman, the utilisation of time, of the believer in business, and so on.
4. Enemies of privacy and freedom: "A busybody."
 - a. 2 Thessalonians 3:11 - "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." A busybody is an "invader of privacy," a "meddler in other persons' affairs." This person is a judger, a maligner, always sticking his nose in other people's business. This particular meddling is due in part to a lot of time on their hands.
 - b. 1 Timothy 5:13 - "And withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers and also busybodies, speaking things they ought not." This is a prime verse on women invading the privacy of the homes they visit, tattling, passing along the gossip. In both the verse above and the one in this one the context indicates that they get out of fellowship, get a vacuum in the soul, and get out of line by invading the privacy of others. This is trouble making in its worst form.
 - c. 1 Peter 4:15 - "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters."
5. Invasion of privacy is akin to cannibalism - Galatians 5:15. "But if ye bite and devour one another, take heed that ye be not consumed one of another."
 - a. This is mental murder, gossiping, maligning, sin of the tongue - you name it.
 - b. Why is privacy so important? Without it freedom is curtailed, and people enslave themselves very easily.
6. However it is not an invasion of privacy to be concerned about others, pray for others, help others.

You cannot take a baby and hold him to adolescent standards. The mature attitude of getting rid of most of your hair. Wrong choice to find long hair to please the girls.

Bobby is now making his own decisions with regards to grooming. Bob has certain mature standards, but he is not going to impose these over his son in his teens.

Paul is wrong and they are right. So, what do they do, nag him all the way to Jerusalem and when he is thrown into jail, they say, "We told you so, Paul." This are great believers.

Even though they knew Paul was wrong they did not leave him. There is a basis for separation from believers when there is apostasy, or when they are trouble-makers; but Paul is neither of these, he is a great believer taking a wrong turn. The Lord will deal with Paul through discipline and the grace of God will eventually triumph by turning cursing into blessing. The application to us: Putting others in the Lord's hands and not interfering with their privacy or volition is a major step toward becoming a mature believer.

"the will of the Lord come to pass" – they put Paul in the Lord's hands.

1965 Acts

Lesson #107

107 09/22/1968 Acts 21:15–20a Jerusalem pastors invite Paul to an act of legalism

Bob talks about taking notes and suggests that this might be necessary.

Verses 15-19, the trip from Caesarea to Jerusalem. Paul is not out of fellowship and out of the geographical will of God until he goes through the gates of Jerusalem.

Acts 21:15 **Then after these days, having prepared, we began going up to Jerusalem.**

Verse 15 – "we took up our carriages." The word "carriage" means baggage; "and went up to Jerusalem."

These believers in Jerusalem were very legalistic.

Caesarea is a sea port; Jerusalem is located in hill country at a higher altitude inland. Jerusalem is located in hill country.

Acts 21:16 **And also [some] of the disciples from Caesarea went along with us, bringing [us] to a certain Mnason, a Cyprian, an early disciple, with whom we would stay as guests.**

Verse 16 – "with whom we should lodge" is an idiom which simply means that they spent the last night with Mnason before going up to Jerusalem.

Paul Visits James

Acts 21:17 **Now we having come to be [fig., having arrived] in Jerusalem, the brothers [and sisters] received us gladly.**

Verse 17 – “And when we were come to Jerusalem.” At this point Paul gets out of fellowship geographically; Paul is out of the will of God geographically; and he will be out operationally. Up until now, he was in fellowship.

“the brethren received us gladly.” Possibly he was received gladly because with Paul money came through the door: the offering that had been taken over a period of time in Greece and in the Roman province of Asia.

Acts 21:18 **Then on the next [day] Paul had gone in with us to James, and all the elders were present.**

Verse 18 – the word for “elder” here refers to preachers. In Jerusalem there are many churches. Generally speaking the pastors held their church meetings in homes. James is the head of the local churches in Jerusalem and therefore they have a convocation of pastors only.

Elders means that this is a convocation of pastors only.

Acts 21:19 **And having embraced them, he began reporting one by one each of [the things] which God did among the Gentiles through his ministry.**

Verse 19 – the report begins. “And when he had saluted [greeted] them, he declared.” The word “declared” is *exēgéomai* (ἐξηγέομαι) [pronounced *ex-ayg-EH-ohm-ah-ee*], it means *to narrate in detail*; “what God had wrought among the Gentiles by [“through”, *dia* plus the genitive] his ministry.”

These are lazy pastors who do not know the Word and they are not teaching grace or spiritually by grace. They just took what they had always known, the Mosaic Law, as the Christian way of life.

Often men who go into the ministry have a sheltered life. They have led a moral life. For Christianity, they teach a system of morality, plus a few taboos. This is what they sell as being the Christian way of life.

These men like the money, but they are disturbed by the presence of Paul, as he is a controversial figure.

He has passed through the gates of Jerusalem, and that puts Paul out of the will of God. How can such a man fall into this trap? How does such a great man blow it so badly?

There is bad advice from the Jerusalem pastors. James himself was never a very deep Christian he understood some works of James. The book of James is one of the simplest books and the least complex. James is the least of the epistles when it comes to depth of doctrine.

Grace is not something that the unbeliever understands. He looks at the believer and says, "You talk about faith on the inside, but I cannot see it."

Abraham was justified by works, and this is when he offered Isaac. People get panicked over this, but you just have to look at the word *when*. Almost a half a century later, after believing, Abraham offered up Isaac.

Obviously, we are not saved by offering our children.

James could have stopped all of this, but he did not. He did not see it.

Acts 21:20 **So having heard, they began glorifying the Lord, having said to him, "You see, brother, how many thousands there are of Jews having believed, and all are zealots for the Law.**

Verse 20 – while the elders glorified the Lord because of the report they seemed to be more concerned about the fact that Paul was present in Jerusalem, and that Paul was a controversial figure. They were disturbed by having someone who would come in and upset the apple cart. Remember that in Jerusalem were a lot of lazy pastors who did not know the Word and were not oriented to the plan of God or the grace of God, and they are not teaching spirituality by grace. As a result of their inconsistency (they did teach salvation by grace) they did not teach spirituality by grace. They simply took for the Christian way of life what they had always known: the Mosaic law.

The action of the aorist participle precedes the action of the main verb. Inchoative imperfect, which means that they began to glorify. A public relations gimmick. "You look fine, but..." and you say what you really feel on the other side of the but...

The pastors began to glorify God, but they really don't like Paul. However, they want to get their hands on the money and they want to get Paul involved in some act of legalism.

They want Paul to involve himself in an act of legalism, so they can use this against him.

"You see, brother..." is an act of hypocrisy and corn. This makes any smart unbeliever nauseated.

theôreô (θεωπέω) [pronounced *theh-oh-REH-oh*] is used here instead horaô or blepô. Theoreô is something that Paul is to observe and theorize. These Jews here are going to tell Paul that they have and some success as well. They are debating Paul in a very subtle way.

We have thousands of Jews. Paul does not talk about numbers but they do. We have the word huparchô (ὑπάρχω) [pronounced *hoop-AR-khoh*], which means, *to subsist*. This is a part of their bragging. They are trying to get Paul to draw some false conclusions about the many thousands of believers who are there (and this is true). *They are zealous for the law* means, *they subsist zealous for the Law*.

Acts 21:20 So having heard, they began glorifying the Lord, having said to him, "You see, brother, how many thousands there are of Jews having believed, and all are zealots for the Law.

These notes should be integrated with the notes above. I somehow had this mixed up with the notes for v. 21.

aorist active participle of, "And having heard it." The action of the aorist participle precedes the action of the main verb, which is "they glorified." "They glorified" is an imperfect active indicative. The indicative mood always indicates where the participle goes. The imperfect tense is an inchoative imperfect which means "they began to glorify." They didn't glorify linear aktionsart past time, they began to glorify the Lord.

"and [but] they said" – they glorified the report which they couldn't criticize—you can't argue with success—they were embarrassed at the fact that they were entertaining at that moment a controversial figure, a person who in many cases had been the object of their scorn in sermons. They now focus their attention on getting Paul into legalism. They are going to entrap him in a legalistic gimmick so that they can stand up and say Paul has changed his mind! They are going to start involving him in a legalistic action to neutralize the grace of God in his life when the very strength of his life is grace.

Notice what they said: "but they said unto him, Thou seest, brother." The word "seest" is *qewrew* from which we get our English word "theory." It means to be a spectator, to observe a situation, and to draw conclusions from the situation that may or may not be true. What they say here is true but their conclusions are wrong. What it is that Paul must observe? It is "how many thousands of Jews" to show that they have had some success too. They can't argue with the fact of Paul's narration as he gave it which spells out God's blessing—"what God had wrought," and therefore success. You can't argue with success.

But on the other hand they are now arguing with him in a very subtle way: they, too, have had success. They have enlisted many thousands of Jews for legalism in phase two. There is nothing from Paul in terms of numbers but when they come back on him they come back with numbers. They are in the numbers game; "there are" – *eimi* (εἰμί) [pronounced *eye-ME*]; "which believe" – perfect tense: they have believed in the past with the result that they are always saved; "and they are zealous for the law." They do not use the ordinary words for "there are," they use *huparchō* (ὑπάρχω) [pronounced *hoop-AR-khoh*] which means to subsist: *huparchō* (ὑπάρχω) [pronounced *hoop-AR-khoh*], "and they keep on subsisting zealous for the law," literally, present active indicative.

Zealous for the Law (instead of Grace)

1. The decadence of the Jerusalem church can be observed from the fact that thousands of believers are using the law as their means of spiritually rather than grace (the filling of the Spirit). The Law is their way of life.
2. These believers are legalistic and totally ignorant of phase II doctrine.

3. Their desire is for Paul to cater to their legalism. That is their objective. Paul has had great success in grace, but they want him to switch to legalism.
4. Therefore, the pastors of Jerusalem invite Paul to an act of legalism, but they do not invite him to teach their people. Paul is the greatest teacher of all.
5. What they invite Paul to do is not an act of expediency or the law of love. This is not an application of either one. This act will constitute a compromise with doctrine. When doctrine is compromised, you use the law of liberty.
6. These pastors of Jerusalem who invite Paul to do this have misunderstood the Mosaic Law and they are abusing the doctrine of the Mosaic Law.

My notes got a bit mixed up with those provided...so this doctrine was actually only given once back in lesson #107.

They Subsist Zealous for the Law

1. The decadence of the Jerusalem church can be observed from the fact that there are thousands of Jewish believers using the law for spirituality. The word "subsist" means that they are devoted entirely to the Mosaic law.
2. These believers are legalistic and totally ignorant of phase two doctrine.
3. Their desire/objective is for Paul to cater to their legalism.
4. Therefore the pastors at Jerusalem invite Paul to an act of legalism, but they do not invite him to teach their congregation.
5. What they invite Paul to do is not an application of expediency or the law of love because this act constitutes a compromise of doctrine.
6. These pastors have misunderstood and abused the doctrine of the Mosaic law.

We will pause here and take up the true doctrine of the Mosaic Law. This doctrine was taken out of CN#1 and supplemented with notes from Acts. The doctrine as recorded in the first notebook and here in Acts is very close.

The True Doctrine of the Mosaic Law

1. There is a structure to the Mosaic Law. The Mosaic law is divided into three parts:
 - a. The moral code - Codex #1 - which has the commandments related to the laws of establishment - like in Exodus 20 and Deuteronomy 5. This part of the Mosaic law is pertinent today under the laws of divine establishment. Immorality breaks down the divine institutions.
 - b. Codex #2 is the spiritual code, known in the scripture [KJV] as the ordinances. It is a complete Christology designed to present the Lord Jesus Christ as the only saviour and the God of Israel. It includes everything from the structure of the tabernacle, the holy days, the Levitical offerings, and the modus operandi of the Levitical priesthood;
 - c. Codex #3 is known in the KJV as the judgements or the social code. These are laws for believers and unbelievers; how Jews should function as a nation. It presents divine laws of establishment designed to provide freedom

and privacy for Israel. It was designed to protect their property, their rights, their privileges. It included the functions of the divine institutions, many practical and wonderful things such as diet, sanitation, quarantine, soil conservation, taxation, universal military training, and many other things. Laws of economics; they have a provision for a vacation (I am guessing when a man gets married?).

2. It is very important to understand the recipients of the Mosaic law. They can be divided into three very simple points.
 - a. It was given to the nation of Israel - Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4. Because of this, the Law is not designed for spiritually in the Church Age.
 - b. It was not given to the Gentiles - Deuteronomy 4:8; Romans 2:12-14;
 - c. Christians - Church Age believers - are not under the law. It was not given to the Church. It is not an authorizing agent for any part of the royal priesthood - Acts 15:5, 24; Romans 6:14; Galatians 2:19. Those Jews in Jerusalem who have believed in Jesus and who are zealous for the Law—this is simply wrong. The Law was not given to them.
3. The Lord Jesus Christ fulfilled the law - Matthew 5:17.
 - a. In effect, He actually fulfilled Codex #1 by His impeccability. No one lived up to the moral code of the Law except for Jesus.
 - b. He fulfilled specifically, Codex #2, by His ministry on the cross.
 - c. Jesus had a relationship with Codex #3. It can even be said that He fulfilled certain stages of Codex #3 in the field of patriotism and the laws of establishment - Matthew 22:21. But the principle concept is that the Lord Jesus Christ fulfilled the law by His sacrifice on the cross.
4. Therefore, Christ is the end of the law for the royal family, for Church Age believers, for the royal priesthood - Romans 10:4. Their system of morality is superseded by the Law of the Spirit. The overt morality is replaced by the overt morality and what we think. And in effect there is a conflict between the royal priesthood of the believer and the former Levitical priesthood. The conflict is resolved by the annulment, the abrogation of the law. The law is not in function today.
5. Believers of the Church Age, members of the royal family, are under a higher law. The indwelling of the Holy Spirit is the badge of royalty. The filling of the Holy Spirit is the fulfilment of the higher law, the superseding law, the law which nullifies the Mosaic law - Romans 8:2-4; Galatians 5:18, 22, 23; 1Corinthians chapter 13.
6. The limitations of the Mosaic law.
 - a. It cannot justify. The law was never designed to be an agent of justification - Galatians 2:16; Romans 3:20, 28; Acts 13:39; Philippians 3:9.
 - b. It cannot provide life, it cannot perpetuate anything. Everything related to the law died and disappeared - like the Levitical priesthood. The Mosaic law could not perpetuate the Levitical priesthood forever. So it cannot give life - Galatians 3:21.
 - c. It cannot provide God the Holy Spirit - Galatians 3:2. God the Holy Spirit is provided - indwelling only - members of the royal family as the sign of royalty.

- d. It cannot solve the problem of the old sin nature - Romans 8:3.
7. The present purpose of the Mosaic law.
- a. Under Codex #1 we have a definition of freedom through the laws of divine establishment. Codex #1 is also designed to convince by divine standard that the unbeliever is a sinner and needs a saviour - Romans 3:20, 28; 1Timothy 1:8-10.
 - b. Codex #2 is designed to communicate the Gospel by illustration, by analogy.
 - c. Codex #3 provides for the national function of freedom under the laws of divine establishment: freedom through military victory, prosperity through free enterprise. This is in contrast to our passage where the past purpose of the Mosaic law was for an authorizing agent for the Levitical priesthood. We saw that in Hebrews 7:11,12.
8. The Mosaic law is known by other nomenclature. For example, it is called the book of the covenant - Exodus 24:7,8; 34:27,28; Deuteronomy 4:13-16, 23; 8:18; 9:9,11,15. There is an addendum to the Mosaic law in Deuteronomy 29. The prophecy of the breaking of the covenant is found in Deuteronomy 31, and also Jeremiah 22:9. The book of the covenant is the subject of Jeremiah chapter 11 but is not to be confused with the new covenant of Jeremiah 31. [This point is not found in the Acts notes]
9. The conclusion: Keeping the law was never a way of salvation, it was the way of human freedom and human prosperity under establishment. It was designed to provide the best possible conditions for the writing of the Old Testament canon, and it did that perfectly. There is constant reference throughout the Old Testament to the Mosaic law.

No appreciation for Paul. They did not even appreciate the money. They did not even ask Paul to teach in any of their churches, and he is the greatest teacher of that time.

1965 Acts

Lesson #108

108 09/29/1968 Acts 21:20b–25 Geographical and operational will of God; legalism causes the believer to become unstable and inconsistent

We are going back to the phrase zealous for the Law. A review of the Mosaic Law. Any additional notes will be placed above.

Conclusions of the Mosaic Law

1. The Law cannot save or provide spirituality. There are thousands of Jews who are zealous for the Law. The pastors in Jerusalem were legalistic and they made no attempt to learn anything else.
2. Their pastors catered to this approach rather than teach the Christian way of life.
3. Paul delivered the money, the offering from the gentile churches. There was no thank you recorded.
4. There is no gratitude.

5. Legalists have no application of grace; and the offering represents grace.
6. The pastors failed to take a stand against legalism, they have failed to teach Bible doctrine and to orient their people to the new life, therefore, their people are not spiritually self-sustaining, as illustrated by this passage where they go into the Temple and take vows.

Only a few years later, Apollos wrote the epistle of the Hebrews to them, but without getting a positive response.

Verses 21-40, out of the will of God. Now begins a series of disasters that lead to a maximum catastrophe in the life of the apostle Paul, a total disorientation to the grace of God. In verses 21-24, the bad advice from the Jerusalem pastors.

Acts 21:21 **"But they are informed about you, that you are teaching apostasy from Moses to all Jews among the Gentiles, saying [for] them not to be circumcising their children nor to be walking [fig., conducting themselves] [according to] the customs.**

Verse 21 – begins the paragraph where Paul gets out of the operational will of God. At this point, because there are Jews which believe by the thousands and are using the Mosaic law for phase two, there is going to be some serious trouble.

“And they are informed of thee.” ‘They are informed’ is *katêkeô* which means to be taught this. The pastors themselves had been running down the apostle Paul. The word is used for oral teaching in the local churches. They have been maligning Paul personally and trying to discredit him because they did not understand grace, and not understanding grace the only thing they could do was to attack a grace teacher. Paul is a grace teacher. This is an aorist active indicative: the aorist tense indicates that throughout the entire city of Jerusalem pastors were attacking Paul. “Of thee” is literally concerning thee.

Verse 21 – “And when they heard it [Paul’s report]” is an aorist passive indicative of *katêcheô* (*κατηχέω*) [pronounced *kat-ay-KHEH-oh*]. They do not understand grace, so they attack Paul, a grace teacher.

There are local churches scattered throughout Jerusalem. These pastors were clear on the gospel, but not on the Christian way of life.

Paul has been teaching Jews and gentiles. “that thou teaches all the Jews which are among the Gentiles to forsake Moses” – the word for “forsake” is that from which we get our English word “apostasy” – *apostasia* (*ἀποστασία*) [pronounced *ahp-os-tahs-EE-ah*]. It simply means to defect from the Mosaic law, and they mean that Paul is not using the Mosaic law as a way of life. The Mosaic law was given to the Jews as a way of life, it is not a way of life for the believer in phase two. Cf. Galatians chapter three.

“neither to walk after the customs” – customs simply means the traditions of the Jews. The pastors are doing nothing to deal with the legalism found in all of their churches. The pastors lack Bible doctrine, so the people lack Bible doctrine. When doctrine is rejected.

Negative volition toward doctrine opens up the vacuum in the soul. It sucks in false doctrine and religion. This is true of the pastors and the people of Jerusalem. The negative volition toward doctrine is the beginning and it ends with the destruction of Jerusalem.

None of the pastors invite Paul to teach at their church, and this could have gotten them off on the right foot. But they want to compromise Paul's grace stand.

Acts 21:22 "What then is [to be done]? It is certainly necessary [for] the congregation to come together, for they will hear that you have come.

Verse 22 – "What is it therefore?" is literally, "What is to be done about this problem?"

"the multitudes must needs come together" – "come together" is not found in the original. The multitudes refer to the thousands of Jews of verse 20. Acts 21:20 **And when they heard it, they glorified God. And they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed. They are all zealous for the law,...** They are believers but in phase two are using the Mosaic law instead of knowledge of doctrine plus the filling of the Holy Spirit which equals the production of divine good. Their ignorance of doctrine plus the law results in the production of human good. There are no dynamics in the Jerusalem church.

"When they have heard that you have come" is what they are saying. Already the pastors were on the panic button because Paul's very presence creates a problem for them. First of all, Paul is a controversial figure and he might stir them out of their legalistic lethargy. The very place where the church began historically on the basis of grace is now in reality a place where Satan has made great inroads. The only way that Satan can make inroads with the believer is to infiltrate the mind through false doctrine—the doctrines of demons, 1 Timothy 4:1. There is no doctrinal emphasis in Jerusalem, believers are not spiritually self-sustaining, legalism is the order of the day, and Paul is the great danger to legalism.

Paul failed when he should have gone west, but he returned to Jerusalem instead. He was out of geographical will of God when he went through the gates of Jerusalem. When Paul goes into the Temple, he has sinned, and that is him starting out of fellowship and out of God's operational will.

The epistle to the Hebrews was the last chance for the Jews in Jerusalem.

Acts 21:23 **"Therefore, do this which we say to you: [there] are four men with us having a vow on themselves;**

Verse 23 – "Do therefore this." The word "do" is an aorist active imperative. They are ordering Paul to do this; this is not a request. They are saying in effect, You have embarrassed us by your presence, Paul; now you are going to have to do something do something about it. The Greek says, "Do this."

“that we say to thee” – we will instruct you. “To thee” is dative of disadvantage.

Paul's Failure in Acts 20:23

1. This is dative of disadvantage. It is to Paul's disadvantage to do this, i.e. the system to which he is about to embark.
2. The advice of the Jewish pastors in Jerusalem is both dishonest and blasphemous.
3. Paul did not need to go into the temple to commit an act of legalism, in order to vindicate his ministry of the grace of God. The grace of God does not have to have apology; it needs no defence. The grace of God is its own defence and it's own power. The temple is something to be avoided, as per the epistle to the Hebrews.
4. The ignorance of legalism of these pastors carried the day. Paul was snowed by their advice; he obeyed them. He is an apostle; he is not subject to the commands of pastors. They told him, *do this*, and he did it. Paul was pressured and we will see why later.
5. Principle: When a believer becomes involved with legalism he immediately becomes unstable and inconsistent. Paul becomes unstable and inconsistent.
6. Here is Paul's inconsistency. He refused good advice to stay out of the city and took the bad advice to go into the temple and offer a vow.
7. By coming to Jerusalem Paul is out of the geographical will of God. He walked through the gates of Jerusalem.
8. By entering the temple for vows he will be out of the operational will of God.
9. The vow: God never authorizes any believer to compromise doctrine by offering vows. Vows today are an act of legalism generally committed by believers minus doctrine.
10. A correct doctrinal application would have neutralized this situation.

Paul needs to rebound and then get out of town.

Acts 21:24 **these having taken, be purified with them and pay their expenses for them, so that they shall shave the head, and all may know that [the things] of which they have been informed about you are nothing, but you are keeping in line with [fig., living in conformity with] and you yourself are keeping the Law.**

Verse 24 – “Then take” – “take” is an aorist active participle modifying “do this”; “purify thyself” is in the passive voice and should be “receive purification.”

What Does it Mean to Take a Vow?

1. The vow starts by going into the temple.
2. When they went into the temple they declared their intention to take a vow. Usually they had committed some sin or they wanted to make points with God.
3. When they declared their intention they had to do certain things: a) they had to let their hair grow; b) they had to go on a certain rigid type of diet; c) they had to come up with a monetary offering within 30 days; d) the priest takes a razor and shaves

all of their hair which is then collected and taken to the altar and burned. That means that God has heard his prayer and has forgiven him, and everything is all right spiritually. They haven't requested Paul, they have ordered him. The word for "purification" is hagnízō (ἀγνίζω) [pronounced *hag-NIHD-zoh*]. This involves taking the Nazarite vow of Numbers 6, and traditional things have been added since the time of Numbers 6.

People do similar things today when they dedicate their bodies to the Lord or they make a one-shot dedication to God, and then they do something like come forward or cry or whatever.

Bob wanted to be a general in the military, but his spiritual gift was pastor-teacher.

Bob has determined that almost everyone in Berachah is in God's geographical will. Dedication will not change that. Bob knows a person who will not wear makeup; but this vow means nothing. The Christian way of life has nothing to do with taking a vow.

There is always a money kicker. 4 men are there to make vows, which costs money. They figured that Paul could be a benefactor for these young men. He could pay for their vows. They could kill two birds with one stone, neutralizing Paul's grace teaching and getting these 4 boys sponsored.

"with them and be at charge for them" – pay for them, dapanáō (δαπανάω) [pronounced *dap-an-AH-oh*]. In other words, Paul was to pay for theirs as well as his own; "that they may shave" – future middle indicative. The vow was no good unless all of the hair on the head was shaved off. They picked this up from Egypt. The Egyptian priests were always clean-shaven because they were constantly taking these vows.

"that all may know [through observation] that they were not properly informed" – in other words, they wanted Paul to be a legalist in Jerusalem. This was a compromise of doctrine. They wanted Paul's message of grace to be neutralized.

"but that thou thyself also walkest orderly, and keepest the law" – this was their whole objective.

Acts 21:25 "But concerning the ones having believed of [the] Gentiles, we wrote, having judged [that they need] to be observing no such [thing], except to be keeping themselves both [from] the [meat] sacrificed to idols and [from] blood and [from anything] strangled and [from] sexual sin."

Verse 25 – a directive from the first council: this doesn't apply to Gentile believers, but you, Paul, are a Jewish believer. They are saying that the Gentiles are not under these vows.

"save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication" – things connected with Gentile temples. Everything they mention occurs in a Gentile temple.

This is a list of things which occur in gentile temples. The Jews wanted to keep them all separate. "The gentiles need to stay out of our temples and we will not do what they do in their temples."

What was behind the dishonesty and the blasphemy of these Jerusalem pastors? Ignorance of Bible doctrine. They were not aware of the grace principle in doctrine, the grace operation of phase two. We are saved by grace; we are to live by grace. "As ye have received Christ Jesus, the Lord, so walk ye in him."

Jesus Christ did the work at salvation. We add nothing to this. From the point of birth on, we are to live by grace. Jesus died for our sins and He rejected all human good. We enter into the plan of God via the grace principle. The plan of God is grace and grace means that God does all of the work. We cannot do it; God must do it. We have the same 34 things which we are given at salvation. We always have these things, whether we sin or not.

Knowledge of Bible doctrine + the ministry of the Holy Spirit means that we produce divine good. The pastors in Jerusalem are saved by grace and they are teaching grace. But it is one thing to be saved by grace and another thing to live by grace. If you think you must do something like feel sorry for your sins in order to be forgiven, then you are legalistic.

These people have a religious background. They bring this confusion into their Christian walk. If you have a religious background, then you have had training which involves feeling guilty. If you have been trained to feel guilty and being brought up in a legalistic system. You must go the doctrine route or you will fail in the Christian life.

The worst drunks that Bob knew in college were Christians who got away from their legalism. Some of the Christian kids just went berserk. A religious background is not going to carry you 5 minutes. Bullying a child into a course of action will not carry them.

The pastors in Jerusalem did not teach Bible doctrine. They compromised to get peace and quiet. Sometimes you have to fight for peace and quiet.

A man walked into Berachah Church and said he was going to help our men to witness. Bob let him alone, and this guy led 5 people astray. 4 came back. He came with the idea that everyone in Berachah needs to be straightened out.

Paul was emotionally tied to his background. He knew the doctrine but he failed to apply it. He was emotionally involved, so he failed to correctly apply what he knew. Paul loved the people, but he should have loved doctrine instead. He got his eyes on people. He tried to apply the law of expediency.

1965 Acts

Lesson #109

109 10/13/1968 Acts 21:26 Will of God; Paul's sin; taking a vow

Satan is said to hinder Paul from the geographical will of God. Elsewhere, Satan hinders the thinking of Paul. Operational will of God is also hindered by Satan.

Paul was warned many times not to go back to Jerusalem. That was the mental will of God. When he went through the gates of Jerusalem, he was out of God's geographical will.

The most horrendous sins that a person can do is participate in religious sins. It is a compromise of Bible doctrine. Before being saved, Paul was the worse sinner who had ever lived.

Acts 21:26 Then Paul, having taken the men on the following day, having been purified with them, had gone into the temple announcing the completion of the days of the purification, until which [time] the offering was offered on behalf of each one of them.

Verse 26 – “Then Paul took the men.” The Greek word doesn't mean to take at all, it means a great deal more than this. *Paralambanō* (παραλαμβάνω) [pronounced *pahr-al-am-BAHN-oh*] means to take responsibility for paying for their vows in the temple; “and next day” – the day after he received that very poor advice to go into the temple and take a vow.

When a vow is taken, the vowing people hav 30 days to come up with some money to complete their vows. During those 30 days, the people were to refrain from anything that might be enjoyable. They also needed to let their hair grow for 30 days. During that 30 days, they had to come in every day and testify that they had not done any of the things that they were not supposed to do. At the end of this ordeal, perhaps \$500 might be required to complete the vow. Then the priest would cut off your hair and beard and burn it. You were supposed to walk out of there a new person.

“purifying himself” – this is an aorist passive participle of the verb *hagnízō* (ἀγνίζω) [pronounced *hag-NIHD-zoh*]. In the active voice the word means to purify, in the middle voice it means to purify one's self, but this is in the passive voice which means that Paul went through the purification rites of the temple. It should be translated “he received purification.” Here is the apostle of grace receiving purification rites! This is a monstrous sin. Here is the lowest point in the life of Paul; “entered into the temple” – he entered into the temple before he did any of these things. The English translation of the KJV does not give the correct order of the sentence.

“to signify the accomplishment of the days of purification” – to signify means to give public notice. They had to stand up before the people in the temple and say that they were now taking and then specify the things they would not do—all of the taboos. Then they would receive the purification rites. The accomplishment of the days of purification simply means he agreed to do this for thirty days.

“until that an offering should be offered for every one of them” – that occurs at the end of thirty days when the priest shaves off all of the hair of his head, including his face, his

beard. The words “for every one of them” goes with the first part of the verse which says he took charge, he took the responsibility for every one of them.

No believer should be in the Temple at all. It was the center of religion.

Aorist passive indicative of hagnízō (ἀγνίζω) [pronounced *hag-NIHD-zoh*]; Paul received the purification rites. These religious types are the blind leading the blind. There is no specialized priesthood in the Church Age. Every believer is a priest, every believer is an ambassador for Christ, and we are all in full-time Christian service.

To be successful, we need Bible doctrine. We are in full-time Christian service. We represents Jesus Christ on earth. Wherever we happen to be. As a priest, we represent ourselves before God.

John in Rev. 1, Peter in 1Peter 2 and Paul all understood the universal priesthood of the believer.

The Greeks can start out in a number of different ways. This translation is scrambled in the Greek (compared to our English sense). Bob straightens out the order of the Greek words into a translation which makes good English sense. The offering is offered at the end of the 30 days.

For a car, the first thing you look for is the ignition. That is what gets you started. The ignition verb here is entering into the Temple.

Acts 21:26 **And he entered into the temple with them, having taken charge of these men, and in the temple having receive purification, and he made public testimony that he would accomplish the days of purification, until the time that the offering should be offered for each one of them.** (R. B. Thieme, Jr.'s Corrected Translation)

Paul already wrote Galatians, 7 years previous, and now he turns right around and violates what he wrote in that book. Galatians 5:1 **For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.**

This sin by Paul is probably the worst sin found in the New Testament. Had Paul gone through Jerusalem on a 30-day bender, it would not have been as bad as this.

Paul's Sin Going to the Temple

1. This sin is a compromise with legalism. Grace is God doing the work; legalism is man doing the work. Paul is expecting blessing because of what he does here.
2. Paul has no ministry in Jerusalem because he abandoned grace. **For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.** (Hebrews 6:4–6) This

is what Paul violated. Paul was crucifying Jesus afresh and putting Him to an open shame.

3. This is the year 57-58 AD and he will have four years of discipline: two years in Caesarea and two years in Rome. Paul will be out of prison around A.D. 62. God turns cursing into blessing. Paul will write the prison epistles. Ephesians, Philippians, Colossians and Philemon. During this time, Paul will witness to Felix and to Fetus. Agrippa II and Bernice (the most beautiful woman of that age); and Bernice was almost the emperor of the Roman empire. Titus was ready to marry her at age 50; but the Roman Senate said *no*. They said that she was way too dangerous. Paul witnessed to the VIP's of that day. Acts 24–26. In A.D. 58, it is important for the thousands of Jews who have believed in Jesus as their Savior. These Jews need to be straightened out.
4. Jerusalem will get one more crack at the grace doctrine message, and this will be accomplished through the epistle to the Hebrews written in 67 AD.¹
5. Paul did not take a grace stand, he compromised grace.
6. Therefore Paul will not have a grace ministry in Jerusalem. So eliminate the apostle of grace as being ever able to do anything for Jerusalem.

The Roman empire learned not to tolerate rioting. The Republic was destroyed by socialism and by mobs. The empire decided that there would be no rioting.

The mob almost kills Paul. Sometimes you are safer in a mob brawl. The worst thing that you can do is to fall down. Stay on your feet and everyone wants to hit you, but they get in each other's way.

1965 Acts

Lesson #110

110 10/27/1968 Acts 21:27–29 Paul out of fellowship; 3 categories of the will of God; religion; mental attitude sins; respect for the flag

At 10:30 at night, someone rang Bob's doorbell. He opened up the door and a car was speeding off and there was the head of a cow/bull on his porch. Bob noticed the eyes and thought that was the same glassy stare that he sometimes sees on a Sunday morning.

Acts 21:26 **And he entered into the temple with them, having taken charge of these men, and in the temple having receive purification, and he made public testimony that he would accomplish the days of purification, until the time that the offering should be offered for each one of them.** (R. B. Thieme, Jr.'s Corrected Translation)

Additional Scripture is read, following this.

Geographical will of God, mental will of God and the operational will of God are the 3 wills of God. These form the principle of God's will for our lives at any moment. God has a will

¹ Bob is teaching Acts here in 1968; he will teach Hebrews in 1972.

for us at the moment of salvation and thereafter. At the point of v. 26, Paul is outside of the operational will of God. He takes responsibility for these men taking a vow. At this time, Paul should be in Rome making preparations for being in Spain. When Paul got out of the geographical will of God, his thinking became fuzzy.

Judæa is about to be destroyed as a national entity. Apollos will write an epistle to the Hebrews at a later date, and this will be their last chance to enter into the grace of God.

Paul receives purification, as described in Num. 6. However, this had become a hodgepodge of various traditions. This was very similar to a serious observation of Lent. The steps followed, including burning the hair, this was all about having good luck in the coming week, month or whatever. Religious people are geared this way. This is sort of a trade-out with God. You must be willing to be somewhat miserable, and God will give you the stuff that you want. This is how religious people think.

People want things from God; and there is that person upstairs who is going to help them out. A weight lifter in the Olympics went through all kinds of prayer to get that weight up there.

Lent is 40 days of blasphemy. Tithing is also blasphemous. This is man doing something to gain God's favor.

Paul wants to have a ministry to Jerusalem, but because he gives into legalism, he will never have a ministry to the people of Jerusalem. It is possible that Paul would have been the one to write Hebrews, but for this incident.

Once Paul is released by Nero, he will go to Spain, which is what God wanted for him originally.

Paul Arrested in the Temple

Acts 21:27 **Now when the seven days were about to be coming to an end, the Jews from Asia having seen him in the temple began stirring up all the crowd, and they laid their hands on him,...**

Verse 27 – the discipline begins. What is the thing best used to obscure the truth of the gospel? Lack of law and order, rioting, mob action, mob violence. The only thing that saved Paul's life was the fact that the Roman empire best exemplified the principles of law and order. The Romans would not tolerate rioting.

“And when the seven days were almost ended.” This is not a seven-day vow, this means that every day Paul has been coming into the temple. He comes in every day and announces his asceticism. Paul has had six days to change his mind about what he was doing and to clarify his thinking, but he is out of fellowship. Paul is telling the people there that he has committed to the various taboos during these days. Paul has had 6 days to

change his mind about this, but he does not. This should read, “But when the seven days were about to receive consummation.”

“the Jews which were from Asia” – the word “from” από (ἀπό) [pronounced *aw-PO*], the preposition of ultimate source. This means Jews from the ultimate source of Asia, the Roman province; “saw him” – aorist middle participle, which means they caught a glimpse of him in the temple; “stirred up” – third person plural imperfect active indicative of συγχέω (συγχέω) [pronounced *soog-KHEH-oh*] [cheô = to pour; sug = from the preposition sun] which means *to be suddenly poured together*. It means when you pour something together and you get a reaction. Eventually it meant *to throw into confusion*, then to start confusion, and then a word for rioting. So the confusion starts, the beginning of a riot. It isn’t the riot proper, it is how the riot gets started. When these Jews saw Paul from different points in the crowd they began to tear through the crowd and they rushed him.

The police in Chicago held back until the flag came down; they moved in to stop that. This would be to stop the riot at the beginning. This word is for the beginning of a riot.

“they laid hands on him” – epiballô (ἐπιβάλλω) [pronounced *ep-ee-BALL-low*] [ballô = to throw; epi = upon] means to attack, to attack with violence. This is the beginning of Paul’s discipline in Jerusalem.

Bob has helpful hints for being in a brawl (he’s been in several). Bob was being attacked by 4 people at once, and the place was jammed, so they could not punch well, because they were packed in tight. There is a way to do a short swing, but no one knew about that in this crowd.

The people were in tight around Paul. They wanted to take him outside where they had the chance to take a better crack at him.

Laying hands on Paul means that they attacked him violently.

Acts 21:28 ...crying out, "Men, Israelites, help! This is the man, the one teaching all [people] everywhere against the people and the Law and this place! And further, he also brought Greeks into the temple and has defiled this holy place!"

Verse 28 – “Crying out” – they were shouting; “Men of Israel, help” – the word is not “help,” it is a present active imperative of βοῦθέω (βοηθέω) [pronounced *bo-ay-THEH-oh*] [boh = to yell; qeô = to run] which is an assembly call, come in and get with this thing. In other words, “Down in this spot, come and help us eliminate this bird.”

“This is the man, that teacheth all men every where against the people, and the law” – Paul wasn’t teaching against the law, he is actually lined up with the law. To them he isn’t keeping the Sabbath and he is not going through all of the legalistic things that have been added to the law; “and this place” – the temple.

“and further brought Greeks into the temple” – this is the excuse to kill him. Greeks/Gentiles is a reference to Trophimus; “and hath polluted [desecrated] this holy place” – the reason for this false charge is that religious people are always guilty of mental attitude sins. This is the dominant characteristic of religious and/or self-righteous people. Trophimus was not in the temple, they merely said this because they are jealous. Jealous people are not interested in facts; they will always condemn without trial, without one shred of evidence.

There are many people yelling aloud these various things.

Mental attitude sins are the worst kind of sins. Jealousy is one of their strongest sins, and they are very jealous about Paul. This mental attitude sin produces self-induced misery. They have seen Paul in the Temple and Paul in town with Trophimus. Jealous people always condemn you without a trial.

This is a lie, because Paul did not bring Trophimus into the Temple. Jealous people will condemn you without any evidence.

The person who is jealous, who had judged another; and they will commit an overt act as a result.

Acts 21:29 (For they had seen Trophimus the Ephesian in the city with him, whom they were assuming that Paul brought into the temple.)

Verse 29 – “(For they had seen before with him in the city Trophimus” – they had seen before is a past perfect periphrastic, they had been noticing them on a number of occasions: “whom they supposed that Paul had brought Trophimus into the temple).” The word “supposed” is *nomizô* (νομίζω) [pronounced *nom-IHD-zoh*] which means they assumed. No facts! The facts are that Paul did not bring Trophimus into the temple. They wanted an excuse to kill Paul. That is religion! These people add a lie to the situation in order to get Paul wiped out. Many believers are religious, and they do these same things.

From one side, these Jews are wrong. A mental attitude sin leading to a false accusation, leading to an overt act (or violence). From Paul’s side, he is out of fellowship; and religion will be used to discipline Paul. Paul going into the Temple is a religious act, and that is the problem.

God puts Paul into a situation with religion to show him what religion is like.

1965 Acts

Lesson #111

111 11/03/1968 Acts 21:30–31 Attacks on freedom; mob action against Paul; privacy

The administrations in power have promised world peace and no more poverty. These promises cannot be kept by any person or organization. Life is based upon divine laws.

Bible doctrine can provide prosperity for a nation; and it can provide a lot of peace and prosperity.

In the past week, we have seen one of the saddest events of our history. Cessation of bombing is seen by the orientals that they have won a great victory.

Apostate teachers advocate some form of religion and the application of religion to experience. Religion in the Bible is described in very negative terms. A rise of religion in the United States elsewhere since 1937. The national council of churches. Religion, although it does not appear to encourage rioting, actually does; and they are working against our military. Many policies and principles involved in Vietnam. Religion was the problem in Paul's day; and led to his great sin. And religion is sapping the strength from our country.

2Peter 2:19 They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved.

eleuthería (ἐλευθερία) [pronounced *el-yoo-ther-EE-ah*] is all about freedom and liberty. The whole concept of liberty is grace. The great enemy of freedom is legalism.

The soul and its facets. All normal people in the human race have volition. Satan attacks volition in many ways. Parents train their children to make decisions, so that they are self-sustaining with regards to their own volition.

There must be law and order in order to protect these freedoms. There is a protection within and without. Normal people function in the mentality of the soul.

Socialism is designed to destroy our freedom. Legalism is anti-grace. Human freedom is protected by the divine institutions. The believer can be free to serve God; and he is under the divine institutions. The unbeliever functions under the divine institutions.

They promise freedom but they keep on existing as slaves of corruption.

When a slave promises you freedom, he cannot provide it. He will put you under slavery as well. Paul is defeated, and by the same, he will be enslaved.

Religion does not produce law and order. It destroys law and order. Were it not for the fact that divine institution #4 to provide protection for Paul.

Acts 21:30 **And all the city was moved [fig., aroused], and [there] was a rushing together of the people, and having taken hold of Paul, they began dragging him outside of the temple, and immediately the doors were shut.**

Verse 30 – “And all the city [Jerusalem] was moved.” The word to move here means to stir into violent emotion – kinéō (κινέω) [pronounced *kih-n-EH-oh*], from which we get the English word kinetic energy. It means to start a riot, it means lack of law and order, a

violent and emotional type outbreak; “and the people ran together” – this means the formation of a riot.

Decisions made are anti-law, anti-order; based upon emotion and negative volition. The people are emotionally aroused and they will start a riot. The people were packed in too tight in order to get a good shot at Paul.

“and they took Paul [seized him violently], and drew [dragged] him out of the temple”—they are observing the protocol of religion: no killing in the temple. The word for drag here is the imperfect active indicative which means they dragged him by his heels; “out of the temple” – out of the way of religion. Here is the hypocrisy of religion. Religion sponsors this thing but does not want any blood in the temple.

“and forthwith [immediately] the doors were shut” – the priests are on the inside and can go through their ritual. While they are going through their ritual they close and lock the doors and there is a riot taking place on the outside.

Acts 21:31 **Now as they [were] seeking to kill him, a report came up to the commanding officer [or, Chiliarch] of the garrison [of soldiers] that all Jerusalem had been stirred up,**

Verse 31 – “And as they went about to kill him.” The words “went about” means they sought to kill him— *zêteô* (ζητέω) [pronounced *zay-TEH-oh*], present active participle, this kept on being their desire; “to kill him” – aorist tense of *apokteínō* (ἀποκτείνω) [pronounced *ap-ok-TIE-no*] [ἀπό (ἀπό) [pronounced *aw-PO*] = ultimate source; *kteinō* = to kill or annihilate], they want to kill from the ultimate source of themselves. They personally are so far from law and order that they have actually lost their freedoms. The moment that you get into a riot, you have given away your freedom and volition.

What the Jews are doing here to Paul at this moment in 57 AD will destroy them within ten years. Nothing is ever gained by rioting. When people destroy law and order they destroy their own freedom. Becoming part of a mob means the surrender of volition to that mob and becoming enslaved to that mob. A person is a slave the moment he gets into a riot. The first sign of a nation going down is rioting. Mobs do not think. Mobs are emotional and they are filled with mental attitude sins. It may have leadership; but it does not have thought.

Military is a part of the protection of law and order. It is legitimate to enter into the military and submit to the authority of the military organization.

People often pretend to be interested in the welfare of others, but they are phony. 13 years from the time of this riot, this city will not longer exist as a Jewish city. You cannot defy divine laws in the divine institutions and survive. You cannot permit rioting and survive. You cannot go in for socialism and survive.

One of Bob’s responsibilities is to protect our freedom and to protect us from the bullying of others.

Deacons, in administrative power. When there is an abuse of power by the deacons or the pastor, then the congregation loses power and its volition. We are to protect the privacy and volition of the individual in the church.

It is your conscience which is necessary to make decisions to do this or that. James became very legalistic and Paul surrendered his volition to the leadership in the Jerusalem church.

Paul will regain his freedom after his sin here; but the people in Jerusalem will not. The people surrender their volition to a mob. They disagreed with Paul; but violence is not going to solve that disagreement.

Legalism and religion always persecute. They have no idea of freedom. Our problem today is not racism or poverty. What we have lost is the concept and respect of freedom. In Berachah Church, you are under the principles of grace and in the divine institutions. There are no visitor cards. You are free when you come into Berachah.

Teaching a child Bible doctrine; but you pushed social life upon him. But when they are on their own, they cannot handle life. They get away from parental instruction. They go wild; they go berserk.

There is a time for a young person to leave the nest and to function under their own free will. But when two people get married, they make their own decisions. The parents can only teach them while they are young and under the discipline of the home.

“tidings came unto the chief captain of the band, that Jerusalem was in an uproar” – the chief captain is the tribune in the Latin, and in the Greek he is called a chiliarch—chiliarchos (χιλίαρχος) [pronounced *khil-EE-ar-khoss*], the commander of a thousand (similar to a brigadier general today). He is the garrison commander and he represents the only hope for divine institution #4. In fact, it is the Roman garrison here that is going to protect the freedom of the people from religion. By now the Jews are totally under their religious leaders and their freedom would be destroyed except for one thing: the presence of Rome. Rome represents divine institution #4; Rome represents law and order.

The Egyptian represents the great syndicate of one time; and the other attack will be from religion. And these will be put together.

1965 Acts

Lesson #112

112 11/10/1968 Acts 21:32–37 Rioting and crime; doc/human freedom; Paul delivered

Two attacks on human freedom in this passage: rioting and the attack of religion. Surrendering a person's volition to a mob is the wrong way to go. This rioting is the result of legalism. The second attack is the attack of crime. An Egyptian who headed a great crime syndicate of that era.

Why did the Roman empire last for so long, given all the ingredients of evil.

Rome actually protected human freedom. They broke up the riot and rescued Paul; and they broke up the crime syndicate and arrested that Egyptian?

The Doctrine of Human Freedom

1. Human Freedom is an extension of the Angelic Conflict. Human freedom is divine institution #1. God in creating the soul of man created human freedom. God protects the human race through the divine institutions.
2. Human volition is the dignity of man, but it is destroyed by the old sin nature. This passage illustrates this point. Man's dignity is in his freedom. Common law does not take cognizance of a man with a good or bad personality. All good function in jurisprudence leaves aside man's attractiveness or personality.
3. The other three divine institutions are designed to protect human freedom.
4. The plan of God gives human freedom a relationship with God and a purpose in life related to God. The matter of salvation is a matter of free will. There is God consciousness which can occur anywhere from age 3 to 19. After that, if there is positive volition at God consciousness, then the gospel is presented to that person. A person responding with positive volition to the gospel, he enters into the plan of God. But if he says no, a vacuum is created in the soul and it sucks in false doctrine and religion.
5. All love is based upon volition. God loved us from His sovereignty and provided salvation for us. Every believer is the recipient of this love.
6. Maturity is defined in terms of human volition. A person becomes an adult when he takes full responsibility for his own decisions.
7. Eph. 2:8–9 salvation is accepts by our positive volition. This is the grace pattern.

Acts 21:30 **And all the city was moved [fig., aroused], and [there] was a rushing together of the people, and having taken hold of Paul, they began dragging him outside of the temple, and immediately the doors were shut.**

Acts 21:31 **Now as they [were] seeking to kill him, a report came up to the commanding officer [or, Chiliarch] of the garrison [of soldiers] that all Jerusalem had been stirred up,...**

This is the garrison commander in Jerusalem. A message comes to the Chiliarch.

Acts 21:32 **...who at once, having taken along soldiers and centurions, ran down to them. Then [the people] having seen the commanding officer and the soldiers, they stopped beating Paul.**

Verse 32 – “Who immediately took soldiers.” It was his responsibility to keep law and order, and a riot means trouble for law and order. Rome's policy was law and order throughout the empire. There is no idea here of catering to the religious Jews, as in the case of Pontius Pilate; a riot is a riot regardless of who was involved and while religious leaders were behind this he moved right in to stop the riot.

He picked up a number of soldiers, enough to quell the riot.

“took soldiers” – the word for “took” here means to grab those who happened to be handy: paralambanō (παραλαμβάνω) [pronounced *pahr-al-am-BAHN-oh*]; “and ran down unto them: and when the people saw the chief captain and the soldiers, they left beating Paul.” They ceased and desisted— paúō (παύω) [pronounced *POW-oh*], aorist tense: in a point of time when they saw. In other words, before they would stop rioting they had to see force. The middle voice says they made a decision to stop rioting right then and there, the presence of the military persuaded them. The indicative mood is the reality of the fact that the riot was calmed down, at least temporarily; “from beating” – present active participle of the word τυπτό (τύπτω) [pronounced *TOOP-toe*], which means they were constantly beating.

Three things should be obvious at this point: a) Paul is under divine discipline but not under the sin unto death. God still has a purpose for Paul; b) If God had not kept Paul alive there would be no Ephesians, Philippians, Colossians, etc.; c) Grace finds a way to turn cursing into blessing.

Paul will go for 5 years under the protection and control of the Romans. Rome and Parthia were separated by Judæa and ___ and they acted as buffer states. But peace must be maintained in those states.

When you find yourself alive after being disciplined, God has a purpose for your life. That purpose does not change. To the snakes and shipwrecks in the world will not kill Paul.

Grace will find a way to turn cursing into blessing. Paul is under cursing and has ignored grace; but grace has not ignored him.

Rome represents more than any other ancient nation the concept of client nation. Evangelism was facilitated due to Paul’s freedom.

Acts 21:33 **Then the commanding officer, having come near, took hold of him and ordered [him] to be bound with two chains, and he began inquiring who he might be and what it is he had been doing.**

Verse 33 – “Then the chief captain came near [approached], and took him [Paul].” He personally took Paul, this time epilambanomai (ἐπιλαμβάνομαι) [pronounced *ehp-ee-lahm-BAHN-ohm-ahee*] which means he seized upon. The tribune walked right up to the mob and the mob moved back and ceased beating Paul. The mob backed off leaving Paul between the mob and the Romans.

This man is cool, brave, and stabilized personally—and an unbeliever. He walks out and seizes Paul but does not come to any assumptions at the moment; “and commanded him to be bound with two chains; and demanded who he was and what he had done.” As soon as Paul is bound he starts to enquire, to make an investigation. The word for “demand” is punthánomai (πυνθάνομαι) [pronounced *poon-THAHN-om-ahee*] which means to

investigate, to make an inquiry, to ascertain the facts. He is not jumping into something half-cocked. The word is in the imperfect middle indicative. The imperfect tense means he kept on trying to ascertain the facts. The middle voice is reflexive, which means he himself did this. This was his custom, he never walked into a situation and made a decision until he had some facts; "who he was" is a present active optative, and the optative indicates that he hoped that he had finally picked up the Egyptian (but he hasn't).

The contrast between Rome and the Christian church in Jerusalem (not religion), for in Jerusalem there are thousands of believers. Religion riots; and Rome stops that. There are thousands of believers in Jerusalem; and there is the Roman empire.

Paul under the Control of the Roman Soldiers

1. While the Jerusalem church gives no help to Paul he is now thrown into the hands of the Roman empire whose emphasis on law will support him and protect him. The Jerusalem church did not protect Paul; the Roman empire does protect Paul. The contrast shows that the Jerusalem church generally is carnal. Where law and order exists it is better to fall into the hands of an unbeliever than to fall into the hands of a carnal Christian. There is nothing worse than a carnal Christian, and carnal Christians en masse. Here, the carnal religious people riot; the carnal Christians give bad advice contrary to the grace of God, and in between are unbelievers operating under the divine institutions which God has used to protect human freedom. It is better to be protected by the divine institutions than by the legalistic religious types in the Jerusalem church.
2. The Roman empire gives Paul a fair shake, in contrast to the Jerusalem church which gave Paul a bad time and bad advice.
3. Paul would have been beaten to death except for the rescue of SPQR under the divine institution #4.
4. It becomes obvious that an apostate and legalistic Jerusalem church has no influence. Principle: Whenever you find churches becoming apostate, departing from doctrine; and whenever you find them becoming legalistic, they have absolutely no influence within the community or the national entity. The church loses its impact when it loses its spiritual life. It is the Bible doctrine of the church and the spiritual life of the church that has impact upon the community.
5. The greatest believer of the Church Age should have been welcomed with open arms by the Jerusalem church and given the widest possible hearing. They should have had Bible classes all over Jerusalem but instead they would not even let him speak to the church.
6. Instead we find them encouraging the apostle of grace to abandon grace for a legalistic practice in the temple.
7. Paul was alone in the temple at the mercy of the crowd, and the riot would have killed Paul except for the overruling will of God using Rome.
8. The Jerusalem church offers no prayer for Paul as they did for Peter. The Jerusalem church prayed Peter right out of jail. No record of any prayer for Paul.
9. The Jerusalem church had neither power nor protest with man; they had no power or prayer with God.

10. Ignorance of doctrine and compromise has ruined the Jerusalem church. At that very moment they were hungry and starving, yet they were being fed by the very money that Paul had brought. Paul brought the offering, and Jerusalem church were using this money; and this happened while Paul was being beaten in the riot.
11. It is going to be difficult for Paul to explain to the Roman officer in the Roman Army what he is doing in the middle of a riot. How can this unbeliever understand all that has taken place to lead to this riot. Just think about Paul explaining it.

Acts 21:34 **But among the crowd some were shouting [one thing and] some another [thing], but not being able to know the certainty [or, to learn the facts] because of the commotion, he ordered him to be brought into the barracks.**

Verse 34 – the confused and inconsistent accusations of the mob. “And some cried [kept shouting, imperfect tense] one thing, some another, among the multitude.” Immediately the officer realizes that he is not going to get a deposition from the crowd that makes sense. A verbal deposition is impossible.

Could you take a disposition from some miscellaneous person in a Black Lives Matter riot and have a clear explanation as to what is happening?

“and when he could not know the certainty for the tumult” – “certainty” means accuracy; so he is going to have Paul removed: “he commanded him to be carried into the castle.”

Acts 21:35 **But when he [i.e. Paul] came to be at the stairs, it happened [that] he [was] being carried by the soldiers because of the violence of the crowd.**

Verse 35 – the reaction of the mob. Paul is now being taken up the stairs, and when that happens the mob rushes Paul and the Romans. They know that under Roman justice they have very little chance; “for the violence of the people” – dia plus the accusative, “because of the violence of the people.”

Acts 21:36 **For the crowd of people kept following [them], crying out, "Take him away!"**

Verse 36 – “For the multitude of the people followed after.” Follow after means they charged; “screaming, Away with him.” They uttered the same words that the Jewish mob uttered years before at the crucifixion. Obviously they want his death.

Paul Speaks to the People

Acts 21:37 **And Paul being about to be brought into the barracks says to the commanding officer, "Is it permitted for me to speak to you?" Then he said, "Do you know Greek?"**

Verse 37 – the word “castle” here refers to what was really a fort. It was constructed by Mark Anthony. “May I speak unto thee?” The manner in which he said this is interesting. First, he spoke Greek and that shocked the tribune. But that isn’t all, he spoke the Greek

of aristocracy and now the tribune gets a terrible shock. Here is a man who speaks like an aristocrat, therefore he is not just some lawless person the mob is beating up.

Fort Mark Anthony was built by Herod. 375 ft long. The walls, and 4 towers, one in each corner. This was approximately a square. Each tower was 75' high; and the one overlooking the Temple was made 100' high to see what is happening at the Temple.

It was a small city. Golgotha was a small parade ground inside the city. Paul is led into Fort Mark Anthony. Paul speaks the Greek of aristocracy. He does not, apparently, speak the Koine Greek?

“Canst thou speak Greek?” – he didn’t mean just Greek, he meant aristocratic Greek. He is utterly shocked. The tribune’s native language was Latin; he also understands Greek. So he is at least bi-lingual, as were all of the great Romans in that part of the world. This indicates that Paul and the tribune, in the midst of all this screaming and yelling, are carrying on a conversation. Both of them are cool: Paul because he has the inner resources of doctrine and the tribune because he represents the best in the Roman empire.

1965 Acts

Lesson #113

113 11/17/1968 Acts 21:38–40 Objectivity and protection under Roman law

Rome dealt with a riot, shutting it down.

Acts 21:38 "So you are not the Egyptian, the one having incited a riot before these days and having led the four thousand men of the assassins into the desert, are you?"

Verse 38 – a reference to criminal activity of one who is called the Egyptian. “Art not thou that Egyptian” – the garrison commander has made up his mind that he has finally captured the head of a great criminal ring known as the Sacarii. In reality he has not; “which before these days [three years ago] madest an uproar” – the Egyptian had his revolution in 54 AD. He was the head of a very famous revolutionary group. He announced himself as a prophet. He knew that the Jews wanted to overthrow Rome, and they were willing to accept this Egyptian.

Communists have found that they can use the do-gooders and those involved in social action.

He had announced himself as a prophet because he knew that this was the only way to get to the people as far the people were concerned. He knew that the Jews wanted to overthrow Rome and so he announced that he was a prophet who had come to deliver them. This means that a lot of the religious Jews fell in with this gangster. This is typical of religion, just as it uses communism today in order to obtain communistic objectives. “Madest an uproar” is an old English phrase for a revolt. The Greek word is *anastatóō* (ἀναστατώω) [pronounced *an-as-tat-OH-oh*] and it means to cause an uprising.

“and leddest out into the wilderness four thousand men who were murderers.” His organization is described by the word “murderers” – sikários (σικάριος) [pronounced *sik-AHR-ee-oss*], taken from the dagger which they used. The organization managed to arouse some thirty thousand people in Jerusalem who bought this revolt. On a given date the Egyptian called them all up on to the Mount of Olives and told them that when they prayed the walls of Jerusalem would fall. He stood up and prayed, and while he was doing so the Roman garrison came out and hit them, killed four hundred, took two hundred captives; and the gangster element that started the whole thing, and which was made up of about four thousand people, escaped back into the Negev where they continued their operations for the next forty years. They were still in existence when Rome came in and destroyed Jerusalem. They stayed in the Negev and away from the Romans.

The Roman empire and the rise of the British empire both illustrate nations which conform to the laws of divine establishment. These nations become unusually prosperous. This is despite there being poor leadership.

Our leadership in this country is naive.

The Roman empire is like a great lake, where all the ancient nations flow into the Roman empire, and all the nations flow out of the empire.

In Acts 21, we find Jerusalem and the Jews at an all-time low. It is Rome which protects Israel up to this point.

Several times in the Bible, it states that Jesus came at just the right time. He came during the Julian Caesars from Augustus to Nero (a time of stability in the empire at this time). Then the period of the Antonine Caesars. Also a great period of time for law and order. There was never a Christian Cæsar until the empire was on its way out. Some did not have an opinion about Christians, or they were negative.

There is a Roman garrison commander and he represents all that was great about the Roman empire. He was willing to make a decision based upon the facts. An open mind is constantly looking for facts and not on the basis of prejudice. Too many are introverted and subjective. Most of us are unable to be as objective as this man was. If we like a person, he is right; and if you don't like him, he's wrong.

The union of religion and state ruined Spain. It was a fantastic empire. This was the time of the Torquemada and the Inquisition; and the Spanish empire went down (and the British empire began to rise).

Rome, during this time of Paul, adhered to the laws of divine establishment.

Acts 21:39 **But Paul said, "I indeed am a man, a Jew of Tarsus of Cilicia, a citizen of no insignificant [fig., an important] city. Now I implore you, permit me to speak to the people."**

Verse 39 – Paul answers the question. “But Paul said.” Here are the facts; “I am a man, a Jew of Tarsus.” He said he was a Jew here because he is not the Egyptian. He is talking to the Roman officer, he isn’t telling the Jews he is a Jew. The fact that he is of Tarsus would give the Roman his first clue. Tarsus had been made a free city; “a citizen of no mean city” – an adjective, *ásēmos* (ἄσημος) [pronounced *AS-ay-moss*], plus the negative: “no insignificant city.” This is an idiom designed to rather play it down, but the tribune recognizes it was one of the great cities of the empire.

Tarsus nearly had ½ million people, making it a great city of the ancient world. Paul was born a Roman citizen, as he is from Tarsus. The garrison commander had to purchase his own citizenship.

Romans would form a square, keeping the mob outside. The discussion in the square is a quiet, objective talk, despite the people out of control.

“I beseech thee, suffer me [permit me] to speak to the people” – the word “beseech” is *deomai* (δέομαι) [pronounced *DEH-om-ahee*], a polite request. This indicates that both Paul and the tribune are both objective in a pressure situation. It tells us that Paul is cool under fire, which is expected because he has a tremendous mass of Bible doctrine. It also shows that when certain divine laws are followed by the human race it produces unusual people in good leadership. The tribune represents everything that is good in the Roman empire because he is cool, relaxed and objective, and is actually making an investigation on the spot before he makes his next decision. He is going to make his decision on the facts of the case.

If an unbeliever can do this, then we as believers can do something like this as well.

As long as the law existed, the people were protected from untrustworthy leaders. Bob calls 3 of them scum of the earth, including Felix. They were handsome and personality boys.

Acts 21:40 **So he having given him permission, Paul having stood on the stairs, motioned with his hand to the people. Now a great silence having taken place, he began addressing them in the Hebrew dialect, saying:...**

Verse 40 – “And when he had given him licence [granted him permission], Paul stood on the stairs, and beckoned with the hand unto the people [to get some silence].”

Paul will stand up and not berate this crowd, but He will witness to them, telling us that he is back in fellowship.

He holds up his hand for silence. “And when there was made a great silence, he spake unto them in the Hebrew tongue.” This is not the Hebrew tongue, it is the Hebrew dialect—Aramaic which was the idiom language of their country. He is now going to witness, give his testimony, as he speaks to them.

Next time, we will get the content of Paul's message; and we will see how this negative crowd responds.

[1] See the Doctrine of Privacy.

[2] See the Doctrine of the Mosaic law.

1965 Acts

Lesson #114

114 11/24/1968 Acts 22:1–3 Poise; good manners; Paul's defense before the Lord

Law has always been in existence, but the military took care of this. The police force is a relatively new thing. Appears to have started in England. Monitors who stood on the corners. Robt Peel's idea so they were called *Bobby*.

The mob has not yet killed the Apostle Paul, even though that is what they wanted to do. When Paul spoke to this man in educated Greek, the military man realizes that this is not some ignorant criminal.

Paul stands on the stairs of Fort Mark Anthony, built by Herod the Great, named after a dear friend of his. They fought in several campaigns together. Paul beckons for silence by raising his hand

Acts 21:40 **So he having given him permission, Paul having stood on the stairs, motioned with his hand to the people. Now a great silence having taken place, he began addressing them in the Hebrew dialect, saying:...**

Paul waited. He had poise. This should be true of every believer.

The Aramaic dialect is the Hebrew originally spoken with some Chaldean thrown in.

Warlike people are often good in military and in business. The Assyrians were the first to establish an industry, iron, and build their economy on that industry. True of the Romans and true of the British.

The Jews are a distinct race from the Semitic groups. Anthropology is rather limited, because you are measuring skulls; and you have to study their burial systems and their culture.

A great study is the field of philology. The Assyrians and Chaldeans and the Arabs and the Jews all had their own alphabets. The languages are very similar, but you would not see this if you lined them up side-by-side.

The Jews, as slaves to the Chaldeans, had to make some compromises and adjustments, which involved incorporating the Chaldea into the Hebrew language, and we call this

Aramaic. Only the priests and the scribes (most of them belonged to the pharisees; and the pharisees and sadducees made up the Sanhedrin) continued to speak Hebrew.

This is very similar to Stephen's message. Paul has stepped out of line, and he recognizes this. He was the Apostles of grace, so he understood it better than anyone else. He does not know if he will survive. Paul uses the same opening as Stephen (remember that Paul held the cloaks of those who stoned Stephen).

Chapter 22

Acts 22:1 "Men, brothers and fathers, now pay attention to my defense to you_p."

Verse 1 – Paul now begins his message before the assembled mob which had been temporarily quieted. There are two things that have caused this: the principle of organization facing a disorganized mob, the concept of the Roman empire and law and order, and enforcing it.

Paul's nation is Rome; he is a Roman citizen.

Bob got a lot of phone calls from pastors all over the US. All members of the sanhedrin were supposed to be married (not an absolute requirement) and Jews. Paul was born a Roman, but of the Jewish race.

Jews by race, Jews by nationality, and Jew by religion. Many gentiles were Jews by religion; many Jews were Romans by nationality. The mob will give attention to Paul until he speaks of the gentiles.

"Men, brethren, and fathers" – brethren: Paul is speaking to Jews, and he himself is a Jew. This is one of those cases where "Brethren" does not refer to believers but to members of the same race. Paul is trying to establish some rapport with the crowd. A public speaker must have some rapport with his audience. Paul did not rejoin the Sanhedrin nor did he reassert his pharisee identity. He cannot compromise Bible doctrine.

Distractions in Church

1. Giving good manners when Bob is speaking. Bob has seen people eating their breakfast in church. For some, it is necessary. Good manners is dressing so as not to distract. The poise of the congregation. This is only the beginning.
2. The volition of the soul is the second factor. Bob was not born in a pulpit. He went to churches for many years. He traveled all over so he went to many churches. Bob has learned all the things to distract an audience.
 - a. The personality of the pastor. Bob went to one church where he was a stranger. A pastor who gave a very lengthy prayer with everyone standing. So this gave him negative points with Bob from the beginning. Also, he gave a long list of announcements. His hair was too long, he was a sissy type, and he dressed sloppily. However, when he began to teach, his content was

excellent. Bob had never met him; but he was pleasantly surprised by his content. Wherever you go, you must break through the personality barrier. Self-discipline is what allows the believer to get something out of the message, and you set aside his personality, grooming and voice. The objective of the pastor is to communicate the Word of God. Above all this requires a spiritual gift.

- b. There is the distraction of the people around you.
 - c. You must be in fellowship.
 - d. Bringing the outside inside. Planning something that you are going to do. Or dreaming about something or someone. These things wipe out any chance of getting anything from the teaching.
3. The speaker must aide you in some of this, but it is not his primary responsibility.
 4. There needs to be self-discipline so that you can listen and concentrate. Bible class people find that this concentration helps them in other disciplines.

He uses the word “fathers” to recognize that in the mob are Jewish religious leaders. The fact of religious leaders in the mob tells us that they were leading the mob. Whenever you have a breakdown of law and order you always have religion either encouraging the mob or leading the mob. This means by principle that religion often sponsors and fosters mob action. But civil disobedience is anti-Christian. Such action destroys any doctrinal issues.

Religion encouraging a mob and leading the mob when law and order is deteriorating. Leading a mob is not the place for a pastor-teacher. Civil disobedience is anti-Christian.

“hear ye my defence now unto you” – “hear ye” is an aorist active imperative of the verb ακούω (ἀκούω) [pronounced *ah-KOO-oh*], he demands a hearing; “unto you” is pros plus the accusative which means face to face with you.

Acts 22:2 **Now they having heard that in the Hebrew dialect he was speaking to them, they gave [him] even more silence. And he says,**

Verse 2 – “(And when they heard that he spake in the Hebrew tongue” – “speak” is *prosphōneō* (προσφωνέω) [pronounced *pros-fo-NEH-oh*] [*phōneō* (φωνέω) [pronounced *foe-NEH-oh*] == from which we get the word phonetics means simply to make noise; *pros* = face to face] which means to speak face to face or to courageously, confidently, face them out. When you have complete control of yourself and you understand the issue, and those who are in the audience have no control over themselves and do not understand the issue, is why *prosphōneō* (προσφωνέω) [pronounced *pros-fo-NEH-oh*] is used. It has the concept of standing up with great courage and great poise, and looking right down at them and levelling with them; “to them” is dative of advantage, it is to their advantage to hear what he has to say.

There are many more common communication words, not used here. The word here has to do with standing up with great courage and speaking. Paul is not in shock, he is not angry, he is not filled with mental attitude sins.

“they kept the more silence: and he saith,)” – which means there was a general silence but people were still talking. Now they kept the more silent, but the word isn’t really to keep here, it is *parechō* (παρέχω) [pronounced *par-EHK-oh*] [par = immediate source; echō (ἔχω) [pronounced *EHKH-oh*] = to have] meaning to have from the immediate source of self. He had from the immediate source of these people their silence. So he didn’t keep their silence, he had their silence. For the moment they had a desire to hear him. This was volition. Now the self-discipline factor will take over for a while. For the first time this mob is not a mob, and for some verses now this mob will not be a mob. Why? When the people of a mob move into the sphere of self-discipline they are no longer a mob but an audience, and this is exactly what happened here.

Acts 22:3 "I indeed am a man, a Jew, having been born in Tarsus of Cilicia, but having been brought up in this city at the feet of Gamaliel, having been educated according to the exactness of the ancestral Law, being a zealot for God, just as you, all are today;

Verse 3 – Paul’s own background. “I am verily [truly] a man, a Jew, born in Tarsus in Cilicia” – the fact that he was born in Tarsus means that he was a Roman citizen; “yet brought up in this city” – brought up means to be reared or educated, *anatrēphō* (ἀνατρέφω) [pronounced *an-at-REF-oh*] [ana = to be again; trephō (τρέφω) [pronounced *TREHF-oh*] = means to train, to nourish, to educate] means to train again and again and again—responsibility of parents, to train their children again and again and again. Telling children something once doesn’t do the job, it has to be inculcated. Paul is actually saying that he was brought up from his childhood in Jerusalem under the system of Judaism. It was inculcated into him. Judaism was his life, and therefore any deviation in his life from Judaism is something they should stop and take a good look at because there might be some reason for a change.

“at the feet of Gamaliel” – who was famous because he was the most objective of all of the Pharisees ever; “and taught” – present active participle, which means not to be taught but to be trained: *paideúō* (παιδεύω) [pronounced *pahee-DYOO-oh*]. The word for “taught” is *didaskō* (διδάσκω) [pronounced *did-AS-koh*]; *paideúō* (παιδεύω) [pronounced *pahee-DYOO-oh*] means to take a child and train him over and over. This means that he received the best type of communication training; “according to” is *kata*, the preposition for norm or standard; “the perfect manner of the law.” The word “perfect” is not perfect at all, it is *akribeia* which means “accurate.” He was taught accurately and objectively the Mosaic law. An accurate manner of the law refers to a clear presentation of its content, not its application. (The application never came home to him. That’s why he was never saved until he met Jesus Christ)

“and was zealous toward God” – the fact that he was zealous simply means that he was on positive volition at the point of God-consciousness. Not saved, but he was zealous toward God. Therefore when you are not saved and you are zealous toward God, what do you have? Legalism.

“as ye all are this day” – present linear aktionsart, “as you keep on being.”

115 12/15/1968 Acts 22:4–5 Objectivity based on learning law; Roman, English, and Jewish Law; Paul's persecution of believers

Paul mentioned his place of birth and where he was brought up. He was very successful according to Jewish standards. He taught under the grandson of a great, well-known teacher.

in Miami, there were many people that Bob met who were very relaxed and they had strong interests in a particular field. This is amplified by the Christian life. Knowledge of doctrine and the filling of the Spirit are designed to accelerate this.

When it comes to witnessing, you stand relaxed and just start talking. It is encouraging to see someone turn to the Lord.

Napoleon stopped the French Revolution with canons in very short order.

The mob is temporarily silent. The Romans did not use a jury system. What they have on their side is emotion, rather than law. Rome had the fairest system of law, better than ours. Officers in the military understood Roman law. So when decisions were made dealing with mobs or law, the officers acted according to the law.

This man makes decisions based upon testimony and evidence; and he does not presuppose. He thought that Paul might be the Egyptian; and he investigated to find out.

Facts + doctrine lead to a relaxed mental attitude. Every Roman grew up on Roman law. But we do not teach American law in our schools. We should start in elementary school. Law is not just for professional lawyers. The only people who understand law are those who go to law school. The Jews and Romans learned law after learning to read and write. This is a weakness in our society. We need to learn law and basic systems of evidence, we grow up and decide situations based upon emotion. Objectivity is developed by learning law. Unless we know the law, how can we act as a jury? If we are ignorant of law, then we must evaluate people based on what we feel about them.

In between the Temple and the Mark Anthony barracks, the riot took place. These are two great systems of law. One of the most common Latin words is *lex*, which means *law*.

Paul is caught between two systems of law. Jewish law is breaking down due to religion. The people were religious. Religion is the greatest enemy of law. The Jews at this time are lawless and this riot must be put down. This Roman commander is lawful and he is doing an investigation.

1Tim. 1:12–14 I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly

in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.

1Tim. 1:15 The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.

Why was Paul the greatest sinner who ever lived? The Jews and Romans had the two greatest systems of law. The closest thing that we have is the Anglo-Saxon law.

Two peoples are brought together with the two greatest systems of law. However, there is an obvious breakdown in jurisprudence. Despite that the emperors are not any good. Nero came from a great family, but not representative of them.

Capitol punishment is bonafide.

Paul was the worst sinner because he was religious and he distorted a great system of law. They use a great law system to create injustice.

“I have stood where you stand, and I killed people in the name of religion.” He was responsible for Christians dying and being imprisoned. He did it to men and women.

Women had great protection under Jewish law. This is contrary to the whole system of Jewish law. Many law cases cited in the Bible. Gamaleo represented the best concepts of law; and Paul distorted what he learned. He was subjective because he was religious. Religion is the greatest enemy of mankind. It takes Roman law to protect Paul in this circumstance. Jewish law is saturated with religion.

Roman law was never distorted by religion except when they went after Christians. When a vicious emperor would go after Christians, then the nation would also go down at the same time.

When religion hooks up with political power, then there is a distortion of law. Nothing worse than religion becoming the law. Henry VIII threw the Catholic religion out. He was a good Roman Catholic. He went back to anglo-saxon law when he wanted to get rid of a wife. As a result, the Brits had a wonderful administration of law.

Acts 22:4 [I] who persecuted this Way to death, binding and handing over to prisons both men and women,...

Verse 4 – “As I persecuted this way.” The aorist tense gathers into a point of time Paul’s persecution. From the time he became a religious person through his study and until the time that he accepted Christ as saviour his life was constantly characterized by the persecution of these people. When he calls it “this way” he is referring to Christianity; “unto the death” – Paul was responsible for killing people. Cf. 1Timothy 1:12ff. There was a time when Paul was the most religious of all.

Notice: Paul is in between two systems of law, but this time there is a breakdown in the Jewish system of law which is not functioning. It happens every time: the greatest destructive action to any system of law is religion. Jewish law was not functioning because the people were religious. Religion did not attack Roman law but religion attacked Jewish law. So in this particular passage the Jews are lawless, and therefore the Roman garrison must put down the insurrection and deliver Paul. The Romans are lawful. Mob action was incited by religion and religion destroyed Jewish law. Paul is saying to the crowd that he once stood where they do right now.

“binding” – present active participle. It means to incarcerate; “and delivering [for imprisonment] into prisons both men and women.” This is contrary to the whole system of Jewish law. The Jews recognized women’s helplessness and throughout Jewish law are to be found many law cases cited in the Bible, and you will always find that when they were condemned it was always for what they did to widows or orphans. Principle: A believer is religious to the extent that he has ignored Bible doctrine. And: No matter how great a system of law is the thing that always destroys it is religion.

Acts 22:5 ...as also the high priest testifies to me, and all the council of the elders; from whom also having received letters to the brothers, I began traveling to Damascus to bring even the ones being there having been bound to Jerusalem, so that they should be punished.

Verse 5 – “As also the high priest doth bear me witness.” He makes reference to the religious leader in Israel. When religion infiltrates law then the country is in trouble, and on whom does he call for his witness? The high priest himself. The high priest was a religious person; the Sanhedrin was basically a religious organization. When the supreme court of the land became the Sanhedrin—the fall of Israel happened over a period of some 300 years, and as Israel went down the Sanhedrin went up—it became a religious hierarchy administering the law. It was never intended that way.

The Sanhedrin was a religious hierarchy administering the law.

The judges were all non-religious (in the book of Judges). These were the administrators of law.

“and all the estate of the elders” – the supreme court; “from” – para, from the immediate source; “whom I also received letters unto the brethren, and went to Damascus, to bring them that were bound unto Jerusalem, for to be punished.” He was so zealous that after he “cleaned up” Jerusalem (by distorting the law) he wanted to go up Damascus and do it because he heard there were Christians up there. This was not a Jewish jurisdiction; they were out from under the law of the Jews. The law of the Jews at this time was confined to Judea but Paul was going to go 300 miles out of his way, out of the jurisdiction of Jewish law, and use Jewish law to capture these people, and haul them back to Jerusalem to kill them and put them in jail.

Damascus did not belong to Rome or to the Jews. It was the property of an Arabian king. But there were Jews in Damascus who believed in Jesus and were no longer under the Law. Paul was going out of his way to use Jewish law to haul them back to Judah and kill them or to put them into jail. He was using Jewish law to get rid of Christians. His idea was to use Jewish law to stamp out Christianity. Paul was the worst sinner who ever lived. Paul was a genius in the field of persecution. He used the law to wipe out people where law is supposed to be used to protect people.

Paul was not a gangster. Paul was worse than that; he used religion; he was religious. He had no reason to kill Christians except that he hated them. This is why the crowd was quiet. They knew who Paul was.

1965 Acts

Lesson #116

116 12/22/1968 Acts 22:6–12 The power of ordinary life

Acts 22:6 "But it happened to me, as I [was] traveling and approaching Damascus, about noon, suddenly a great light out of heaven [or, the sky] flashed around me.

Verse 6 – “I made my journey,” i.e. from Jerusalem to Damascus; “and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me” – the great light is actually the Lord Jesus Christ. In a sense it is similar to the burning bush. The light is perpetuated, it is the manifestation of Jesus Christ apart from His actual physical bodily form. There have been throughout the history of the human race certain inanimate manifestations of Christ. Christ was the cloud that led the Jews, He was the pillar of fire that protected them, He was the burning bush, and in this case He was the actual light Himself.

Acts 22:7 "And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?'

Verse 7 – the light was so powerful that it knocked Paul to the ground. “And I fell unto the ground, and heard a voice saying unto me, “Saul, Saul, why persecutest thou me?” He heard the voice instantly—aorist tense, and “persecutest” is present linear aktionsart, “Why do you keep on persecuting me?” The reason that Jesus Christ at this point revealed Himself to Saul, who at that time was an unbeliever, is because at the point of God-consciousness Saul of Tarsus had gone on positive volition toward God.

God-consciousness means that he was only aware of the existence of God and positive volition means that he desired to know God. Because of this God was responsible to provide at some time in his life gospel information. At the point of gospel hearing he will again go on positive volition and personally believe in Jesus Christ and become Paul the apostle. But during the interim something happened to him. First of all, he had legalistic parents who were steeped in Judaism; so much so that his whole educational background was in the area of legalism. So he had a strong religious training, first of all from legalistic parents and then from the school where he was taught by Gamaliel. So between God-

consciousness and gospel hearing this man became very religious and very legalistic. That was his training and background. But he carried it further than most people do, to the point where he wanted to destroy everything that was anti-Judaism, everything that was opposed to the legalism of Israel. Therefore he began a system of persecution which resulted in people being killed and imprisoned. How could a person be on positive volition at the point of God-consciousness and then turn so radically in another direction? The answer is parents and training. These were both legalistic to the core. Jesus Christ personally dealt with the apostle Paul; at this time Saul of Tarsus, hardened unbeliever.

This is a perfect illustration of a person being positive toward God at God consciousness; but he was influenced by his parents to turn towards a legalistic religion instead.

Paul was responsible for killing believers and taking from them their wealth and their freedom. He did not even respond to the gospel when he heard it from Stephen. Paul was anti-grace to the core.

Jesus Christ came to the worst of all sinners, directly. Nothing influenced Saul of Tarsus. Paul was impressed by Stephen's words after becoming a believer. However, when he first heard Stephen, he was not impressed with the gospel.

When Jesus appeared to Paul, Paul was knocked down (not true of every person who came to speak with Jesus).

Saul of Tarsus knows that he has been persecuting people. One category: believers in Jesus Christ. He was doing everything he could to destroy Christianity.

Acts 22:8 "So I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.'

Verse 8 – “And I answered, Who art thou Lord?” Twice Saul use the word kurios (κύριος) [pronounced *KOO-ree-oss*], a title for deity. At this particular point he wanted an identification. He thought that he was doing what God wanted him to do, he thought that the God of Israel was pleased with the things that he was doing with regard to the destruction of Christianity. Now he gets his great shock. He uses the word “Lord” because he knows that only God could knock him to the ground in this way, and that only God could speak to him in this way.

Jesus Christ identifies Himself so that Saul can become Paul: “I am Jesus of Nazareth, whom thou persecutest.” In other words, every time he touched a believer he was touching Jesus Christ—positional truth: every believer in union with the Lord Jesus Christ. This was the first time that Saul understood it. For once in his life he became aware of the fact that Jesus Christ is God, and he became aware of it at this moment. This is the time when he accepted Christ as his saviour. He will mention the word “Lord” a second time in verse 10, and between the two “Lords” he became a believer in the Lord Jesus Christ.

Acts 22:9 "Now the ones being with me indeed saw the light and became terrified, but they did not hear the voice of the One speaking to me.

Verse 9 – “And they that were with me saw indeed the light, and were afraid” – the phrase “were afraid” is not found in the original, even though it may have been true; “but they heard not the voice that spake to me” – in other words, even though it was noon time, the time of maximum light, they actually saw the light and did not hear the voice. Jesus Christ dealt only with Saul of Tarsus. There could be several reasons for that. The one obvious one is that he appeared to Saul to lead him to Himself. But in this group Saul of Tarsus is possibly the only person who had positive volition at the point of God-consciousness. Apparently the others were on negative volition at the point of God-consciousness and God did not reveal Himself to them.

When it comes to the basic training of young people and the entertainment of young people, this belongs to parents.

What happened to Saul of Tarsus? What Paul heard had no affect on him. These things were offset by his religious background.

Acts 22:10 "So I said, 'What shall I do, Lord?' Then the Lord said to me, 'Having gotten up, be going into Damascus, and there it will be told to you concerning all [things] which have been appointed for you to do.'

Verse 10 – “And I said, “What shall I do Lord?” Here is a believer, speaking now from the concept of phase two. Between the two *Lords*, Paul has believed in Christ. This is an aorist active subjunctive because of ποιεῶ (ποιέω) [pronounced *poi-EH-oh*] which describes the whole concept of phase two. The aorist tense covers his whole life as a Christian. The subjunctive mood means that whether he ever gets with God’s plan for his life in phase two depends upon certain factors, for example knowledge of doctrine. And it is the subjunctive mood with every one of us as believers. God has a plan for our lives and whether we ever get with that plan or not depends entirely upon Bible doctrine. It doesn’t depend upon anything else, and one of the greatest tragedies with young people today in the churches is that they get everything but Bible doctrine. Bible doctrine is the only thing that will carry a young person through college and into early adult life.

A young person asking what to do might be told by a church to give his testimony (but they will check it over first). The first thing a new believer needs after salvation is Bible doctrine, and do nothing. Close your mouth and listen to the teaching of Bible doctrine. Some people do exactly the opposite.

Immediately Saul is zealous for the Lord. He wants to do for the Lord what he has done against the Lord during these early years. And his first question, “What shall I do?” is going to be put in abeyance because he is in no position to do. Principle: The first thing to do after you are saved, if you are ever going to get started right, is to do nothing. The first thing you do is close your mouth and open your ears. You have to be briefed; you have to find out what it is all about.

Ananias will be Paul's first teacher.

Young people are in the saddle today in the United States. They are the tail who wagged the dog. They are dictating, in most places. They do not dictate in Berachah Church. They tell their parents what they want; they tell their parents how they want to be entertained.

Saul of Tarsus went from being the greatest sinner to the greatest believer. God does not tell Saul to go to Damascus and give his testimony.

“And the Lord said unto me, Arise and go into Damascus; and there it shall be told you” – and this is why Saul of Tarsus became one of the greatest believers of all time. “It shall be told you” – future passive indicative of the verb *laléō* (λαλέω) [pronounced *lah-LEH-oh*] which means to communicate. Future tense: future from now; passive voice: you will receive communication; the indicative mood: the reality of a point of doctrine—you have to find out what the Christian life is all about before you do anything. You do not start off by doing. So many organizations give you a list of taboos. You hear a lot of don'ts and then a lost of dos. But to start out the Christian life you start out by doing nothing.

Paul is going to be sent to a normal, regular believer. He understands the purpose of the Christian life. He is not heralded as one of the great believers. His divine good will be connected to Saul of Tarsus.

“all things which are appointed” – “all things” means that God has a plan for Saul of Tarsus. Saul has accepted Christ as saviour and he is going to have a phase two experience before he is called home to be with the Lord. God has all things for us. As believers we are in full time Christian service and God has his all things for us just as He has his all things for every believer. These all things, God's plan for us, were designed in eternity past. These all things are delineated for us personally through Bible doctrine; they are to be understood through the Word of God. Basically, you can never learn these all things as long as you emphasize the details of life and exclude Bible doctrine.

Money is a detail of life. You can make money and you can lose money; but if you have Bible doctrine, then you can continue with inner happiness.

“Which are appointed” – *tassō* (τάσσω) [pronounced *TAS-soh*] means to organize, it means an organized plan, the concept of something which is organize or arranged perfectly. This is a perfect passive indicative. Perfect tense: in eternity past God planned everything you would need for phase two; passive voice: the arranging was received—you simply receive in time what God provided for you from eternity past. Doctrine is the link between God in eternity and you in time. The indicative mood is the reality of the fact that God has a plan for every life.

“for thee to do” – *poieō* (ποιέω) [pronounced *poi-EH-oh*] again. But notice, *tassō* (τάσσω) [pronounced *TAS-soh*] the plan; now God says there is something for Paul to do [*poieō* (ποιέω) [pronounced *poi-EH-oh*]], but the plan comes before the execution of the plan. So

we have an aorist active infinitive for “to do” this time, and the aorist infinitive means that at any point in time when you are oriented through knowledge of doctrine, in that point of time in phase two you will actually execute the plan of God. You have to know the plan before you can do it; knowledge comes before production. This is the principle by which Paul will become the greatest believer of all time. He will learn and then he will do.

Acts 22:11 "Now when I was not seeing clearly because of the glory of that light, being led by the hand by the ones being with me, I came to Damascus.

Verse 11 – “And when I could not see for [because of] the glory of that light.” Paul is now at least partially blind. When it says he could not see, the word which is used is *emblépō* (ἐμβλέπω) [pronounced *em-BLEHP-oh*], which means not total blindness but impossibility to see perfectly. He couldn’t see clearly and couldn’t get along by himself; “being led by the hand of them that were with me, I came to Damascus.”

Acts 22:12 "Then a certain Ananias, a devout man according to the Law, being testified to [or, well-spoken of] by all the Jews living [there],

Verse 12 – Ananias. “And one Ananias.” The name is derived from a Hebrew word which means protected by the Lord. He is an ordinary believer in Damascus, an ordinary believer in the right place at the right time.

The Doctrine of the Ordinary Life

1. The ordinary believer is also in full time Christian service—every believer, and under two appointments: ambassador and priest. As ambassador he represents the absent Christ; as a priest he represents himself before God.
2. The ordinary life has occupational hazards:
 - a. ...boredom, which comes from a failure to orient to the grace of God and to the plan of God. It comes to people where something is more important than Bible doctrine, when they are not occupied with Christ;
 - b. ...entertainment, which becomes an occupational hazard only when Bible doctrine is not first in the life;
 - c. ...apostasy. This might be social action, some form of liberalism (theologically or politically), or something as subtle as “We don’t need doctrine, all we need to do is to win people to Christ.”
3. The ordinary life is therefore the most difficult because it has the fewest outward stimulates. So it requires a deeper and steadier faith. Therefore God has designed the ordinary life to be the recipient of Bible teaching, Bible doctrine. The ordinary life becomes the extraordinary life through knowledge of doctrine.
4. We have a tendency to underrate the so-called commonplace, but the commonplace fills up the gaps of the ordinary life. Commonplace: things that we are to do habitually—learn doctrine, prayer, witnessing, worship, and so on. The ordinary life must be motivated by Bible doctrine. Not by parties, social activities, gimmicks. There must be something to carry you through heartache, problems,

life's difficulties, etc. You must be motivated by Bible doctrine, rather than by any system of human pressure and human gimmicks.

5. The obscure and wonderful service which Paul received from Ananias had world-wide repercussions. Ananias could not see this, his job was to learn doctrine. The ordinary life never sees the fantastic repercussions, but they are there. Ananias was faithful in a ministry, he had no idea that Paul was going to be the greatest believer of all time. His job required faithfulness at the moment, and he was faithful at the contact.
6. To the believer who experiences disappointment and frustration because their lives are not filled with great spiritual adventures, Ananias is the pattern of what it is all about. Ananias is mentioned only in connection with Paul. There is always the concept of teamwork here.
 - a. The runners get all of the credit, but the key is his blockers.
7. Ananias was an ordinary believer but he really wasn't. He wasn't because he was a doctrine man, a grace man. That made the difference.
8. Under operation grace there is no such thing as an ordinary life, even though every life is composed of a certain number of monotonous details which are commonplace.
9. Ananias demonstrates the importance of faithfulness in the little things, leading to that flash of glory (which is his contact with Saul of Tarsus) which is so important in the teamwork concept of the body of Christ on earth.

This doctrine is repeated in [Lesson #118](#).

Saul of Tarsus shuts his mouth and listens to the teaching of Ananias. This will be Saul starting off in the right direction.

Dwight L. Moody came into contact with believers whose names are lost to history. He was a shoemaker who walked into a church on a cold, rainy night. This hour of teaching launched Moody.

1965 Acts

Lesson #117

117 12/29/1968 Acts 22 via Prov. 27:1-7 Six enemies of the ordinary life (Hallelujah chorus at end) It appears that the notes from Prov. 27 track this lesson quite well.

The intensified portion of the Angelic Conflict, all believers became targets for Satan and his angels. The Angelic Conflict is hidden until the Tribulation, where this comes out into the open. We live in the most intensified portion of the Angelic Conflict. We have fantasti hidden enemies.

We took up this particular principle that every believer is in full-time Christian service. We are all ambassadors for Jesus Christ. He represents Christ on the earth and as a priest he represents himself before God. Universal indwelling of the Person of Christ, completed canon of Scripture, full-time Christian service; and there is a supernatural way of life.

We are sometimes thought to be oddballs from unbelievers. We appear to be tied up in knots because our lives have become a fantastic battleground.

The believer in the Church Age has 6 enemies. Apart from the world and apart from the devil. People became very depressed under trench warfare and he might shoot himself in the foot to be taken out of the trenches.

Some of the dangers of the ordinary life. There is nothing ordinary about the ordinary life of the Church Age. The Church Age is the most intense hidden part of the angelic conflict. When Jesus Christ was glorified by being seated at the right hand of the Father the angelic conflict shifted gears, and when it did, every believer for the first time the individual believer became the personal target of Satan. In this intensified part of the angelic conflict when the body of Christ is being formed the conflict is being intensified. The angelic conflict is divided into two parts: the Church Age, which is the intensified hidden part, and then the Tribulation when everything comes out in the open. The Tribulation is the most awful period in all of human history, a period of concentrated horror historically. But right now we as believers in the Lord Jesus Christ are living in the most intensified spiritual battle in all of human history when every believer is the target and the life of every believer is the battleground. We have fantastic hidden enemies and therefore God has provided for every believer great resources which are not hidden but clearly described in Bible doctrine.

There are six enemies of the believer in full time Christian service, the ordinary Christian life. They are all related to one of the most subtle phases of making a casualty out of the believer today; they are related to mental attitude sins.

Verses 1-2, arrogance or pride.

Proverbs 27:1 [Do not boast about tomorrow, for you do not know what a day may bring.](#)

Hithpael stem means to praise oneself, which is a reference to pride or arrogance. One is proud of what one has done or what one is.

God gives us one day at a time. This may be a routine day, wherever it is. The dynamics of phase II depend upon the ordinary believer. This doctrine is taken from Category #1 notebook. This was modified according to the teaching in Acts.

One Day at a Time

1. The believer who is oriented to grace lives every day alike. The believer with the ECS and supergrace life learns to regard every day alike - Romans 14:5,6. He regards every day as from the Lord, it is a grace gift given to him as an assignment, as part of an allotment. The purpose of that day is to purchase it with Bible doctrine.
2. Only the believer has the grace provision to purchase that day - Ephesians 5:15-18. The supergrace life gives perfect purchase of every day. John 14:26; 16:12-14; 1 Corinthians 2:9-16.

3. We can only glorify God while we are on earth. Every day we as believers in phase two live that day as a gracious gift from God. The only time we possess in which we can honour God is the number of days God has graciously provided for us in time - Psalm 90:12; James 4:13-15.
4. God gives up the capital for each day. James 4:6 God has provided soul capital in the form of Bible doctrine for the believer to purchase each day - Jeremiah 15:16; Matthew 4:4.
5. We live every day alike. The first day of the week is designed for assembly worship. Just because Sunday is the day for worship, there is not a different behavior pattern for that day. Parents often destroy fun on Sundays.
6. Each day in phase two the believer must avoid mental attitude sins which produce self-induced misery - Proverbs 27:1. These same mental attitude sins characterise reversionism, especially those stages including 4, 5, 6. 2 Corinthians 12:7-10 cf.
7. Only on earth can God bless us in suffering. God provides for that. Psalm 102:1-3.
8. The fact that the believer lives another day on the earth is a sign of divine grace and faithfulness - Lamentations 3:22,23.
9. Every day, therefore, becomes a special day in phase two - John 11:9,10.

Proverbs 27:1 [Do not boast about tomorrow, for you do not know what a day may bring.](#)

Pride can catch you in a position where you cannot deal with the difficulties of that day. Pride puts you on your own resources. That is the greatest danger in the ordinary life.

Ananias had a tremendous impact on the life of Saul. But had he helped Paul out of pride, his help would have been worthless.

We cannot wake up every day filled with pride. This makes us disoriented to the grace of God.

Pride keeps us from living the Christian life using the provisions of God. Pride keeps us from that.

Verse 1 - "Boast not thyself of tomorrow." The word for boasting here is a hithpael stem of halel, from which we get hallelujah and ordinarily means to praise. But hithpael is the reflexive stem and under the reflex concept it means to praise self. Therefore it becomes a verb for boasting, for glorifying one's self, to be conceited or to be arrogant. In this verse pride is related to time.

Pride must never be confused with self-consciousness which is simply awareness of one's existence and a part of the image of God concept. This is perfectly legitimate. Pride is said to be inordinate self-esteem or conceit. Overtly it includes an overbearing behaviour pattern but on the inside pride is a mental attitude of disorientation to the grace of God. The word "tomorrow" here is literally in the Hebrew, "the next day." The principle is that God gives us one day at a time.[1] This one day at a time requires that we avoid mental attitude sins, and the first representative sin mentioned here is pride or boasting.

"for thou knowest not what a day may bring forth" - in other words, we are not aware of what is going to happen tomorrow or the next day. The point is that pride catches us in a position where we cannot cope with the adversities and the tragedies of life. This is because pride is not only a mental attitude sin but because all mental attitude sins produce self-induced misery, and the believer is out of fellowship as a result. Pride, when you are out of fellowship, puts you on your own resources and you try to handle your problems with your own resources, and this is the greatest danger in the ordinary life. This mental attitude sin which is mentioned first is the one that keeps us from utilising divine resources under grace. Under grace God knew every day that we would live in phase two, every problem we would ever face, and He made full provision for it, day by day. Pride not only keeps us from utilising the grace of God but it also disorients us to the grace of God, and therefore gets first mention.

Proverbs 27:2 [Let another praise you, and not your own mouth; a stranger, and not your own lips.](#)

Verse 2 - "Let another man praise thee." Here is a person who says "I will not boast about tomorrow, but I will be proud of what I have done in the past." Here is the other aspect of pride. In the past he has evaluated his own life in terms of self-accomplished. This, again, is total disorientation to the grace of God. Others may evaluate your person and works in terms of praise but you should relate this to the grace of God and never to your own approbation lust. In other words, don't take seriously the compliments of others. We have here a piel stem of halel, and this praise can be a trap if it is linked to approbation lust but is no hazard to a relaxed person who is learning Bible doctrine.

"but not thine own mouth" - the mouth expresses what the person thinks. If he thinks well of himself in terms of arrogance and if he is disoriented as far as the grace of God is concerned, if he has no relaxed mental attitude, then he is going to be doing what we commonly call tooting his own horn. But the relaxed mental attitude of grace is never snowed by praises or compliments from others.

"Let another man praise you" is simply recognition of something that exists. In the realm of human life even the most ordinary life is going to receive a certain amount of praise. It is a battleground and a challenge not to do two things: be ungracious toward the person who compliments you; do not relate this to your approbation lust. If you relate it to the grace of God and thank God for His grace, this means the presence of a relaxed mental attitude, and a relaxed mental attitude is based on knowledge of doctrine, and knowledge of doctrine is a part of the whole principle of living the ordinary life successfully as unto the Lord.

Proverbs 27:3 [A stone is heavy, and sand is weighty, but a fool's provocation is heavier than both.](#)

Verse 3 - wrath or anger, two aspects of the same thing. We have here a parabolic distich: the first line illustrates the principle of the second line. The illustration here is twofold. There is a rock, and when a rock falls on you it crushes you. There is sand. When enough

sand falls on you it buries you. In the last analysis there isn't a whole lot of difference as to whether you get hit with the rock or are buried in the sand. The rock will illustrate anger and the sand will illustrate wrath.

There are two ways in which people get mad. There is the explosive type, and that is like being hit with the rock. There is the slow continual thing that builds up and builds up until it buries its object. Wrath is the crushing power of the rock and anger is the weight of the sand. This verse says literally, "The heaviness of a stone, the weight of sand; a fool's wrath is heavier than both."

Proverbs 27:3 [The heaviness of a stone, the weight of sand, a fool's wrath is heavier than both.](#) (R. B. Thieme, Jr.'s Corrected Translation)

So we have the illustration of anger as a mental attitude sin. The believer here is said to be a fool, he is involved in a mental attitude sin which is called wrath.

This is the explosive type as illustrated by verse 4.

Proverbs 27:4 [Wrath is cruel, anger is overwhelming, but who can stand before jealousy?](#)

Verse 4 - "Wrath is cruel." This is the explosive type anger, and this is the type of person who explodes and it's all over. But someone always gets hurt!

This is what Bob was like. He would explode, hit someone, and he might feel badly about that for days.

"but anger is outrageous" - what is the difference? Wrath is the explosive type of thing, not justified, but anger goes on day by day and it builds up its own self-induced misery. This is the story of King Saul. He had that grain of sand of anger, and he had it every day, and that eventually resulted in his own sin unto death.

"who is able to stand against envy" - envy is one of the most destructive and devastating of mental attitude sins. The person who is guilty of envy/jealousy is the most miserable. Even the object of it often becomes miserable because it becomes the object of revenge tactics. So whatever capacity for love exists with the believer, it is destroyed by the destructive power of jealousy or envy.

Verses 5-6, the fourth great enemy: pseudo-love-illustrated best by jealousy. "But who is able to stand before jealousy?"

Proverbs 27:5 [Better is open rebuke than hidden love.](#)

Verse 5 - "Open rebuke is better than secret love." But that is not what the Hebrew says. The Hebrew says, "Better naked communication than secret love."

Proverbs 27:5 **Better naked communication than secret love.** (R. B. Thieme, Jr.'s Corrected Translation)

This is what is called a comparative distich; the first line has something better than the second line. "Open rebuke" is incorrect, it is literally, "Naked," the pual participle of the verb galah which means to be naked. What is naked communication, or demonstration? It means the revelation of true love; having the capacity for love and expressing it. It is impossible for the believer to have capacity for love as long as he harbours mental attitude sins. Naked communication/demonstration is a relaxed mental attitude producing the capacity for love, and the capacity for love is that relaxed mental attitude. In other words, you can say "I love you" to someone, but if you are bitter toward them, or jealous, if you have anger, or any of the mental attitude sins, your capacity for love is destroyed. The real thing only exists where the capacity exists. In the spiritual life the capacity does not exist apart from freedom from these mental attitude sins-the mind is open.

Ananias was a man who was not bitter towards anyone; he was free from mental attitude sins. So when the enemy of Christianity came into town, God sent Ananias to him. Ananias was capable of naked communication. That is based upon a relaxed mental attitude.

The mind must be revealed before the body is revealed. To be attracted to some person does not mean that you love that person.

The touching of souls must occur before the touching of bodies. The woman in her teens can build up scar tissue on her soul as a result of promiscuity. There is no double standard; but the men and women are affected in different ways. But they are both affected. Promiscuity can destroy a man's initiating love.

The Bible says, *do not commit adultery* because that puts scar tissue on your soul and your ability to love is compromised. A promiscuous person becomes a suspicious person. A suspicious person lacks capacity for love.

Illustrate the opera Carmen. She was a very beautiful person and she collected men. She flirts with a man, and he is seem as a challenge. She conquers the soldier, so she has no capacity for love; and she looks to conquer another.

A man who is jealous; he may win the love of a beautiful woman, but he is constantly jealous. It is better to have true soul love than physical love. Do not allow your decisions to lead you into physical relationships.

"than secret love" - illicit sexual love. Physical activity without love have no capacity for love, and it results in putting scar tissue on the soul. So secret love is attraction without capacity for love. The application is given in verse 6.

Proverbs 27:6 **Faithful are the wounds of a friend; profuse are the kisses of an enemy.**

Verse 6 - "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." In this verse is the application: a person makes love without being mentally involved-the kisses of the enemy.

The word "faithful is often used to describe true activities in the soul. Faithfulness in the soul means you are aware of someone, and in your mind you are faithful to that person. The wounds which are described here are decisions which you make to be honest with that person, to level with that person, even though it hurts them. Faith are the wounds of a friend can be loving someone and levelling with them-expressing the truth even though it hurts.

On the other hand, kisses without love is simply a demonstration of love without the soul being involved. The kiss expresses the physical relationship without the soul relationship. So the enemy is the person who will kiss you without loving you-a token of love without the reality of love.

The promiscuous woman is a woman with so much scar tissue on their soul. The person's capacity for love is destroyed. Bible doctrine comes along and changes all of that.

Bible doctrine gives the person the capacity for love; and this allows for someone to enjoy true love.

Proverbs 27:7 [One who is full loathes honey, but to one who is hungry everything bitter is sweet.](#)

Verse 7 - indifference to the Word of God. This is the greatest danger of all to the ordinary believer or to all believers in general. "The full soul loatheth an honeycomb." The full soul is the believer who is occupied with the details of life. Here is a person who is minus doctrine, and because he is indifferent toward Bible doctrine he is interested in money, success, pleasure, social life, friends, loved ones, health, sex, materialistic things, or status symbols. These are the source of his happiness. He is minus doctrine and therefore he is said to be a "full soul." This can really mean a scarred soul. A full soul here is a believer whose soul is scarred, and because of that he seeks his happiness in pleasures, social life, friends, etc. Because he is minus doctrine he has gone the way of all flesh and has scar tissue of the soul. He is occupied with the details of life to the exclusion of Bible doctrine.

And he "loatheth," which means to trample down; "the honeycomb" - representing Bible doctrine. Honey is stimulating to the taste, a provider of energy, a protector from allergies, and in this sense honey becomes an excellent illustration of Bible doctrine. Bible doctrine is stimulating to the soul, it provides energy for production of divine good, it protects the believer from the allergies of worldliness, the allergies of the old sin nature, and from the decay of the human soul.

"but to the hungry soul every bitter thing is sweet" - the hungry soul is the believer with positive volition toward Bible doctrine. "Every bitter thing" means suffering, tragedy, disaster, frustration, disappointment. Etc., becomes sweet. Bible doctrine can take the worst tragedies of life, the most difficult pressures of life, and convert them into something

wonderful. So the final great enemy of the believer is negative volition toward Bible doctrine.

The believer positive toward doctrine is the believer who develops the great inner life.

Ananias is the ordinary believer. Saul would have been too hot for other believers to handle; but Ananias could get him rolling in the right direction.

1965 Acts

Lesson #118

118 01/05/1969 Acts 22:12–21a God's provision; God's cognizance of human free will

Bob repeats the [Doctrine of the Ordinary Believer](#).

Once Revelation was complete, God no longer gives revelation by means of dreams, audible voices, etc. Everything that we need is in the Word of God.

30–96 A.D. is the apostolic era.

Acts 22:12 "Then a certain Ananias, a devout man according to the Law, being testified to [or, well-spoken of] by all the Jews living [there],

“a devout man according to the law” – in the day of Ananias and Paul—in other words, in the apostolic period of the Church Age—there were two kinds of divine revelation: written revelation which was the Old Testament Scriptures, and over the apostolic period the gradual formation of the New testament. However the New Testament all came into existence, first of all by revelation—God the Holy Spirit revealing doctrine to the apostles so that the New Testament was gradually formed, and a second form of revelation occurred, i.e. the Old Testament system of a supernatural communication which involved dreams, trances, visions, conversation.

When the New Testament is finally formed in 96 AD with the completion of the book of Revelation all supernatural communication will cease. God no longer speaks to people directly in conversation or dreams or visions or trances, etc. All revelation today is written, and everything God wants us to know is contained in the Word of God. So the period of the book of Acts is the apostolic period which goes from AD 30 – AD 96. This is also called the pre-canon period, and during this time the average believer had one source of communication open to him, and that was the Old Testament. Any time that God wanted to communicate with him in a special way God could speak to him personally, and that is the story of Ananias. Ananias got his doctrine from the Old Testament Scriptures and he got his instructions, as in this case, from God Himself who spoke to him and said to go see Saul of Tarsus. But the system remains the same.

He was a devout man according to the law, which means he studied the Old Testament Scriptures. In Codex #2 he found Christ as his saviour, and his perception of doctrine from the Old Testament gave him a tremendous stability as a believer, and he was just the man

to clarify certain things as far as Saul was concerned. The principle: God uses the prepared ordinary believer. But to be used of God as the ordinary believer you must know Bible doctrine. This is required regardless of what you do on this earth in representing the Lord.

“having a good report of all the Jews which dwelt there” – having a good report is literally, being a good witness or receiving a good witness from all the Jews. In other words, Mr Ordinary believer was witnessing for the Lord Jesus Christ—the concept of personal work as you have contact with other believers.

Acts 22:13 **having come to me and having stood by [me], said to me, 'Saul, brother, regain [your] sight!' And at that very hour [or, moment] I looked up at him [or, I regained [my] sight [and saw] him]!**

“He came unto me, and stood, and said unto me” – this is Ananias (we will hear about him one more time in Acts 26). Paul is describing before the Roman garrison governor and the Jews this particular scene. Notice he calls him “Brother Saul.” Ordinarily he would not call him this but this is to recognize that here is an ordinary believer who understands that Saul of Tarsus, the worst sinner who ever lived, has now become a believer in the Lord Jesus Christ, and the word “brother” indicates that he believes the Word of God. He is in effect faith-resting, because this was not found in the Old Testament, there was nothing in the Old Testament Scriptures that say that Saul is going to be a believer. This is something that came from a conversation with God. In the apostolic period conversation from God carried the same weight as Scripture. So he says “Brother Saul” because he believes what God said to him personally.

Some believe that if God spoke to them in a vision or in a trance, that would carry more weight. But that is not the case.

“receive thy sight” – this is an imperative, *anablepō* (ἀναβλέπω) [pronounced *an-ab-LEP-oh*], and it means to look up, not “receive thy sight.” When he looked up he was able to see again.

Acts 22:14 **"Then he said, 'The God of our fathers hand-picked you beforehand to know His will and to see the Righteous [One] and to hear a voice from His mouth.**

Verse 14 – “And he [Ananias] said, The God of our fathers,” i.e. the Lord Jesus Christ who is the founder of the Jewish race; “hath chosen thee” – the word for choosing doesn’t mean to choose as we ordinarily see the word. It is *procheirizomai* (προχειρίζομαι) [pronounced *prokh-i-RIHD-zom-ah-ee*] [pro = beforehand; cheirizomai = to take by the hand], to take by the hand beforehand means to be pre-appointed.

So Paul was both pre-designed and pre-appointed. In other words, God knew in eternity past that Paul from his own free will as Saul of Tarsus would receive Christ as saviour. He saw his positive volition at the point of God-consciousness. Saul did not respond when Stephen proclaimed these things but he did when Jesus Christ proclaimed this personally

on the Damascus road. Ananias himself is obviously oriented to the plan of God and he was prepared for the day when he would have the stability, the courage, the power and the grace to face the man who has persecuted the church and to declare to him Bible doctrine. As soon as Saul looked up he was getting doctrine.

God has taken the worst person and made him into the greatest. Paul function without a completed canon of Scripture. Now, if this is what happened to him, how much more for us in the Church Age with the completed canon.

God's plan never includes the coercion of Paul's free will. There were many things in grace that God had provided for Paul, but things that Paul did not use. When he should have gone west, God provided for him in that. God also provided for Paul going negative toward His guidance. Even a loser can be a winner. We are in Christ no matter what. God has provided alternatives through His love.

Paul will be disciplined for 3–4 years, and God will provide for that. When Paul rebounds, he will do some great things, like write the epistle to the Ephesians. Probably the most powerful of all the epistles of the New Testament.

“that” – purpose clause, this purpose still remains; “thou shouldst know his will” – to know is an aorist active infinitive of *ginskô* (γινώσκω) [pronounced *gih-NOH-skoh*] which means to learn doctrine through the experience of studying it, to study and to learn. Some things can only be learned by study, so you have to study and learn doctrine. The whole objective is “his will.” You learn the will of God by learning doctrine. The will of God does not exist outside of Bible doctrine. Knowledge of doctrine, then, is the basis for knowing the will of God. Every believer must learn doctrine to know the will of God.

“and see that Just One” – once you learn doctrine you begin to enter into occupation with Christ. The word for “see” means a panoramic view *eidô* (εἶδω) [pronounced *I-doh*]—*horaw*, the word from which we get “horizon.” *Blepô* means a glance; *horaô* (ὁράω) [pronounced *hoh-RAW-oh*] means a long pleasant look. In this case it means a long loving look. So Saul of Tarsus, in phase two you are going to have a long loving look at the Just One who is Jesus Christ. Again, this is accomplished through doctrine. We can have the same, lengthy panoramic view today.

“and should hear the voice of his mouth” – Paul is the recipient of divine revelation, he has a special job as an apostle. So at least four times the Lord Jesus Christ appeared personally. One the road to Damascus, Acts 9:3-6; in Arabia, Acts 20:24; 26:17, also found in Galatians 1:12, 17; in the temple, Galatians 1:18; in prison, Acts 23:11. But when it says he will see the Just One the word is *horaô* (ὁράω) [pronounced *hoh-RAW-oh*]. The four references just quoted come under *blepô*, and that isn't used here. *Horaô* (ὁράω) [pronounced *hoh-RAW-oh*] means a prolonged panoramic view, the same view that we can have today through learning Bible doctrine. When this is fulfilled daily in the life, then it is “looking unto Jesus, the author and finisher of our faith.” “And should hear” is an aorist active infinitive and it means to hear Bible doctrine. He heard it and put it down in writing, which is why we have it today.

Acts 22:15 'For you will be His witness to all people of what you have seen and heard.'

Verse 15 – “For thou shalt be his witness.” Future tense, i.e. future from this time; he is going to be a special witness; “unto all men of what thou hast seen and heard.” “Seen” is horaô (ὥραω) [pronounced *hoh-RAW-oh*] again, this time in the perfect tense, gathering up every day that Paul learns and studies doctrine in phase two. It means he has a panoramic view in the past which he is going to keep adding to—doctrine every day; “what thou hast seen” is going to be special revelation which he will get occasionally from God. In this way he is going to be built up in the Word of God. Remember that he lived in the apostolic age when the Word was not complete.

Acts 22:16 'And now, why are you delaying? Having gotten up, get yourself baptized, and get yourself washed [or, purified] [of] your sins by you yourself calling on the name of the Lord.' [cp. Acts 2:21]

Verse 16 – this is all mixed up in the translation. “And now why tarriest thou?” Whoever translated this forgot that the action of the aorist participle precedes the action of the main verb. The aorist active participle is “calling on the name of the Lord,” and the word is epikaleomai (ἐπικαλέομαι) [pronounced *ep-ee-kal-EH-ohm-ahee*] [kaleô (καλέω) [pronounced *kal-EH-oh*] = to call; epi = upon], a synonym for believing in Christ, as per Romans 10:13. This has to do with being saved, and Paul has already done this; he was already saved: “brother Saul.” Obviously calling upon the name of the Lord has to come first. But there is another point of syntax: the action of the aorist participle is also coterminous with the action of the main verb. The main verb here is “wash away sins.” When Paul called upon the name of the Lord (aorist participle), at that moment his sins were washed away. Sins are washed away by faith in Christ.

Paul on the Damascus road fulfilled the aorist active participle. He called upon the name of the Lord and that is when he was saved. “Who art thou Lord.” In this case the action of the aorist participle is coterminous with the main verb, the closest verb in the indicative mood—“wash away.” So when he called upon the name of the Lord his sins were washed away.

“Why do you tarry [delay]?” this is a present active indicative. At the cross Paul was entered into union with Christ, which is the baptism of the Holy Spirit—not mentioned but also occurred. Since he has been saved, what has he been doing? Present active indicative of mellô (μέλλω) [pronounced *MEHL-low*], tarrying or delaying. The reason he has been delaying is because he has been blinded. But now that has been taken care of and the first thing Ananias says is, What are you hanging around for? Then he says, Get up. “Arise” is an aorist active participle. It has to have a main verb in its proximity, and it does: “be baptized.” This is water baptism. This is the first step in the recognition of points of doctrine. This is an aorist middle imperative. You only do it once, and you have to do it yourself, and it is an imperative mood—you have to make your own decision. The decision should be based on knowledge of doctrine.

Why was it necessary and why was there so much emphasis on Paul being baptized? There is a definite parallel here. Jesus Christ was baptized before His earthly ministry. The water represented the will of God the Father which was for Jesus Christ to have three years of earthly ministry, go to the cross, rise from the dead, ascend, and be glorified at the right hand of the Father. Jesus was willing to go to the cross, therefore when He went down into the water He was identifying Himself with the will of God, and the Father said: "This is my beloved Son, in whom I am well pleased." Now here is the great apostle, and he is going into the water to represent a principle (because this is the Church Age): down with human good and up with divine good. He recognizes his union with Christ. The water baptism recognizes positional sanctification. So being baptized is going to be the launching of his public ministry, just as with Jesus Christ being baptized was announcing His public ministry. So the baptism of Paul had the usual significance that ours has but it seems to set up a parallel with our Lord Jesus Christ. There is so much emphasis.

Jesus came to Paul and told him to get out of Jerusalem. Paul had to go over a wall.

The most private place in that era was Arabia. Paul will go to this private spot for his doctrinal study. Paul was given 3 years during which he could prepare for his ministry.

Acts 22:16 **Having called upon the name of the Lord, and your sins washed away, why are you hanging around here? Get up and be baptized.** In other words, Paul's water baptism is the public entrance into the ministry recognizing and emphasizing positional truth. Paul's stability, like ours, is based on positional truth, and water baptism teaches the importance of positional truth. (R. B. Thieme, Jr.'s Corrected Translation)

Acts 22:17 **"Now it happened to me, having returned to Jerusalem, and while I [was] praying in the temple, I came to be in a trance,**

Verse 17 – the trance in the temple. He skips over everything to show how God drove him out into a private place where he would have to study and learn the Word. He says he was praying in the temple. A pastor should pray, like everyone else, but apparently he was making such a thing out of prayer that he wasn't learning doctrine. He fell into a trance. The word for "trance" is ekstasis (ἔκστασις) [pronounced *EKKH-staw-siss*] from which we get "ecstatics." This means he actually had an ecstatic experience. The Lord took over and appeared to him.

Acts 22:18 **and I saw Him saying to me, 'Hurry, and go out with quickness from Jerusalem, because they will not accept your witness about Me.'**

Verse 18 – "And saw him saying unto me." Paul saw the resurrected Christ; "Make haste" – notice that when Ananias contacted Paul in Damascus he said Get up and be baptized." Now, Jesus Christ says in Jerusalem and says "Get out." "Make haste" means hurry up; "and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me" – "they refers to believers who were legalistic and who dominate the local church in Jerusalem, and the religious leaders of the Sanhedrin who dominate the city. The local church is dominated by religion and the city is dominated by legalism/religion.

God has Paul making haste and getting up and out of there. Until he gets to Arabia, where Paul is anonymous. There is where he needs to stop. You do not learn Bible doctrine in the limelight.

New converts are sometimes pushed into a stimulating environment and they are recognized. There is no growth that continues in this situation.

Acts 22:19 "And I said, 'Lord, they know that I was imprisoning and repeatedly beating in each synagogue the ones believing on You.

Verse 19 – Paul’s rationalizing so that he could stay in Jerusalem, and right here standing in Jerusalem he explains his own tendency: he loved Jerusalem. He loved Jerusalem to the point that sometimes this was a detail that almost crowded out everything else. Paul had his detail temptation. Even when Jesus Christ tells him to get out because they would kill him, he is standing there arguing.

Acts 22:20 'And when the blood of your witness Stephen was being shed, I myself also had stood by and [was] giving approval to his murder {and} [was] guarding the cloaks of the ones executing him.'

Paul was a new believer and he was a status symbol new believer; and God removed him from any limelight. The programs today often take such a person and put them into the limelight.

Acts 22:21 "And He said to me, 'Go, because I will send you far away to [the] Gentiles."

1965 Acts

Lesson #119

119 01/12/1969 Acts 22:21b–30 Paul's scourging.

Acts 22:21 "And He said to me, 'Go, because I will send you far away to [the] Gentiles."

Verse 21 – “And he said unto me, Depart.” This means to go from one place to another—aorist active imperative, Get up and get out of here now.

“for I will send thee far hence unto the Gentiles.” When he said “Gentiles” the mob came up again.

The man thought that he was dealing with a Jew; and it turns out that Paul was a Roman. It was typical for the Romans to question Paul by scourging.

The Romans were very smart about people; and they assumed that anyone not under Roman law, so they were liars. They have beaten the hell out of anyone they are going to question.

The only different approach is, if dealing with an aristocrat or ruler from another country, they got different treatment.

When this man finds out that Paul is a Roman citizen, he changes gears. The Jews and the Romans had the greatest systems of law. The Roman law assumed a Roman citizen to be innocent until proven guilty.

Roman law was administered by nonreligious types. It was the greatest law because it was not infiltrated with religion. Religion corrupts everything that it touches. Jewish law was distorted by the pharisees and sadducees. Just as religion can destroy divine institutions. Religion is the enemy of freedom. There is no fundamental church today that is not under constant attack from legalism.

Jewish law seeks to kill Paul; and Roman law seeks justice for him.

What was the whole of Paul's objective during the first few years of Paul's ministry? Ananias said, Get up, what are you hanging around for? Jesus Christ said, Get up and get out of here. Everything was move, move, move, until a place was found for him. He obeyed and he moved and then in Arabia the Lord said, Stop. Why? Because here there is no publicity, here there is privacy, here there is no one who knows Saul of Tarsus now becoming Paul the apostle. Here there is no one whom can interfere with your ministry and out here you are going to learn Bible doctrine. You don't learn doctrine in the limelight of publicity. God's plan for the new believer is doctrine, doctrine, doctrine.

The Romans were very smart about people. They assumed that everyone who wasn't a Roman couldn't tell the truth; that anyone who didn't understand Roman law and didn't function under Roman law was automatically going to lie. They assumed that the best way to turn a liar into telling the truth was to beat it out of him. If a man was a Roman citizen they assumed he was telling the truth; if he was not a Roman citizen he was an enemy of SPQR and they assumed he was telling a lie. The Roman garrison commander started out by assuming that Paul was telling a lie. He did not realize that this man was a Roman citizen. The procedure which was followed here was normal *modus operandi* for a Roman officer of any kind when dealing with a non-Roman—unless he was an aristocrat or a nobleman from some other kingdom, who handled in a slightly different manner. We have to look at this passage from the standpoint of the garrison commander, it was written from his viewpoint: the viewpoint of an unbeliever. But it is also written from the viewpoint of a man who when he gets information immediately switches gears and puts Paul under a new procedure entirely. This paragraph starts out with the mob screaming for Paul's death and ends with an orderly Roman trial which is going to come to a termination because we have a conflict of two systems of law, both of which are the best systems of the ancient world. The Roman law always assumed the Roman citizen to be innocent until proven guilty. In Jewish law there had to be the establishment of at least two witnesses before an indictment could be brought. So the two systems were parallel in many ways. The actual function of the two systems was slightly different. The administration of Jewish law fell into religion when the religious leaders began to administer the law with the rise of the Pharisees. But Roman law was always administered by non-religious as far as prejudice

was concerned. Roman law was the best system on earth because it was not infiltrated with religion. Jewish law which in principle was just as good, if not superior, to Roman law in its function has now been infiltrated by religion, and religion corrupts everything it touches. Religion is the greatest enemy of mankind and the worst thing that ever happened to mankind. Here we have Jewish law seeking to kill an innocent man, and Roman law delivering an innocent man.

Paul and the Roman Tribune

Acts 22:22 **And they were listening to him until this word, and they raised their voice, saying, "Take such a [man] away from the earth, for it was not fitting [for] him to be living!"**

Verse 22 – “And they gave him audience unto this word.” Up to this point in his speech Paul avoided the fatal word “Gentile.” This one word immediately aroused the mob again and brought about a second outburst in the area between the temple and the fort. It ended Paul’s message, antagonized the mob of religious Jews and gave maximum manifestation of their negative volition toward the grace of God. These religious Jews thought that being a Jew by birth, being circumcised, and keeping the Mosaic law as a way of salvation was all that was necessary, and Gentiles were excluded from this system. So it was obvious to them that Paul, a Jew, had the audacity to take salvation to the Gentiles, and this antagonized them leading to a fresh outburst.

“they gave him audience” is the imperfect active indicative of *akoúō* (ἀκούω) [pronounced *ah-KOO-oh*], “they kept on listening.” Just as soon as Paul mentioned Gentiles there is a change, aorist tense, a point of time: “they lifted up their voices, and said” – the word for “lift up voice” is *epairō* (ἐπαίρω) [pronounced *ep-AHEE-row*], which with the word to say, it means they started screaming. They had lost control of their reason and expressed it vocally. This mob is really each individual throwing a tantrum all at the same time. This is a frustrated mob because now all they can do is throw a tantrum, they cannot get to the apostle Paul.

“Away with such a fellow” – i.e. remove him; “for he is not fit,” is literally, “it is not fitting that he should live.” They used the word *zaō* (ζάω) [pronounced *DZAH-oh*] which is the mechanics of living. Never again should he be aloud to eat or drink or live like a normal person. There is another word, from which we get biology, *biōō* (βίωω) [pronounced *bee-OH-oh*], which means the pattern of life. But they want him to stop functioning.

Acts 22:23 **Now while they [were] crying out and throwing off their cloaks and tossing dust into the air,**

Verse 23 – the mob demonstration. “And as the cried [screamed] out, and cast off their clothes [the tantrum operation].” Paul is totally under the protection of Rome and the mob is totally ineffectual. This reaction is typical of religious people and legalistic people.

Acts 22:24 the commanding officer ordered him to be brought into the barracks, having said [for him] to be interrogated with scourges, so that he should know for what cause they were shouting against him in this way.

Verse 24 – the garrison commander begins an erroneous investigation and winds up with the correct procedure. “The chief captain” is a bad translation. He is a chiliarch or chiliarchos (χιλίαρχος) [pronounced *khil-EE-ar-khoss*], the highest-ranking military officer in any area, comparable to someone who is a general officer. He is the Roman garrison commander.

“commanded him [Paul] to be brought into the castle” – you can’t handle anything in front of a mob and he has no intention of doing so. The mob is going to be dispersed and the source of their antagonism is going to be removed from their sight. When he said he commanded, it is an aorist active indicative to show us something. The aorist tense indicates he was decisive, and he made the decision under pressure and immediately.

This man is trained to make instant decisions. This is a part of being a military man. There was an admiral in Pearl Harbor who commanded that the Pueblo be taken, and he was countermanded from the squirrel cage.

The communists knew that Kennedy would not put troops in Cuba.

Hitler lost the war because he had 5 excellent generals that he would not listen to. When he tried to take over the military, he blew it.

The Romans left their generals alone when it came to making military decisions. The generals were trained in Roman law as well.

“and bade that he should be examined by scourging” – his decision was good but the procedure was wrong because to examine a man by scourging is to assume that he is not a Roman. Of course Paul looks like a Jew, speaks like a Jew, and the commander makes an ordinary decision that would be assumed to be correct due to the fact that here is a man who appears to be a Jew. Since he spoke Aramaic he assumed correctly that Paul was a Jew. And Paul is a Jew. But what he did not assume and what he did not know—therefore this part of his decision was erroneous—was that Paul was also a Roman citizen.

The Romans assumed that non-Romans would lie to them, so they beat them first. Then you examine them. They will want to tell the truth. Regarding Paul, this was totally impersonal. The chiliarch simply wanted the facts.

“that he might know wherefore they so cried against him” – he wanted to know why the mob formed. Obviously he has no respect for the mob but he does have a right to ask why the mob. This was very impersonal; he wanted to know the facts. The mob didn’t want facts, they simply wanted, Does he conform to our religion or not?

Acts 22:25 **But as he [i.e. one of the interrogators] stretched him out with the straps, Paul said to the centurion having stood by, "Is it lawful for you, to be scourging a man [who is] a Roman and uncondemned?"**

Verse 25 – “And as they bound him with thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and uncondemned?” The word “Roman” here means Roman citizen. It is not lawful to examine a Roman citizen by scourging, and this general could lose his rank for this.

Tribute, Chilliarch, Centurion was the ranking of the Roman military leaders.

Acts 22:26 **Now the centurion having heard [this], having approached the commanding officer, reported, saying, "Watch what you are about to be doing, for this man is a Roman."**

Verse 26 – Notice that the centurion has respect for his commander and is loyal to him. The word “heard” is an aorist active participle: “having heard it”; “he went” – is “having gone.”

Acts 22:27 **Then the commanding officer having approached, said to him, "Tell me, are you a Roman?" And he said, "Yes."**

Verse 27 – the garrison commander comes back and interrogates.

Acts 22:28 **And the commanding officer answered, "I acquired this citizenship with a large sum of money." But Paul said, "But indeed I have been born [a Roman citizen]."**

Verse 28 – the commander makes an interesting observation. “With a great sum obtained I this freedom.” He is a man who belonged to some other nationality and was not a citizen, and he got into the Roman Army. The Romans took a certain number of people who were non-citizens, and if a portion of their pay could be taken every month and put into the treasury, and they were given credit for it, when they reached a certain sum they could purchase a citizenship. This man did that. Paul didn’t pay anything for his citizenship, he was born into his. The word “I obtained” is an aorist active indicative of *ktáomai* (κτάομαι) [pronounced *KHAH-om-ahēe*] which means to purchase. He purchased by a regular procedure. The word “freedom” is *politeía* (πολιτεία) [pronounced *pol-ee-TĪ-ah*] which means a citizenship and the rights of being a Roman citizen—the freedom to enter into the affairs of the state. It is the word from which we get “politics.”

Paul says, “I have been born one” – perfect passive indicative. The perfect tense indicates that Paul is not even a first generation citizen, that even Paul’s grandfather was a Roman citizen. The passive voice: at the moment of birth he received this citizenship. The participle indicates he was the son of a Roman citizen. Therefore at the moment of birth he is recognized as a Roman citizen.

Acts 22:29 **So immediately, the ones about to be interrogating him withdrew from him; and the commanding officer also was afraid, having learned that he is a Roman and because he had bound him.**

Verse 29 – “Then straightway they departed [withdrew] from him which should have examined him.” In other words, they withdrew with respect. There would be no examination by scourging.

“and the chief captain also was afraid, after that he knew that he was a Roman citizen, and because he had bound him.” He had overstepped his authority. Rough treatment of Roman citizens was never tolerated and therefore he recognizes that this part of his decision was a mistake. Now he goes about to rectify it.

Some of you have weird ideas about how a church should be run; or about what constitutes the Christian life. These misconceptions can only be dealt with fresh evidence.

This chilliarch was about to scourge Paul, but he changed his mind with fresh evidence that Paul was not a Jew but a Roman citizen.

You may have come out of a false system like navigators. The best way to learn this is through a mass teaching experience.

Some come to the early morning service. This is your nod-to-God for the whole week. Everyone has a difference reason for coming to Berachah and for coming to this morning service. You can come to an early morning service with all kinds of idiot ideas, but this is okay. You get perfect privacy within the local church.

Paul Before the Council

Acts 22:30 **Now the next day, wanting to know the certainty [or, facts] [as to] why he is being accused by the Jews, he released him from the bonds and ordered the chief priests and their whole High Council to come, and having brought Paul down, he set [him] by them.**

Verse 30 – he is going to do the next thing that is required of him as a garrison commander: call the parties together and make an investigation. So he is going to call in the Sanhedrin, and he will put Paul before him under Roman protection. *boulomai* (βούλωμαι) [pronounced *BOO-lohm-ah-ee*], which means, *to will deliberately, to have a purpose, to be minded; willing as an affection, to desire*. Strong's #1014.

The garrison commanded must assemble facts in order to determine what to do with Paul and these angry Jews. When he sees the prejudices of the Jewish religious types, he will recognize their religious bias. Roman law will exonerate Paul.

120 02/09/1969 Acts 23:1–5 Paul before the Sanhedrin; expletives, reviling the high priest; civil disobedience; problems of the poor

Jewish law seeks to destroy Paul; the Roman law protects him. Jewish law, by concept, is excellent; but religion has corrupted it. Religion is the devil's ace trump, the concept of man working to attain the approbation of God.

Chapter 23

In verses 1-11 we have Paul before the Sanhedrin, an assassination plot in verses 12-15, and the deliverance of Paul from this assassination plot. Paul was not only Satan's number one target at the beginning of the Church Age (along with Peter and others) but at the same time the target of all religious organizations. And since religion is sponsored by Satan this is not surprising.

It is hard to imagine whether the people in government are working for the communists or just unbelievably stupid.

Acts 23:1 **Then Paul having looked intently at the High Council, said, "Men, brothers, I in all good conscience have lived to God until this day."**

Verse 1 – Paul facing the Sanhedrin. “And Paul, earnestly beholding the council.” The word translated “beholding” is *atenizō* (ἀτενίζω) [pronounced *at-en-ID-zo*] and it means to look someone right in the eye, to have a very clear conscience and a definite argument in your favour.

When Paul stood up before the Sanhedrin he intended to defend himself on the basis of Jewish law. Now he cannot defend himself on the basis of Jewish law because he immediately discovers that the court is prejudiced. He is in the very same court that tried Stephen. On the basis of Jewish law Paul was innocent. The word “council” is simply the Greek word “Sanhedrin,” meaning the assembled council. This is now the aristocratic body with the high priest at the head, and they also double as a supreme court in the land. It came into existence at the time of Antiochus the Great, about 223 BC. Herod killed all of the Sanhedrin in 67 (b.c., I assume).

“Men and brethren” – the word “men” means men of nobility, and the word “brethren” indicates that he himself by his birth is a Jew, even though he is a Roman by nationality.

“I have lived” – the Greek word is *politeúomai* (πολιτεύομαι) [pronounced *pol-it-YOO-om-ah-ee*] and it means to be a citizen: “I have been a citizen of good conscience.” He says nothing at this point about his relationship to the Lord, about God's call. These are going to come out later in Caesarea but these are courts conducted by the Romans, so he is changing his entire approach. As he stands there he intends to defend himself on the basis of citizenship. He is saying, I have been a citizen (in accordance with the principles of Roman law). This is a perfect tense, which indicates that he has been a citizen in Jerusalem for many years and that as a Jew living in Jerusalem he has always conducted

himself in accordance with the principles of the law as laid down by Moses. So he uses the words “good conscience.” The word “good” means good of intrinsic value; the word “conscience” indicates that he has understood. He understood divine institution #4 and as far as it is concerned he has never at any time in all of his life ever been lawless. In other words, he has not violated the laws of the land in any way. This actually becomes an idiom, then, for not guilty. This is what caused the high priest to become annoyed.

Acts 23:2 **But the high priest Ananias commanded the ones having stood by him to be striking his mouth.**

Verse 2 – the high priest presides over the Sanhedrin. He is Ananias and he will be assassinated in 67 AD because of what happens right here, and for no other reason by the sicari.

As soon as Paul says he is innocent, that there is no charge that could ever be brought against him the high priest “commanded them that stood by to smite him” – present active infinitive, to keep on hitting him. The Greek word *tuptô* (τύπτω) [pronounced *TOOP-toe*] means one of two things: to slap, also to slug. Apart from the fact that it was painful to Paul it was illegal. This told Paul something. He knew immediately that he was not going to have a fair trial because Jewish law specifies no violence in the court room—that a person must be tried without injury to himself during the trial. In other words, Jewish law assumed that a person was innocent until proven guilty. However, remember that religion has now infiltrated into Jewish law, and therefore religion assumes that a man is guilty until proven innocent. Religion is a maligner, a judger, and it always takes the opposite tack. Judging is a function of religion.

Acts 23:3 **Then Paul said to him, "God is about to be striking you, [you] wall having been whitewashed! And do you sit judging me according to the Law, and violating the Law, order me to be stuck?"**

Verse 3 – “Then said Paul face to face with him.” Paul had apparently moved away from where he had been punched and stood face to face—proj plus the accusative—with the high priest who gave the order. Apparently the high priest was not dressed in his high priestly garments, was wearing robes like the rest, and could not be distinguished from the rest, therefore the apostle Paul had no way of knowing. There was another reason why he wasn’t wearing his high priestly garments. At this time Herod was given actual responsibility for the high priestly garments and only on special occasions would he be allowed to wear them, and he would always have to go to the palace of Herod and ask for them. So consequently he does not have that badge of authority which is so easily recognized. So the apostle Paul is not aware of the fact that he is speaking to the high priest, he only knows that here is a person who has violated the very principle of the law.

“God shall smite thee” – he uses two verbs here and says “God is about to smite you” – the verb *mellô* (μέλλω) [pronounced *MEHL-low*], which means about to do something, and then he used *tuptô* (τύπτω) [pronounced *TOOP-toe*]. Paul says that God is about to smite. The point is that Paul now takes the attitude that since the administration of Jewish law

came down from God Himself and was originally given to the Mosaic law that any violation of this God Himself will handle. This is a present active indicative plus a present active infinitive. The two present tenses together are dramatic presents. In other words, I am innocent and I am willing to take my case to a higher court than you; to God Himself. And I say that on the basis of your attitude that I am guilty, even though you have not proved me so, I appeal to a higher court.

“thou whited wall” – the word “whited” is actually a perfect passive participle of *koniáō* (κονιάω) [pronounced *kon-ee-AH-oh*] which means to whitewash something. Jesus used the same word when He mentioned “whitewashed tombstones.” The perfect tense means that religion has a coat of hypocrisy. The passive voice: when you get into the religious system you receive this hypocrisy, it changes you. The participle indicates that people who become involved in religion fall into a law that has never changed: they are coated with hypocrisy. When religion is allowed to infiltrate this becomes a very strong thing. He is calling the high priest a hypocrite and immediately this is going to present a problem for Paul. This is a very strong expletive to call someone a whited wall. It is like saying, *you are a hypocritical SOB*. Paul walked right up to the high priest and said, “You phoney SOB.”

There was no sewage system, so the waste from inside the house would be thrown down outside, and it would come down on the wall. Sometimes, this wall would be whitewashed, and that is what Paul is calling the High Priest.

“for thou sittest to judge me after [kata: according to the standard of] the law, and commandest me to be smitten contrary to the law?” Under Jewish law a man is innocent until he is proven guilty, and the high priest has done just the opposite.

The highest judge was calling for Paul to be hit, meaning he was assumed to be guilty. So this is wrong. This is not right for Jewish law.

Acts 23:4 **But the ones having stood by said, "Do you insult the high priest of God?"**

Verse 4 – apparently the judges were speechless! “And they that stood by said, Revilest thou God’s high priest?” The word “revilest” is an expletive and it is called *loidoréō* (λοιδορέω) [pronounced *loy-dor-EH-oh*] in the Greek, and it means to use a strong expletive. So we know that “whites wall” is really an expletive, though this can’t be seen in the English. The custom of the day, the idiomatic principle, must be understood. It is a strong expletive that is not profanity. (If profanity had been used the word would have been *blasphêméō* (βλασφημέω) [pronounced *blahs-fay-MEH-oh*]) The thing that shook Paul was not the fact of *loidoréō* (λοιδορέω) [pronounced *loy-dor-EH-oh*] [revile], it was the fact that they called him the high priest.

Bob even uses some profanity in this hour. This is the greatest insult that a person could use against another, without using the name of God.

Where these bystanders were wrong is their calling him “God’s high priest.” He is a high priest all right, but appointed politically; but he is not God’s high priest. However, Paul is

not going to make an issue out of it. But Paul resented a miscarriage of justice; Paul resented the fact that here was an excellent system of jurisprudence being abused. That is why he resented this judge. But as soon as Paul understood that this was the high priest (Ananias) this brings in another issue—the issue of divine institution #4. Here is Paul's tremendous flexibility that came through doctrine.

Acts 23:5 **And Paul said, "I did not know, brothers, that he is high priest, for it has been written, 'You will not speak evil of a ruler of your people.'" [Exod 22:28]**

Verse 5 – “Then said Paul, I wist not.” Old English which means, I did not know: past tense of oida (ὀίδα) [pronounced *oyd-ah*], plus the negative. The whole concept of this verse is authority. He now quotes Exodus 22:28, for as it is written, “Thou shalt not speak evil of the ruler of thy people.” Even though the man may be evil himself, as he obviously is, he also is authority and you do not speak evil of those in authority. So we are now under the principle of divine institution #4.

People should not be allowed to take the law into their own hands. Even though the man may be evil himself, Paul recognizes that he should not speak evil of him, because of his position of authority.

Applying Doctrine from Divine Institution #4

1. Paul is now applying doctrine from divine institution #4. Paul is applying Bible doctrine while under pressure.
2. Paul has been given to understand that the one who gave the command was the high priest. When his ignorance was corrected his attitude was corrected. Paul was flexible because he applied Bible doctrine.
3. Therefore Paul accepts the responsibility of civil obedience. (Religion take the opposite tack)
4. Paul recognizes civil authority under divine institution #4, even though the authority is corrupt.
5. Paul recognizes that two wrongs do not make a right.
6. God has ordained under divine institutions certain systems of authority so that the human race can continue under the angelic conflict. Satan would like to end the Angelic Conflict by destroying all mankind. God, in the devil's world, has provided a system of protecting the human race from self-destruction.
 - a. For us as believers there is the authority of God's Word, the authority of the pastor, the recognition of the doctrinal categories of the divine institutions.
 - b. These divine institutions apply to believers and to unbelievers as well.
 - c. Ananias represents jurisprudence in this situation, despite his actions.
7. Paul is opposed to civil disobedience, as is God's Word. Paul told slaves to remain slaves. He did not tell them to rise up against their masters.
8. Two wrongs do not make a right. You do not build your happiness on someone else's unhappiness.

9. Paul cites his authority: "It is written." He functions on the basis of the Word of God. The Mosaic Law would not permit civil disobedience and neither does the NT.

Man's by man's efforts cannot solve man's problems. The assassination of Julius Cæsar solved nothing. The solution to all social problems is individual. You cannot legislate the poor out of existence.

Paul will not destroy the Jewish system, even for himself. Paul will turn to the Roman system of law. People should be free to hear the gospel and free to reject Him as Savior.

There is no justification of destroying any of the divine institutions. Paul does not try violence against Ananias. The sicarri will kill Ananias in the future. He that lives by the sword will die by the sword. He lived by violence and he will die by violence. Paul stepped out of the way and God stepped in and applied divine justice.

Paul will use his wits in the courtroom.

1965 Acts

Lesson #121

121 02/23/1969 Acts 23:6–11 Paul's defense; emotion taking precedence over doctrine
Bob likes the early morning Sunday service because there are minimum of extra stuff.
Paul recognizes in the first 5 verses that he will not get a fair trial.

Acts 23:6 **But Paul having perceived that the one part is Sadducees but the other Pharisees, cried out in the High Council, "Men, brothers, I am a Pharisee, a son of a Pharisee; concerning [the] hope [or, confident expectation] and resurrection of [the] dead I am being judged!"**

Verse 6 – "But when Paul perceived that the one part were Sadducees, and the other Pharisees." We now see using a very neat little trick to establish dissension in the court in order to finally get his acquittal because he realizes he is not going to get a fair trial. Paul's ability to perceive is because he himself is a Pharisees.

Apparently there is some way of recognizing by speech and by dress. Most of the scribes came from the pharisees and most of the priests came from the sadducees. The pharisees were very religious; the sadducees were not.

Obviously by speech because the Sadducees were the aristocrats of the Jewish country at this time. In Judea the Sadducees were generally the very wealthy people, they were rationalistic in their approach, and they did not accept the Old Testament Scriptures, except those parts that dealt with jurisprudence—the law. They did accept any section of the Mosaic law where justice was involved. But at this time in history the Sadducees had definitely become rationalists and they were only interested in maintaining their political power. There were also the Pharisees who were the theologians of the day. Most of the scribes came from the Pharisees; most of the chief priests were Sadducees.

Roman law will later be distorted in order to persecute Christians, and that will destroy the objectivity of Roman law.

Our problem in the US has to do with juries. This is a part of the Anglo-Saxon heritage. This is only good if the trial is done with a jury of peers. Today, lawyers know how to work juries. People serving on juries are not trained in law.

The Roman system of law survived 2000 years of abuse. Roman law will protect the Apostle Paul. But he will recognize that there is a problem and he will have to make a legal move to get him out of there. Those who were going to judge him were pharisees and sadducees, and this is a problem.

Acts 23:6 But Paul having perceived that the one part is Sadducees but the other Pharisees, cried out in the High Council, "Men, brothers, I am a Pharisee, a son of a Pharisee; concerning [the] hope [or, confident expectation] and resurrection of [the] dead I am being judged!"

There is a principle that comes out of this verse. A believers who learns Bible doctrine and applies Bible doctrine is going to operate at the maximum capacity of his IQ.

Paul makes an application right here. He immediately seized his opportunity to step in and to divide and conquer. So when it says Paul perceived it means he was thinking under pressure. Most people cannot think under pressure because they cannot think when there is no pressure. The reason Paul could think under pressure was not because of his genius, it was because he had Bible doctrine. He had the same thing that is available to us, but whether we use it or not is another thing.

Most people let what they see on television do their thinking for them. If you are unable to think under normal circumstances, then you cannot think when you are under pressure. Paul could think because he had Bible doctrine in his soul.

He cried out in the council" – the Greek word is *krazô* (κράζω) [pronounced *KRAD-zoh*] and it means he shouted something. The imperfect tense indicates he did it repeatedly. The word "council" is Sanhedrin. "Men and brethren, I am [keep on being] a Pharisee, the son of a Pharisee." Paul's father was a Pharisee. Paul's father lived in Salicia at this time, but the family is from Tarsus. Paul, by this, hopes to divide the court.

"of the hope and resurrection of the dead I am called in question" – "of" is *peri*, concerning; "called into question" is simply one verb, present passive indicative of *krinô* (κρίνω) [pronounced *KREE-no*] which means to judge. "Concerning the hope of the resurrection am I being called into a judgment [or, being judged]."

Acts 23:7 Now he having said this, there occurred a dispute [between] the Pharisees {and the Sadducees}, and the group was divided.

Verse 7 – And when he had so said/spoken” – communicated, literally. The word *laléō* (λαλέω) [pronounced *lah-LEH-oh*] means to communicate his point. He shouted it repeatedly until it was thoroughly understood, and now he has made his point.

“there arose [came to pass] a dissension “ – the word is *stásis* (στάσις) [pronounced *STAHS-is*] from which we get our English word “static.” It means discord, dissension, and dispute.

“and the multitude [the court] was divided” – aorist passive indicative of the verb *schizō* (σχίζω) [pronounced *SKHID-zoh*], the word to divide from which we get the word schizophrenic.

Acts 23:8 For Sadducees indeed say there is no resurrection nor angel nor spirit, but Pharisees confess both the [things] [fig., all these things].

Verse 8 – “For the Sadducees say that there is no resurrection, neither angel, nor spirit.” They deny the angelic conflict. One of the things today that is denied, even as then, by any form of rationalism is an unseen spiritual conflict about which the Scripture has a great deal to say.

“but the Pharisees confess both” – but they are very legalistic and reject Christ as saviour. However they do accept the Old testament as the basis for their operation. The word for “confess” is *homologeō* (ὁμολογέω) [pronounced *hoh-moh-loh-GEH-oh*]. It doesn’t mean to confess, it means to acknowledge or to cite. The Pharisees acknowledged the resurrection, the existence of angels, the existence of spirits. They cited it upon occasion. This is exactly what we have in the use of the word in 1John 1:9.

There is no concept here of sorrow or regret. No one is sorry that there is the Angelic Conflict; no one regrets the resurrection. They believe in the resurrection; they believe in angels.

Acts 23:9 Then [there] occurred a loud outcry. And the scribes of the Pharisees' party having gotten up, began protesting vehemently, saying, "We find nothing evil in this man! But if a spirit spoke to him, or an angel, let us not be fighting against God."

Verse 9 – “And there arose a great cry” – there came to pass a great cry; “and the scribes that were of the Pharisees arose [stood up], and strove [fought]” – the word *diamáchomai* (διαμάχομαι) [pronounced *dee-am-AHKH-om-ahée*] means to fight, but *dia* means to fight something through. It means to fight or contend through vehemently. It means to go at it with all the conviction of one’s soul. So the Pharisees took the initiative. They are going to defend one of their own. They are going to defend their doctrine, and immediately this was no longer a court, it is a situation where the Pharisees are on fire and they are going to defend their position. No longer is Paul on trial, it is the whole system of the Pharisees. The judges are now divided.

“saying, we find no evil in this man” – the word *heuriskô* (εὕρισκω) [pronounced *hyoo-RIHS-koh*] here means discovered. It is used in courtrooms to indicate a conclusion, a finding. In other words, they have acquitted Paul, and they are the majority of the judges. So technically, during the fight Paul was acquitted.

In the midst of all of this, the pharisees have decided to defend their own. Their reasoning is wrong, but their conclusion is correct.

Their conclusion: “but if a spirit or an angel hath spoken to him, let us not fight against God” – in other words, the Pharisees are saying that when you say something against the doctrine of the Pharisees you are fighting against God. They tied the Sadducees up in knots.

Acts 23:10 *Now a great dispute having occurred, the commanding officer having been afraid lest Paul be torn apart by them, ordered the detachment of soldiers to go down and to take him away by force from [the] middle of them and to be bringing [him] into the barracks.*

Verse 10 – the presence of Rome. The great thing about Rome is that it kept order in the ancient world. Crime rates went down as Rome went up. Rome does not represent Christianity; Rome represents law and order.

“And when there arose a great dissension, the chief captain, fearing [Paul is a Roman citizen] lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force.” Law must be backed up. What do you do with law? You enforce it. Paul was protected by force, and Roman law said, We must protect the property and the rights of our innocent citizens. Paul is innocent of any crime, and an innocent man is about to be destroyed in the highest court of the Jews. But Roman law intervenes by force and Paul, a Roman citizen, is spared.

Some force is necessary in order to enforce the law, because of the operation of sin natures. Paul is innocent of any crime and Roman law intervenes by forces to save Paul.

We have the destruction of private and public property. Businesses are being destroyed by rioting. It does not matter if the rioters have a just cause. Bob does not like films where the police are ridiculed and run down.

Here we have the word *by force* and it is necessary. You deter a criminal by force.

Paul is brought to Fort Mark Anthony directly across from the Temple. This is where the Roman garrison was kept.

Acts 23:11 *But on the following night, the Lord having stood by him said, "Take courage Paul, for as you solemnly testified [about] the [things] concerning Me at Jerusalem, in the same way it is necessary [for] you also to testify at Rome."*

Verse 11 – “And the night following the Lord stood by him.” Paul is now discouraged. He is now suffering from a common occupational hazard of pastors: discouragement. Paul is now under maximum pressure. He must realize that his own legalistic failure brought him to this point.

Paul’s Discouragement

1. He has failed the Lord; he has sinned; Paul is the Apostle of grace, yet he succumbed to legalism.
2. He is also frustrated. He came to Jerusalem to minister to the saints because he was emotionally involved. His emotionalism caused him to get out of the geographical will of God.
3. He has possibly entered into some form of self-recrimination. This leads to a guilt complex. There must have been something of guilt at this time in his mind. This leads to his discouragement.

The tongues movement is emotion taking the place of Bible doctrine. It leads to discouragement.

The believer cannot sit around upset over the irrevocable past. This has no place in the Christian life. We all fail. The believer must never be overcome by it.

Principle: We cannot sit around after we have failed. The first thing we should do is confess, then forget it; we can’t sit around and blame ourselves for the irrevocable past. It is a luxury no believer can afford. This is exactly what Paul is doing: crying over spilt milk, self-recrimination, he has a guilt complex. There is no place for this in the Christian life—Philippians 3:13. The believer must never be overwhelmed by his sense of failure. We all fail; we have failed; we will fail, but God’s grace has provided for this—rebound, isolate it, forget about it.

“the Lord stood by him” – remember that the Lord indwells him, but here we have the Lord also standing by him. The word is *ephistēmi* (ἐπίστημι) [pronounced *ef-ISS-tay-mee*], and the aorist tense means “suddenly,” and sometimes to appear. It means to stand by, to appear suddenly to help. The believer’s failure does not remove God’s love or God’s grace. Paul has not been deserted in any way, and this is true of every believer.

“and said, “Be of good cheer” – in correct. The word is *tharséō* (θαρσέω) [pronounced *thar-SEH-oh*] in the imperative. It doesn’t mean to be of good cheer, it means to be confident. This is a present active imperative. Present tense: linear aktionsart—keep on being confident. That requires orientation to grace. Active voice: Paul, you must do it. Imperative mood: this is a command. “Keep on having confidence.” The characteristic of the Christian life is confidence, and confidence is based on the application of the Word of God. We have no right to be discouraged over past failures. We move on. God stands by.

“for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome” – how did he testify in Jerusalem? Not in the usual way. He testified, *diamarturomai*

(διαμαρτύρομαι) [pronounced *dee-am-ar-TOO-rom-ahee*] which is not the ordinary word for witnessing. The ordinary word is martureô (μαρτυρέω) [pronounced *mar-too-REH-oh*], but marturomai means a protest type ministry. Paul has done nothing in Jerusalem by way of communicating doctrine. Paul had wanted to share in his own home town all of the wonderful things he had learned from the Lord, but he didn't martureô (μαρτυρέω) [pronounced *mar-too-REH-oh*] at all. He didn't share anything. His total time in Jerusalem was a protest—against legalism.

There was an all-night prayer meeting for Peter, but we don't have that in Jerusalem for Paul. The legalistic believers there do not like Paul. This is around A.D. 60; in A.D. 67, there will be a believer who writes an excellent epistle to the Hebrews.

God did not permit Paul to cast his pearls before the w\swine of legalism in Jerusalem. When he gets to Rome Paul is going to communicate doctrine. Why? Because at Rome they are positive toward doctrine. But here in Jerusalem there was a protest message because the believers there are on negative volition and are legalists: "as you have protested [legalism] in Jerusalem, so you will bear witness [communicate doctrine] at Rome." The key is, this will take place *at* Rome. His teaching is not *to* Rome.

Martureô (μαρτυρέω) [pronounced *mar-too-REH-oh*] means the epistles to the Ephesians, Colossians, Philippians, and Philemon. The prison epistles are the very heart and centre of grace teaching. This is an aorist active infinitive. The infinitive indicates purpose: it is God's purpose for Paul to write those four letters in Rome, not in Jerusalem; not in the cradle of legalism but in the area of God's matchless and wonderful grace.

1965 Acts

Lesson #122

122 03/02/1969 Acts 23:11–13 Assassination plot; no spiritual advance by taking vows

The pastor's conference was just completed in Berachah Church. Bob spoke about 8 hours a day.

Acts 23:11 **But on the following night, the Lord having stood by him said, "Take courage Paul, for as you solemnly testified [about] the [things] concerning Me at Jerusalem, in the same way it is necessary [for] you also to testify at Rome."**

Paul's Discouragement (II)

1. Paul is suffering the #1 problem among pastors and that is discouragement.
2. Paul is under maximum pressure; he must realize that his own legalistic mistake brought him to the point in his life.
3. Paul is frustrated and defeated and he doubts his future in the ministry.
4. He is burdened with rejection and absolute recrimination. He is kicking himself.
5. But no minister nor any believer priest can afford to spend any time in self-recrimination. No matter how you have failed in the past. Once you rebound, the past is the past.

6. Do not speculate as to what would have happened if Paul did not fail. So what, that is not the way it went. That is a waste of time. This is something that the believer priest should never do. Rom. 8:28 is the answer to this. God is greater than any failure in your life. All things include every failure, every difficulty, every disaster.
7. Self-blame or guilt complex for the irrevocable past is a luxury the believer cannot afford. No believer should kick himself for past failures. There are others who would like to join us and kick us for what we have done.
8. Post mortems, crying over spilt milk, emotional flagellations have no part in the Christian way of life.
9. When you confess your sin, that is that last time you should mention it or think about it. God has blotted that sin out and so should you.

It is not God's plan for you to spend any time with a guilt complex. God's grace is greater than any failure or disaster. If you can learn something from past failures, then that is fine. Paul failed; he was totally out of line. God is now turning cursing into blessing.

We are told to remember a great many things. But we are not commanded to remember our sins or our failures.

Paul was discouraged. Never a minister who did not, at some time, get down. He knows that the mob violence was a result of his legalism in the Temple. And things will even get worse.

At this time, the Lord comes on the scene.

Acts 23:11 **But on the following night, the Lord having stood by him said, "Take courage Paul, for as you solemnly testified [about] the [things] concerning Me at Jerusalem, in the same way it is necessary [for] you also to testify at Rome."**

The word is *ephistēmi* (ἐφίτημι) [pronounced *ef-ISS-tay-mee*], and the aorist tense means "suddenly," and sometimes to appear. It means to stand by, to appear suddenly to help.

Saying "Cheer up" is not what is found here.

"and said, "Be of good cheer" – in correct. The word is *tharséō* (θαρσέω) [pronounced *thar-SEH-oh*] in the imperative. It doesn't mean to be of good cheer, it means to be confident. This is a present active imperative. Present tense: linear aktionsart—keep on being confident. That requires orientation to grace. Active voice: Paul, you must do it. Imperative mood: this is a command. "Keep on having confidence." The characteristic of the Christian life is confidence, and confidence is based on the application of the Word of God. We have no right to be discouraged over past failures. We move on. God stands by. The believer's failure does not mean that God will remove His grace.

Paul was emotionally involved with the Jerusalem church and he so much wanted to teach them. The church in Jerusalem was apostate; it was legalistic. It would be destroyed in 10 years. It was the weakest and worst church at this time.

Paul probably that this offering would be his in to come and teach there. He operated on his emotions. Paul did not speak once. He never opened his mouth. He had information to them but the people did not want that. As a result, Paul's imprisonment, the Jewish mob reaction. Everything that happened was a protest to the legalism of the Jews in Jerusalem. When a pastor has a message of grace, some do not want it.

Mastureo means to communicate information; to given evidence. This is a specific reference to the writing of the prison epistles. In Jerusalem, believers are under legalism. In Rome, they are grace believers on positive volition. In Rome, Paul wrote Ephesians, Colossians, Philemon and Philippians. Protest versus communication.

In seminary, about half of the people planned to go to the mission field. God knew about the negative volition in China and the door to China at that time was closed. Only God knows where the positive volition exists. It is a mistake to be inflexible here. God sends on the basis of positive volition. God wanted Paul to be in Rome, and Paul went the opposite direction.

Paul's failure was colossal.

Paul brought a quarter of a million dollars in order to preach. He has the great offering. Instead of sending the qualified men with it. It is almost as if this is a bribe. But they would not let Paul teach. The message was the information found in Ephesians, Colossians and Philippians. The born-again believers in Jerusalem were not ready for this. They could only be reached by Hebrews.

Remember now the passage from Hebrews 6. These people should be teachers now, but they need to be reviewed on the basics. Paul did not come to Jerusalem with basic teaching; he was ready to provide them with advanced teaching of the Christian life.

There are grace oriented believers in Rome and they need Ephesians taught to them.

There are many important things taught in Hebrews and Ephesians. Hebrews emphasizes the priesthood; Ephesians emphasizes the ambassadorship.

Every time the Jews went into the Temple, they went to a specialized priesthood. The priest in the New Testament needs the Word; they do not need to go back to Old Testament worship.

Paul was the wrong man in the wrong place. God never intended for Paul to have anything to do with Jerusalem after the 3rd missionary journey.

The man in a relationship can become so emotional that he ceases to be the man. He must be her protector, the guardian of her soul. He must think about the object of his love. The woman often has the sense to recognize this. This parallels Paul in Jerusalem and Paul is emotionally involved. His mentality ceases to function.

Paul has balanced emotions and thinking in Rome. Rome is the place for a balanced Paul.

The assassination plot, verses 12-13.

Acts 23:12 **Then day having come, some of the Jews having formed a conspiracy, bound themselves by a curse saying [they would] neither eat nor drink until they kill Paul.**

Verse 12 – “And when it was day” is literally, “And when it became day.” Apparently the Lord’s ministry to Paul last all night; “certain of the Jews banded together, and bound themselves under a curse” – they are all taking vows in Jerusalem, both believers and unbelievers. Every time they turned around, someone was taking a vow.

Paul in Jail in Jerusalem

1. They were religious unbelievers. Like all religious unbelievers they were eager to prove themselves.
2. Paul is isolated and lonely, but now encouraged.
3. The night was passed without any word from the Jerusalem church to whom Paul had brought the great offering. They weren’t praying for him; they weren’t contacting him; they were not encouraging him.
4. His status quo with regard to other believers: no word of encouragement, no comfort of any kind.
5. There is nothing but hostility and pressure, but Bible doctrine will carry the believer through any disaster period.
6. The greatest opposition came from religious types. These are out to assassinate him.
7. The church in Jerusalem is legalistic and no help. All this is what happens when you get out of the will of God.

We as believers may find ourselves thrown into prison. They will not give you a Bible in prison. You don’t have your notes or your tapes. What are you going to do? All that you can do is what? You can only use those resources which you have stored in your human spirit. Then you have to do it without help.

This is what happens when you are in the wrong place, out of the will of God.

Acts 23:12 **Then day having come, some of the Jews having formed a conspiracy, bound themselves by a curse saying [they would] neither eat nor drink until they kill Paul.**

“banded together” means that they came together for a conspiracy; “and bound themselves under a curse” – anathematízō (ἀναθεματίζω) [pronounced *an-ath-em-at-IHD-zo*]

[thematizô = to curse; ana = again], means they put themselves under this oath again and again and again. They are religious types and they have to work themselves up.

The curse is, “God strike me dead unless I kill Paul by sundown.” Paul lived for another 12 years. This is the fallacy of this type operation.

“saying that they would neither eat nor drink until they had killed Paul” – they were going to assassinate him. Paul lived for about another twelve years!

Acts 23:13 **Now they were more than forty, the ones having formed this conspiracy,...**

What were the names of these 40 eager young men, and how long did they last? Who was the last one to succumb? They must have become disillusioned.

Bob remembers a man who vowed to go to Russia. Some dedicated themselves to full-time Christian service. Bob knows one who is now in the movies. These are religious vows and nothing else. You do not move forward in the Christian life by making vows. You move forward by learning Bible doctrine.

Let's take a woman who is very eloquent and she surrenders to preach. What is wrong with that? First of all, she is a woman. She does not know what the Word of God taught.

Christianity is not a one-shot decision. It is a life of many decisions. A pastor asked Bob what kind of a program brings all these young people here? That is probably where Bob lost his voice in his enthusiasm to explain the program.

The whole concept of fun in college is dope, sex, parties, interaction.

This group of young people gathered together to make this one-shot decision of kill Paul. But a one-shot decision does not carry you in the Christian life. Certainly not fake ones. Most of the time, these decisions are made in emotion.

1965 Acts

Lesson #123

123 03/09/1969 Acts 23:12–15; 2Tim. 2:1–2 Qualification and function of the pastor–teacher

Acts 23:12 **Then day having come, some of the Jews having formed a conspiracy, bound themselves by a curse saying [they would] neither eat nor drink until they kill Paul.**

Paul brought a great offering to Jerusalem, allowing for many of them the chance to eat for the first time in awhile. There is no indication that these people are appreciative or praying for his release.

As long as God has a plan for Paul's life, he will be kept alive and the doors will be opened for him.

Only two people help Paul at this time. His nephew and a gentile garrison commander who an unbeliever.

The old religious crowd, the pharisees; the new religious crowd, the zealots. Yet Paul reminds us in his epistles, in all conditions, be content.

Acts 23:13 **Now they were more than forty, the ones having formed this conspiracy,...**

Acts 23:14 **...who having approached the chief priests and the elders said, "With a curse we invoked a curse on ourselves to taste nothing until we kill Paul.**

Verse 14 – “And they came to the chief priests and the elders.” This is the new religious crowd going to the old religious crowd to declare what they had done.

“We have bound ourselves under a great curse” – this is not a curse but an oath; “that we will eat nothing until we have slain Paul.”

Acts 23:15 **"Now you_p, therefore, together with the High Council, suggest to the commanding officer that tomorrow he should bring him down to you_p as being about to be determining more accurately the [things] concerning him. But we, before he approaches, are ready to execute him."**

Verse 15 – “Now therefore ye with the council [Sanhedrin] signify [indicate] to the garrison commander that he bring him down unto you to morrow, as though ye would enquire something more perfectly [accurately] concerning him: and we, or ever he come near, are ready to kill him.” So the old crowd and a new crowd actually get together on a plot. Bob will cover this plot in the next lesson.

We are going to go off on a tangent, which is: *What is wrong with the Jerusalem church?* It is obviously in the throws of legalism, it has no concept of grace Bible teaching, and consequently it has rejected Paul, rejected the doctrine which he teaches, rejected the concepts which have come through God the Holy Spirit and will eventually be written when Paul gets to Rome and have already been written in part to the Corinthians, the Thessalonians, and others. Therefore they have totally rejected God’s plan through grace: operation phase two.

The congregation of Jerusalem are not the only ones who are to blame. There are also pastor-teachers in Jerusalem. Paul’s epistle to the Romans may have been written to 20–50 congregations in Rome.

Paul met with the pastors in Jerusalem and he took their advice to offer up a vow and animal sacrifice.

There are two verses on these people. 2Timothy are the final words written by Paul. Timothy is a pastor in Ephesus. The church in Ephesus is going down the road of the Jerusalem church.

Terms for the Pastor-teacher

1. A pastor is called a diakonos and this means *a servant, an administrator*. This is an administrative term. This has a general use in 2Corinthians (almost exclusively) to refer to the believer in general (2Cor. 3:6 4:1 5:18 6:3). Also used for the pastor of a church, as in Eph. 3:7 Col. 1:23 1Tim. 1:12. A pastor has some administrative functions.
2. The rank of the pastor is presbuteros. Usually translated elder. This is the person and rank of the pastor. This is the highest authority in the local church.
3. Episkapos, usually translated *bishop*, but this is the function and work of a pastor. *An overseer, an inspector general* are good renderings of this word.
4. The gift and responsibility poimên-didaskalos. Pastor and teacher. Teaching in a public assembly. This provides privacy for the individual believer.
 - a. The navigators is another sort of system, where the privacy of the individual believers is destroyed. This is an obvious system of spiritual bullying. You are living your life as unto the Lord. You have no privacy in your priesthood.
5. Kêrussô used to be used as a herald, but later for the inculcation of Bible doctrine.

2Timothy 2:1–2 **You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.**

In our day, these two verses have been completely misunderstood. They are not analyzed from the original language. They are forced to say something that they do not say. This is all about the problems in Jerusalem and problems which have existed throughout church history.

Timothy is the most overrated pastor of the New Testament. He was well-taught, well-trained, but a weak-kneed spineless pastor. This is one of our most serious problems in fundamental circles.

You Timothy, my son. The Greek word teknon, which is a member of the family with respect to the parent, the parent providing training and discipline. Timothy had 2 relationships with Timothy. 2nd missionary journey as Tim's pastor and for the 3rd missionary journey, he was Timothy's seminary teacher.

Present passive imperative of endunamoô (ἐνδυναμόω) [pronounced *ehn-doo-nam-OH-oh*]. *To have strength on the inside that you do not have; to be invigorated.* The passive voice means, *have inner strength that you do not have.* Timothy is lacking in the grace orientation that a believer needs. If the pastor is not oriented to grace, then the people will not be oriented to grace. Without that, the pastor will teach legalism. This was happening in Jerusalem.

Titus was the great man in the Pauline team. He is the most underrated.

Jesus is in the hypostatic union at the right hand of God. He knows how we will turn out in phrase II. God knows ahead of time how they will turn out; and God places them in Christ. Sanctified in Christ Jesus. 1Cor. 1:2, 30.

In our day, these two verses have been completely misunderstood. They are not analyzed from the original language. They are forced to say something that they do not say. This is all about the problems in Jerusalem and problems which have existed throughout church history.

Timothy has failed to orient to the grace of God. There is going to be a line of pastors. This will be over a period of over 2000 years. A.D. 67; Bob is teaching this 1902 years later in 1969. This verse tells us where pastors come from; and what are some of the problems then and now.

What is the source of pastor-teachers? It is not the responsibility of a pastor to walk into a church, select the key people, and to work with them. He is not a personal mentor. He should not have a spiritual check list.

2Timothy 2:1–2 **You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.**

What does the new pastor do when he starts his teaching ministry? Do he establish an agreement with various members of the congregation, that the pastor must personally mind your business. *Things* refers to doctrine.

Aorist of akouô. This is every time that Timothy heard from his mother and grandmother; and what he learned from Paul and what he learned in Paul's traveling seminary. Timothy is well-trained. He has received doctrine in the most ideal circumstances. *The things which you have heard.*

Paul taught publically. Public-teaching situations. He also inculcated. Akouô as a result of didaskô. The pastor's primary function is to speak to a group, 5, 10, 100, a 1000, whatever. After Timothy graduates from Paul's seminary, he becomes a member of Paul's team.

Among many witnesses. Dia usually means *through, by means of*; but it can also mean, *along with*. Funk calls this the spacial use of dia + the genitive. Arndt and Gingrich also recognizes this use. It has to do with attendant circumstances. The many witnesses are the theological students of Paul's class.

And the things (Bible doctrine) which you have heard from the immediate source of me along with many other witnesses (other seminary students).

Tauta means *the same things, the same principles*. Aorist middle imperative of *paratithemi*, which means *to deposit*. There are pastors in Ephesus, and here it means *to deposit Bible doctrine*. These are faithful men.

It is like throwing a pail of water at a group, and some get a lot and some get a few drops. The deposit is the responsibility of the pastor. He puts together the teaching of the Word of God. He deposits with every believer priest Bible doctrine. These men do not lean upon the pastor; they learn from the pastor.

Pistois anthropois. Dative plural suffix. Bob is giving this to us in the dative form. This is a dative plural; dative of advantage. *Trusting, faithful* a believer who is on positive signals toward Bible doctrine. You cannot make a deposit of doctrine where there is negative volition. There is a relative pronoun, a compound relative pronoun. *Hotis*, anyone or a certain one. What is the antecedent of *who*? They must be in the same case. Nominative masculine plural. This does not refer to *faithful men*. This refers to certain ones on the congregation. You will deposit doctrine with those on positive volition. There will be a lot of them. Some of them will be pastors. Some of the faithful men have the gift of pastor-teacher. They will have to be trained. Not everyone in the congregation have this gift, although all in the congregation need to become spiritually self-sustaining.

Future active indicative of *eimi*. At the point of salvation, they have the gift of pastor-teacher, they are not qualified. They need to grow; they need to take in doctrine. Eventually, they begin to recognize Bible doctrine. They will learn doctrine and then be qualified.

Hikanos = *to be qualified*. Certain of whom shall be qualified to teach others also.

The Pastor-teacher from Salvation to Use of the Gift

1. They must receive the gift of pastor-teacher.
2. At salvation, those with the gift cannot be distinguished from other believers (except that they are males).
3. All of the references here in this passage are masculine gender.
4. Therefore, they must learn Bible doctrine like any other member of the flock.
5. At various times, they become aware of their spiritual gift. They will make decisions on their own which go along with having this gift.
6. All of the congregation receive teaching. Only certain members have the gift of pastor-teacher; but they are not to be subject to pleas for them to become pastor-teachers.
7. They must be qualified through growth and through special preparation. They receive doctrine and become spiritually self-sustaining. They recognize their gift and they get further training; and then they teach.
8. They are then qualified to teach publically. Aorist active infinitive. This is public teaching only. They teach *heteros* (not *allos*). They teach others of a different kind. This is the masculine accusative plural. Believers of a different kind; believers who are not pastors. You do not go around picking.

2Timothy 2:1–2 But the things (doctrine) which you have heard from the immediate source of me, along with many witnesses (other seminary students) the same doctrines deposit with faithful men, certain of who will be qualified to publically teach others of a different kind also. (R. B. Thieme, Jr.'s Corrected Translation)

1965 Acts

Lesson #124

124 03/16/1969 Acts 23:16–35 Attacks on grace; tether from Claudius Lycius to Felix

When grace is attacked, people begin to play politics. Grace has a way of relaxing people and puts thing on a low key. Here are 40 young men and they have determined not to eat or drink until they destroy the Apostle Paul. These young men would, at some point in time, become the leaders of the locality. There is an intensity, a crusade, a self-justification. If you were to gather these men, they would say, "This man is against God, he is against the Law of Moses." And it sounds very good and very logical, from human viewpoint; but not from divine viewpoint.

You cannot attack grace unless grace exists. Grace existed in the framework of the Apostle Paul. He was under attack because he represented the great bastion of grace.

These 40 men will force Paul out of Jerusalem. He will eventually go to Caesarea and he will make his appeal to Cæsar. God's plan and God's grace will continue despite the attack against it. Even though grace is attacked, grace is always triumphant.

Acts 23:16 But the son of Paul's sister having heard of the ambush, having arrived and having entered into the barracks, reported [this] to Paul.

Verse 16 – this is basically a conspiracy against the grace of God. This is the devil's world and there will always be conspiracies against grace. The human viewpoint has a way of setting aside grace and justifying itself. Many times the attack upon grace is subtle; sometimes it is obvious. This is probably one of the more obvious attacks upon the grace of God. Grace is constantly under fire, and this is not only true of the day in which Paul lived. You can always tell, there are certain thermometers which begins to operate when grace is under attack in a subtle way. Everything seems to go suddenly from low key to high key; there is suddenly a frenzy and pressure, and immediately you begin to notice that people start to play politics. But grace does have a way of relaxing people and putting things on a low key, so that people are not being pushy and power combinations are not being developed; politics are not being pushed along. These 40 young men in this conspiracy are manifesting that intensity that comes when people become disoriented to the grace of God. There is an intensity, a crusade, a self-justification, the attitude that they are doing something that is right, and yet they are all wrong. Their arguments from the human viewpoint seem to be quite the thing, but from the divine viewpoint it is entirely erroneous.

You can't attack grace unless grace exists. Grace existed within the apostle Paul; his was the message of grace. Therefore the apostle Paul was under attack, and in this case assassination because he represented the great bastion of grace. His grace principles had been attacked rather successfully as far as church leadership was concerned, for the pastors of Jerusalem had persuaded him to get into an act of legalism. No sooner was that over and Paul had recovered but now his grace principles are going to be attacked by these forty men. But what these men are going to do, because all things work together for good, is force Paul out of Jerusalem. And from Jerusalem he will go to Caesarea, and from Caesarea he is going to be attacked again. As a Roman citizen he is going to appeal to Caesar and when he does he will move on to Rome. So this is a series of attacks upon grace which will give grace its greatest manifestation in the prison epistles. In other words, God's plan and God's grace is going to continue in spite of every attack against it.

The real concept in this chapter is that even though grace is attacked, grace is always triumphant.

God's Plan and Paul

1. As long as God has a plan for Paul's life nothing or no one can remove him from phase two.
2. When the plan is completed nothing can keep him here.
3. But God cannot use the Jerusalem church in Paul's deliverance. It could be used in the case of Peter but a great deal of time has elapsed between Acts 12 and Acts 23. Consequently, the Jerusalem church is not having any all-night prayer meetings for Paul. They are very antagonistic toward Paul, and even though he has brought them a large sum of relief money they have no appreciation for what it took to get that offering together, and so the church in Jerusalem is not going to be used by God.
4. God is going to use two people to help Paul. The first is a relative called Matthew; the second is a garrison commander, a Gentile unbeliever. The believer involved represents God's grace; the garrison commander represents all that is good in Rome—its tremendous system of law and justice and fair play.
5. Though Paul is deserted by the Jerusalem church and though he is in one of the most discouraging situations of his entire life he has been encouraged by the Word of God [v. 11]. Principle: Doctrine carries us when everyone else deserts. And this was true of the Lord Jesus Christ on the cross. Doctrine carried Him.
6. Paul will be sustained, therefore, through Bible doctrine.
7. God will frustrate every device of man against His servant. Cf. Isaiah 54:17. **...no weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment. This is the heritage of the servants of the LORD and their vindication from me, declares the LORD.** This principle is still in effect today. Whenever there is a challenge to grace, God will respond.

When these 40 banded together to destroy Paul and the teaching of grace, but the end result of their actions and vows will be Paul writing 4 of the greatest epistles.

Acts 23:16 But the son of Paul's sister having heard of the ambush, having arrived and having entered into the barracks, reported [this] to Paul.

Verse 16 – “And when Paul’s sister’s son heard of their lying in wait [ambush], he went and entered into the castle [fort], and told Paul.”

Acts 23:17 Then Paul having summoned one of the centurions, said, "Lead this young man to the commanding officer, for he has something to report to him."

Verse 17 – this is a matter that calls for the attention of the garrison commander. Paul understands the military organization. He does not fool with the centurion. He goes right to the top man, and this calls for a decision to be made by the chiliarch.

Acts 23:18 So he indeed having taken him, brought him to the commanding officer and says, "The prisoner Paul, having summoned me, asked [me] to bring this young man to you, having something to say to you."

The centurion is trained not to interfere. He has responsibilities which do not extend to this point. He is not pushy. The Romans were fine until such became pushy.

Acts 23:19 So the commanding officer having taken him by the hand and having stepped aside, began inquiring privately, "What is it which you have to report to me?"

Verse 19 – notice that all the way through the garrison commander respected the privacy of the apostle Paul. Even the centurion did not interfere. His purpose is to get Paul’s nephew to the chiliarch.

Acts 23:20 Then he said, "The Jews agreed to ask you, in order that tomorrow you should bring Paul down to the High Council as being about to be inquiring something more accurately concerning him.

The nephew gives some advice.

Acts 23:21 "You, therefore, do not be persuaded by them, for more than forty men of them lie in ambush for him, who invoked a curse on themselves not to eat nor to drink until they execute him, and now they are ready, waiting for the promise from you."

He gives the plot. This calls for a decision on the part of the garrison commander. He has a sense of fairness and justice. He is typical of the Roman who made Rome great. It is his responsibility to protect Paul; and not to cater to religion.

This system conquered the world.

The Romans were not great geniuses. The Punic war had genius Hannibal. He was the brilliant one. He killed 70,000 of them in one hour. He fought 5 or 6 great battles and defeated the Romans every time.

It is the people of Rome that made Rome great; and the law of Rome that made the people great. This commander could have let these men kill Paul and get on the good side of religion. Everyone lives under some form of government. God has provided government as a protector of believers. This man is an example of that. He is fulfilling the true principle of law and order. He is not a do-gooder. He is making decisions based upon proper procedures.

It was the people and not the genius. The only genius was Gaius Julius Cæsar. Bob names off a dozen Roman generals. They were not geniuses or even outstanding generals. But they were a people of law and order.

Acts 23:22 **Therefore, the commanding officer indeed let the young man go, having given strict orders [to him], "Tell no one you revealed these [things] to me."**

Keep this quiet. Paul did not even tell the centurion what it was about. The commanding officer did not broadcast it either. Paul would be removed surreptitiously.

Paul Sent to Felix the Governor

Acts 23:23 **And having summoned a certain two of the centurions, he said, "Prepare two hundred soldiers, in order that that they should go to Caesarea, and seventy horsemen and two hundred spearmen at the third hour of the night;..."**

Verse 23 – “at the third hour of the night.” This was going to be a night operation which would give it more secrecy. One man was going to be moved by 200 soldiers and 70 horsemen. There will be a system that is put into place. This is quite an escort for a relatively unknown person.

Roman soldiers are going to protect Paul from here all the way to Caesarea. Law and order requires a code. There must be an armed man, one who is able to use his weapons.

Every system of disarmament has Satan’s motivation behind it. A treaty of disarmament is no better than those who sign it. Rome had 100 years of peace, but they did not disarm their military. Rome disarmed the people where they went. Every Spaniard aspired to be a pirate or a bandit. Rome disarmed the people and brought Roman law to the people.

Rome assume innocence of a man until it was proven otherwise. Paul could not be crucified, as he was a Roman citizen. He could be beheaded.

Acts 23:24 **...also provide animals, so that having placed Paul on [them], they should bring [him] safely to Felix the governor,"...**

Acts 23:25 **...having written a letter containing this content:...**

Acts 23:26 **..."Claudius Lysias, to the most excellent governor Felix, greetings.**

Rome had an excellent administration. Bob mentions a number of slaves. Not sure why yet. Many of the Romans had 3 names, like Gaius Julius Cæsar. But notice Claudius Lysias has only 2 names because he purchased his citizenship.

These men used a power grab which destroyed Nero, Augustus (?). They were not administrators, but they were going to use politics to seize power. They set up a combine, a power grab. He is mentioned here. He was in trouble in Rome. He got in a lot of trouble in Rome. They sent him quite a distance from Rome. Felix liked this because he heard that the Jews were rich. He expected to make a cleaning here.

Felix is the procurator. He is the governor of a 3rd class. A proprietor for a 1st class province.

He writes a letter about Paul. This was sent to Felix.

Paulus Cornelius Scipio. Claudius Lysias, because he purchased his citizenship. So only 2 names. The Romans were logical. They put the name of the writer right at the top.

Even though Felix is a jerk, he still has authority.

Acts 23:27 "This man having been arrested by the Jews and being about to be executed by them, having come with the detachment of soldiers, I rescued him, having learned that he is a Roman.

Verse 27 – “This man was taken from among the Jews, and should [Greek: would] have been killed.” In this case the Jews represented mob violence. Rome delivers from mob violence. Then fact that Paul was a Roman citizen meant that he was entitled to a fair trial and protection.

Claudius finds no reason for Paul to be killed. He investigates.

Acts 23:28 "But wanting to know the cause for which they were accusing him, I brought him down to their High Council,

v. 28 the investigation. He came to a conclusion in v. 29.

Acts 23:29 whom I found being accused concerning points of disagreement [about] their law, [but] having no accusation worthy of death or chains.

Rioting means that there is instability in the government.

Verse 29 – “Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.” Notice that this Roman listened, and to understand he had to know more than his own Latin language. He had to understand Greek and Aramaic. The servants of Rome who were effective were at least bi- or tri-lingual. He listened very carefully, and notice the key words here: “I perceived.” In other

words, he saw a man who had done nothing worthy of imprisonment or death, he saw a theological controversy. Because we have here the separation of religion and state he will not interfere in a theological controversy. He will not take sides in it but he will protect both parties in it from violence against the other. Justice, to be administered, must never become involved in theological controversies.

Felix is power-mad and not interested in Roman justice; he has no background in Roman justice. He is not a good servant of Rome, he is a political servant who has come out for his own self-gratification. Claudius Lysias represents everything that is good about Rome; Felix represents everything that is bad about Rome.

Notice the very tenor of the questioning by Felix.

Acts 23:30 "Then a plot having been revealed to me against this man [was] about to happen by the Jews, at once I sent [him] to you, having also given strict orders to the accusers to be saying the [things] against him before you; farewell."

This is Romans 8:28.

Acts 23:31 So indeed the soldiers according to [things] having been instructed to them, having taken up Paul, brought him during the night to Antipatris.

Acts 23:32 But the next day, having allowed the horsemen to travel with him, they returned to the barracks,...

Acts 23:33 ...who having entered into Caesarea and having delivered the letter to the governor, also presented Paul to him.

Acts 23:34 Now the governor having read [it] and having inquired from what province he is and having learned that [he is] from Cilicia,

Verse 34 – what was the very first question that the governor, Felix, asked Paul? What is this all about? No. It was, "What is your province?" He wanted to see how much he could get out of Paul, what kind of a bribe he could get to let him go. If he was from a good province he would expect a large bribe, but if from a poor province he would take a little less. In other words, Felix is not interested in justice; Felix is interested in bribery.

Verse 34 – "And when he understood that he was of Cilicia;

Acts 23:35 said, "I will give you a hearing when your accusers also arrive." And he also ordered him to be continually guarded in the Fortified Palace [or, Praetorium] of Herod.

Verse 35 – "I will hear thee, said he, when thine accusers are come." In other words, he is going to use Paul's Jewish accusers as pressure to try to get more money out of him.

“And he commanded him to be kept in Herod’s judgement hall” – a building for VIPs. Felix regarded Paul as a VIP because he was (he thought) going to make a lot of money out of him.

1965 Acts

Lesson #125

125 04/06/1969 Acts 24:1–6 Historical background on Herod's family

Chapter 24

The apostle Paul is about to launch into a career of witnessing to the VIPs of the Roman empire. In chapters 24-26 he will witness and declare himself to three of the most famous people of his day: Felix, the present governor [procurator] of Judea; Festus, in chapter 25, and the second governor to whom he witnesses; and finally in chapter 26 he is going to witness to Herod Agrippa II, a member of one of the most famous families of the ancient world.

Chapters 24-26 is a trial before three judges. Actually, the judges are on trial, not Paul. During the next two years Paul will be imprisoned in Caesarea and during that time he is going to be heard by three separate judges, and while these judges are trying the case and making decisions it is they who are going to be on trial. In each case the apostle Paul will present to them the gospel of the Lord Jesus Christ and will clarify the issues with regard to eternal life. What is really being determined in these three trials is what will happen to the judges in eternity.

Time is a drop in the bucket compared to eternity.

Bob covers salvation in about 10+ minutes.

Claudius began as a very successful emperor. But that changed. He did not trust the Senate, the equators, or the knights. He only trusted certain people, like slaves who were freed. There were slaves who became rulers in the Roman empire. Narcissus, Palace and Felix are the rulers who were previously slaves.

Narcissus is in Rome. Palace and Felix are brothers. Palace is the lover of the wife of Claudius. Claudius had 2 wives: Messalina, famous for licentiousness. Their son was Britannicus. Claudius order her execution and then married Agripina, and Hannitius Hanabarbrus nicknamed Nero. Narcissus began to fade out, but Palace and Felix had strong holds still as rulers.

Felix was in trouble in Rome. He stole some money and Palace said, “We have to get you out of here.” So Felix recognized that there was a lot of wealth in Judæa, so that is where he was shipped off to.

Jewish law was infiltrated with religious people, and that destroyed Jewish law. Roman law was separate from religion. Roman law protected and delivered Paul.

Paul Before Felix at Caesarea

Acts 24:1 Now after five days the high priest Ananias came down, with the elders and a certain attorney [named] Tertullus, who made known to the governor [the charges] against Paul.

Verse 1 – “After five days.” During these five days certain things have happened. One day the Sanhedrin woke up and realized that Paul had left town. Under Roman guard the apostle Paul was brought safely to Caesarea, thus frustrating the plot of the forty young Jews to kill him. Paul was now 70 miles away from them. It took about 24 hours figuring out how to release them from their vow to not eat until they kill Paul.

It became necessary to get Paul, and to do this the Sanhedrin must hire a lawyer. This they did, the one called here Tertullus (Tertullian?). It was customary in those days for people who were not Roman citizens to hire Roman attorneys to represent them in Roman courts. A man could get training here, and go to other provinces and make huge sums of money.

Ananias the high priest descended with the elders” – Ananias had been exposed to Roman law some years before through being in trouble with the Samaritans, and he went before the emperor Claudius for trial. The emperor decided in favour of Ananias and against the Samaritans. From that time Ananias the high priest was pro-Roman. So as he approaches this trial he is coming with great confidence, he is certain that the Romans will again favour him. Ananias had a fanatical hatred for the apostle Paul. In fact, it was abnormal and probably a matter of demon possession. Ananias was an old man and he was traveling 70 miles to get Paul. He will be assassinated by a group called the Sicari. The elders are members of the Sanhedrin who are willing to purger themselves, and undoubtedly these are the Sadducees who do not believe in the resurrection.

“who informed the governor against Paul” – this means to bring accusations into the Roman court. The whole story of the Roman province of Judæa. A senatorial province, like Asia, and they had a procounsel. The delegated province, like the province of Egypt. The ruler is called a legates. The most inferior is called a lessor province and it was ruled by a procurator. Claudius appoints certain governors to go out. He sends at Fades. Herod Agrippa I Was a friend of all the emperors. He was visiting Caligula. He pushed for Claudius emperor. Herod Agrippa had 2 sons; and Claudius said, “I will rear him in the palace at Rome.

Two daughters of Herod Agrippa I: Druscilla beautiful, ambitious, and a pouter. Along came Felix as a governor and he persuades Druscilla to leave her husband for him. The Bernice a redhead, and the most famous and beautiful of all the ancient world. Described as much more beautiful and dangerous than Cleopatra. She is living in incest with her brother Herod Agrippa II.

When Vespasian came along, to seize Jerusalem; she became the mistress first of Vespasian; and then of Titus, 10 years younger than her. There are all of these VIP’s in the empire.

Antonius Felix (with brother Palace). Judæa is a very expensive piece of real estate. When Herod Agrippa I died, the II was living in the palace. They persuaded Claudius not to let him rule. Felix was suggested to be an administrator (Felix was a super thief).

Several others tried this before Felix. Ventius Humontes, who antagonized the Jews. Someone before him. He appointed Ananias the High Priest. He did not believe in God, insofar as we know. He could come up with enough money to make him interested.

Things are very bad in Palestine at this time. Ananias was the head of several gangster organizations and the High Priest. And Felix comes out to rule the province.

Felix is going to go to a party.

Latin historian Tacitus is shocked by Felix. He exercised the authority of a king with the spirit of a slave.

Acts 24:1 **Now after five days the high priest Ananias came down, with the elders and a certain attorney [named] Tertullus, who made known to the governor [the charges] against Paul.**

Historical Background (Felix, Druscilla, Bernice, Herod Agrippa)

1. Felix meets Druscilla, the granddaughter of Herod the Great; one of the most beautiful and dangerous women in the ancient world. Felix falls in love with her and persuades her to run off with him. This antagonizes an Arabic group and it offended the Jews. There was some additional trouble he started.
2. Acts 24–26 we will meet Druscilla and her sister.
3. We will meet Herod Agrippa I.
4. Aziz, king of Amesa, an Arab ruler. Druscilla did not love Felix, but she was jealous of her sister, so Felix said that he would be the emperor of the Roman empire.
5. She and Antonius Agrippa both died in Pompey when Mount Vesuvius erupted.
6. Herod Agrippa I was responsible for Claudius becoming emperor.
7. Bernice is the redhead, called the most beautiful woman in the world.
8. Claudius married Agripina and he adopted her son, Nero (Nero Claudius Cæsar). He was named Nero Claudius Cæsar. He will be the next emperor, not Felix. A few months later, Claudius was poisoned. There would be some fantastic changes while Paul is in Caesarea in just a period of 2 years.

The Romans come in, a very formal trial. When he is called for, Tertullus comes in.

Acts 24:2 **So he [i.e. Paul] having been called, Tertullus began to be accusing [him], saying [to the governor], "Since we are attaining great peace by you, and successes are [fig., prosperity is] coming about for this nation through your foresight,...**

Verse 2 – “And when he [Tertullus] was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness.” It can be immediately seen that the

prosecutor has a weak case, and so he has to start by flattering Felix, the governor. The word “enjoy” is *tugchánô* (τυγχάνω) [pronounced *toog-KHAHN-oh*] which means to obtain—“we have obtained”; “much peace” – should be “great tranquillity.” Tertullus is going to accuse Paul of disturbing the peace. So he flatters Felix by saying he has been keeping the peace. This is not true. He has encouraged certain brigands to pillage and is taking a certain percentage of the profits. Actually he is stirring up a lot of trouble. The first charge against Paul is going to be of disturbing the peace. In other words, there was a riot in Jerusalem and it is all Paul’s fault. In fact it was the fault of religion; religion sponsored that riot. Secondly, he is going to accuse Paul of being the leader of a faction against the Jews. Finally, they are going to accuse him of profaning the temple. This is an offence against both Jewish and Roman law, since the Romans protected the Jews in the function of their worship.

Later Tertullus is represent the Jews *against* Felix for robbery I believe. Felix is not going to buy into Paul’s guilt. Felix liked two things in life: money and women. He will want a bribe from Paul. Paul looks like a ripe plumb for the picking.

The first charge is disturbing the peace. He will accuse Paul of being the leader of a subversive organization. But it is the subversive organizations who are working against Paul. Thirdly, they will accuse Paul of profaning the Temple.

Acts 24:2 *So he [i.e. Paul] having been called, Tertullus began to be accusing [him], saying [to the governor], "Since we are attaining great peace by you, and successes are [fig., prosperity is] coming about for this nation through your foresight,...*

Felix is using his forethought to try to extract money from Judæa.

Acts 24:3 *...both in every [way] and everywhere we welcome it, most excellent Felix, with all thankfulness.*

Verse 3 – the word “accept” means to embrace with satisfaction. The worst bunch of clatter.

Acts 24:4 *"But so that I do not detain you for more [fig., any longer], I beg you to hear us briefly in your kindness.*

Let me not go on for too long.

Acts 24:5 *"For we having found this man [to be] a pest and [one] stirring up a discord [among] all the Jews throughout the inhabited earth and a ringleader of the sect of the Nazarenes,...*

Verse 5 – “For we have found this man a pestilent fellow.” This means he is a plague; “a mover of sedition” – i.e. he is causing a riot, he is trying to overthrow the government, he is in revolt. This charge is a violation of Roman law. This is treason against the emperor. This would carry the death penalty with it.

“and a mover of sedition among the Jews throughout the world, and a ringleader of the sect of the Nazarenes” – Felix has never heard of the sect of the Nazarenes, but it sounds like a subversive group. It is true that Christians were called Nazarenes. This was supposedly to identify them with Jesus Christ whom they considered to be a false messiah. Actually, the word Nazarene means a despised one. The implications of the charge are obvious: it was an attempt to make it sound as though Paul was raising a revolution.

Since Felix has eradicated so many rebellious factions—and Felix did get rid of the Egyptian.

Acts 24:6 ..who also was trying to desecrate the temple, whom also we arrested,

Verse 6 – the third charge. “Who also hath gone about to profane the temple; whom we have seized.” This is where the sentence actually ends. The rest of the verse is not found in the original. Attempting to profane the temple is a violation of Jewish and Roman law. Roman law protected the temples because the temples were banks in the ancient world. Consequently this is an attempt to say that Paul is stealing money. Apparently Tertullus knew that that would bother Felix because Felix does not want competition, he wants all the money. When other people rob the Jews it doesn't leave enough money for Felix to rob! So this is also designed to arouse the antagonism of Felix.

He was very complimentary of Felix, said the Paul was stealing money (and he knows that Felix wants to steal all of the money).

Verse 7 is not found in the original.

Acts 24:7 (OMITTED TEXT)

Next time, we will see a defense for Paul. His defense will be that Jesus Christ is the Savior. He will present the gospel. The true issue involved is a spiritual issue. Felix will assume that a large bribe is coming up. A little fun in time are nothing compared to eternity. Felix will have to face the gospel.

Bob gives the gospel in 4:32. What is important to you? What is the source of happiness. Maybe you came to church because you think it will give you some good luck. This is apparently an early Easter service.

1965 Acts

Lesson #126

126 04/13/1969 Acts 24:8–10 Outline of Paul's defense before Felix

Rome had conquered most of the world by the time that the same time that wealth turned their heads and they began to involve themselves in socialist policies. 100 years of civil war and many of the great people were wiped out. One of the few survivors was Gaius Julius Cæsar. He did some a great job that there was a great recovery. This was destroyed by a series of successors. All of the evils began to rise up again. The youth of

the land refused to go to war. They went on strike against war. The Romans had to go elsewhere to get troops.

Free enterprise began to be curtailed by high taxation. Very little respect for authority. A number of slaves bought their freedom. Under Claudius, they became the real rulers of the state. Slavery brings problems; they do not solve them.

It was not the rise of Christianity which saved the Roman empire, but the rise of Bible doctrine within Christianity. Our problems which we have today are related directly to the stirring up of peoples of the national council of churches today. They stir up the races; they encourage students to strike; they try to keep us from winning wars; they try to disarm our country and to denigrate our military.

All of the things which we face today existed in the time of Paul. The great empire that controlled millions of people; and they come face to face with the answer to the problems of the Roman empire.

Paul was accused of disturbing the peace, sort of a catch-all charge. The Jews accuse Paul of leading a revolt against the Roman empire. But Paul was not a revolutionist. Bible doctrine never encourages any form of violence or revolution. Revolutions are not led by Christians with doctrine. They are agnostic, atheists or deistic. Little does Felix realize that Paul is the one person in history who will change the empire in his day. People did not know that they were on the verge of one of the greatest times in human history.

Eventually came the rise of the Antonine Caesars. None of them were believers. No one in higher authority were Christians. This is confirmed by great historians. Bible doctrine makes the difference. People are not born equal, but they should be free to pursue a course of action which is consistent with the framework of the law. End of the Roman republican and beginning of the Roman empire. We could possibly have years of revolution in the United States. The Romans destroyed the greatest people.

There is an encounter with the great rulers and Paul.

A detachment with a prisoner comes to these, and there is a letter from the 23rd chapter of Acts. The Jews come up to Caesarea, and they hire Tertullian, who is using all of the tricks of the game.

Rome took over Spain. At first cruel, but they brought law and order to Spain. There were also thousands of people who were positive towards God. Paul should have gone there, but he instead went to Jerusalem and made a vow.

The 40 men who made a vow to kill Paul. Now he stands in the court of Felix, a most unusual person. The 3 charges. Roman law protected all of the heathen temples, as these were used as treasuries.

Acts 24:8 ...from whom you will be able, having examined [him] yourself, to learn about all these [things] of which we accuse him."

Verse 8 – “Commanding his accusers to come unto thee” is not found in the original. The text resumes from verse 6 with “by examining of whom thyself.” But this is not a correct translation. Tertullus is still speaking, and it should be: “from whom you may be able, having examined him yourself concerning all these things, to know fully that of which we accuse him.”

“From whom” is “from the immediate source of whom [Paul], you may be able, having examined.” In other words, Tertullus is saying to Felix that if he examines this man he will see that what he has said is true: he has disturbed the peace; he had led a revolt against the Jews and against Rome; he has profaned the temple. (The charges against Paul).

“to know fully, that of which we accuse him” – “we accuse” is a present active indicative which means that we are going to stick with our accusation.

In Rome, a man was not guilty until proven guilty.

Acts 24:8 ...from whom you will be able, having examined [him] yourself, to learn about all these [things] of which we accuse him."

The Jews here will perjure themselves.

Acts 24:9 Then the Jews also joined in the attack, asserting to be holding these [things] in this way.

Verse 9 – the perjury. “And the Jews” – the religious Jews who had come from Jerusalem also joined the indictment; “also assented [joined in the indictment], saying” – the word for saying here is the word for alleging, pháskō (φάσκω) [pronounced *FAHS-koe*]. “And the Jews joined in the indictment, alleging that these things were so.”

Tertullian was a brilliant lawyer. He flatters the judge; and he suggests that Paul would disturb the peace and put them into a state of unrest.

The Romans found that you cannot tax people in a state of turmoil. Felix is guilty of avarice. Money is most important to him. He wants to be the richest man in the world. He will do everything that he can to collect the taxes. A year of taxation should make him a millionaire. Tertullian knows all of this, so he appeals to the things which are important to Felix. Having a revolt is a problem, even if Felix puts it down.

Acts 24:10 But Paul answered, the governor having motioned for him to be speaking, "Knowing [that] you being a judge to this nation for many years, the more confidently I speak in my defense the [things] concerning myself,...

Verse 10 – Paul’s defence. Felix has to follow the Roman system which says a man is innocent until proven guilty and there can be no proven guilt until the defendant has a chance to answer charges. Roman justice allows for Paul to defend himself.

Many times in the ancient world, a person would be accused, and then executed right away. This is one of the reason that the incarnation took place during the Roman empire (?). They were willing to hear Paul’s response.

“after that the governor beckoned unto him” – but the governor didn’t beckon. No Roman governor would raise his hand and beckon, it was contrary to his dignity. The Greek word is *neúō* (νεύω) [pronounced *NYOO-oh*], which meant that the governor would look down his nose and nod, and that was the signal for the defence to take the stand. When the governor of the province nods, that is permission for the defence to speak.

The Romans were either standing up straight or laying down to eat. They even died with great poise. They were a most unusual race. There is no way that any Italian today can have any Roman blood. Every nation in the world has invaded Italy since the time of Rome and many of the Italian people have Mongolian blood. The Roman and Greek races both died out. The Greeks were originally tall and blonde haired (not the Greeks today). The Mediterranean nations today suffered all kinds of invasions. If you are a mediocre nation, then it is naturally to try to reach back and try to identify with a great nation from history.

Paul is the actual big shot here. Paul will turn the Roman empire over.

England will destroy itself with its socialism. They need to get the government out of business.

“Then Paul, after the governor had nodded to him to speak, answered, Forasmuch as I know” – the word to know is not *oida* (οἶδα) [pronounced *oyd-ah*], because that would be complimentary; he uses *epistamai* (ἐπίσταμαι) [pronounced *ehp-IHS-tam-ahēe*], which means to comprehend history at the time you are living, to know what is going on around you. (A point: The only way to understand contemporary history is to know Bible doctrine. Bible doctrine is the only basis for a clear comprehension of what is going on today.) Paul is saying that he understands the historical situation.

The war on poverty comes from the middle class and this destroys the middle class.

England will destroy itself with its socialism. They need to get the government out of business. They are destroying themselves and we are doing the same thing.

“that thou hast been a ruler [judge] of this nation” – Felix has been in the province of Judea for some time and Paul understands this situation; Felix is experienced in Roman law, is an experienced judge. And because he is Paul says ...

Felix is called a procurator and he is also a judge. He tries cases as the ruler of this province. Paul says, “You are an experienced judge. Because you are, I defend myself

cheerfully. I am delighted to defend myself in front of you because you have experience doing this.” Paul wants to take Felix’s nose and stick it right into Roman Law.

“I do answer” – incorrect. He says, “I defend myself cheerfully.” In effect: “I am delighted to defend myself because you have had lots of experience as a judge.”

Paul and Roman Law

1. Paul appeals to the spirit of Roman law, i.e. an objective attitude on the part of the judge; a fair hearing for the defence.
2. Paul is familiar with Roman law and therefore he is going to be logical and impersonal.
3. Paul avoids flattery [such as the flattery of Tertullus] but he does not neglect courtesy.
4. Paul will deny the charges and demand proof of guilt.
5. Paul will distinguish between accusation and proof.
6. Paul will follow up by presenting his side. He will point out the religious issue and separate it from the state.
7. He will in turn indict Hebrew religion, demonstrating its failure to go to a logical conclusion in recognizing the Messiah.

This is a brilliant defense.

1965 Acts

Lesson #127

127 04/27/1969 Acts 24:11–16 Paul before Felix; objectivity of Roman law

We all fail. The very fact that we are still alive, that God’s plan continues for us. That is what is remarkable about this section of Acts. Satan followed Paul around.

Tertullien was a brilliant lawyer, giving the Jews a case who had not case. How will Paul meet this attack? He is a Roman citizen and understood Roman law. Paul was permitted to speak.

Acts 24:10b ...**"Knowing [that] you being a judge to this nation for many years, the more confidently I speak in my defense the [things] concerning myself,...**

Paul answers with a good heart or good soul. Roman law at this time was objective; and Jewish law had become subjective.

Bob in Washington, and a student would not listen to him, because Bob’s hair was too short. The person’s big problem was subjectivity; he had to related everything to himself and what was inside of him.

We have a national guilt complex over poverty. Same thing when it comes to minority groups.

Under Jewish law, Paul was guilty just by being there.

Paul was more cheerful to speak before a court that is going to be more objective. His approach will be objective because he is in an objective court.

Acts 24:11 ...you being able to ascertain that [there] are not more [than] twelve days to me from which [time] I went up to be prostrating myself in worship in Jerusalem,...

Verse 11 – “Because that thou mayest understand.” Felix will never understand the spiritual implications of what Paul did, but he can certainly understand the legal implications because legally Paul is innocent. “Thou mayest” is literally, “You are able.” The verb here is actually ginôskô.

Tertullen has said very little, actually, regarding the case.

Paul has been charged with being a revolutionary, with profaning the Temple, and with organizing a riot.

“that there are yet but twelve days since I went up to Jerusalem” – Paul has been charged with having started a riot, with being a revolutionary, and of profaning the temple. He is now going to show that it is humanly impossible to have been in Jerusalem for twelve days, to have been incarcerated for half of those twelve days, and to have done these things. Paul has been in jail most of this time. He just did not have the time to do what he is accused of.

And he says, “I came to worship.” The word to worship means to do homage, to reverence God, and it is a future participle which means that he had a purpose in mind. His whole purpose in coming to Jerusalem was to worship, and this is absolutely contrary to rioting, to starting a revolution, and to profaning the temple. You can’t worship in the temple and profane the temple at the same time. The verb expresses Paul’s attitude to the temple.

Bob in Washington had a guy who stood up and wanted to argue about tongues (he did not speak in tongues, but he had 5 friends, who spoke in tongues, but were not there.

Bob had a talk with this guy afterwards for about 40 minutes. He was emotionally involved with his arguments.

Acts 24:12 and neither in the temple did they find me disputing with anyone or causing an uprising of the crowd, nor in the synagogues nor in the city.

Verse 12 – “And they neither found me in the temple disputing with any man” – Paul had not interrupted any man in the temple, but the Jews interrupted! Paul didn’t interrupt their procedure, they interrupted his.

“neither raising up the people” – if he had been a revolt leader he would have to have been found in synagogues in other cities: “neither in the synagogues, nor in the city.” They had

not brought up one scrap of evidence to show that he had been profaning the temple, that he was in synagogues all over Judea talking against Rome; neither did he incite the riot. They have no evidence. The only people who had accused Paul in the temple and who had caused all the trouble were the Asian Jews, and they didn't even show their faces in the Roman court. They didn't dare because they were in violation of Roman law and would have been seized and punished. So the very witnesses against Paul can't even show up because they were the ones who started the riot, not Paul.

Acts 24:13 "Nor are they able to prove [against] me [the things] concerning which they are now accusing me.

Paul has denied all 3 charges. There is no evidence.

A witness bringing in hearsay is disqualified.

Paul will make a mistake and mention money, and Felix will turn in to that. He kept Paul around, thinking there might be a great bribe. Paul brought a quarter of a million for the Jerusalem church, so Felix probably expected that more could come his way.

Verse 13 – “Neither can they prove the things whereof they now accuse me.” This is a challenge to the defence.

Acts 24:14 "But I confess this to you, that according to the Way which they call a sect, in this way I sacredly serve the ancestral God, believing all the [things] according to the Law and having been written in the prophets,

Verse 14 – Paul acknowledges his relationship with Judaism. “But this I confess unto thee” – the word to confess means to acknowledge: *homologeō* (ὁμολογέω) [pronounced *hoh-moh-loh-GEH-oh*]. He is now going to present some information to the court.

“that after the way which they call heresy” – the word “after” is *kata*, “according to the norm or standard of the way [Christianity].”

Christianity in the early church was called *the way*.

Hersey

1. The Greek word is *hairéomai* (αἰρέομαι) [pronounced *hahee-REH-om-ahée*] and it means faction, discord, opposition that is hurting.
2. Paul is referring to the second charge given in verse 5.
3. But this so-called sect is not a deviation from Judaism, it is the fulfillment of it; the extension of it. In the Church Age, it is the Jews who are out of line. They are the heretics.
4. Paul turns the tables on his accusers here by claiming that they have profaned their own spiritual heritage. The epistle to the Hebrews says the same thing. Every animal which they offer up profanes the Temple.

5. The Old Testament Scriptures are shadows pointing to Christ, the reality.
6. Judaism as represented here by his accusers—the chief priests, the scribes, and the Pharisees—recognizes the Old testament Scriptures, therefore they should recognize Jesus Christ. But they do not.

“so worship I the God of my Fathers [Jesus Christ], believing all things which are written in the law and the prophets” – the law and the prophets refers to the Old Testament Scriptures. It is Paul who acknowledges the authority of the Old Testament Scriptures, these people do not. It is the Sanhedrin who have rejected, and it is the Sanhedrin, therefore, who are the heretics. Everything that Paul is being accused of, his accusers is guilty of that. The Sanhedrin are the heretics. Paul turned the tables on them entirely.

Acts 24:15 **having hope** [or, confident expectation] **in God, which even they themselves are waiting for,** [that there is] **about to be a resurrection of [the] dead, both of righteous [ones] and of unrighteous [ones].**

Verse 15 – he does agree with the Pharisees on one point. “And I have [keep on having] a hope toward God, which they themselves also allow.” The word “allow” means to accept: *prosdechomai* (προσδέχομαι) [pronounced *pros-dekh'-om-ah-ee*] = to receive; *pros* = face to face]. When they read this in the Scripture, face to face with the Scripture, they accept it.

“there shall be a resurrection of the dead, both of the just and the unjust” – and they have studied this in passages such as Daniel 12. They recognized that these things were true. However, certain people no longer accepted the Scriptures, and these were the Sadducees.

Paul is in agreement with the Pharisees that there is a resurrection.

Acts 24:16 **"Now in this I am engaging myself, having through all [fig. always] a blameless conscience before God and people.**

Verse 16 – “And herein do I exercise myself.” The word exercise means he exerted himself to the utmost— *askéō* (ἀσκέω) [pronounced *as-KEH-oh*] means maximum exertion. (The word “exercise” would be *agonizō*) This is mental or spiritual exertion.

“to have always a conscience” – he is referring to the part of his soul where the norms and standards are. His conscience is loaded up with divine norms and standards which agree with the Old Testament. His norms and standards follow the dispensational line, and therefore he is in line with the Word of God, the fulfilment of the Old Testament.

“void of offence” – unblameable; “toward God, and toward men” – how does he get that way? Rebound, forget it, and move on. And he has, after committing his great error in getting out of the will of God. “Toward man” – he is clear as far as the law is concerned. Paul made a big mistake by going into the Temple, yet his conscience is fine. Rebound and he moves on.

128 05/04/1969 Acts 24:17–22 Divine establishment; liberalism; objectivity of Roman law

The principle of privacy; every person has the right to privacy, to engage in business and social life and that he can hold property. This is not incompatible with the Word of God. When a nation begins to concern itself with principles that have nothing to do with common law principles and pass laws which intrude into the privacy of the individual.

Legislature is departing from the true principles of privacy. Some of these laws are related to who you can and cannot hire; how you must deal with certain groups. Laws about possession of firearms. These trends had not destroyed Roman law yet. There was corruption of Jewish law and current American law.

Jewish law began to pass laws about the Sabbath. Do-goodish, legalism and globalism have found their way into American law. Roman law stands today as a monument to stability. The Apostle Paul knew Roman law. Heresay is not acceptable in any system of correct law. Also a person does not have to answer questions which are self-condemning.

Paul gives, in verses 17-21, the true facts of the case. This is objective truth, without any guilt complex. Paul was guilty of an act of great legalism; but that is irrelevant to the charges lodged against him.

Nowhere else in all human literature do we have a passage like this. Paul has not guilt complex of any kind.

Felix has to figure out what to do with this hot potato. He does not want to say that Paul is innocent, even though it is clear that there are no charges which hold up against him.

Acts is a blending of Bible doctrine and ancient history and Roman law.

Acts 24:17 "Now after many years I arrived, being about to give charitable gifts to my nation, and offerings,..."

Verse 17 – “After many years [of absence].” In the first place, Paul is demonstrating once again that he is not a revolutionist. A revolutionist has to stay in one spot for some time. He had only been a few days in Jerusalem when this thing broke out.

Paul is not a revolutionary, he is a patriot. How can a man bring a quarter of a million dollars to people in Jerusalem and be an enemy of the state or be a revolutionary.

“I came to bring alms to my nation, and offerings” – how can he do this and be an enemy of the state? How can he do this and be a revolutionary? A revolutionary comes in and takes advantage of the poverty and claims to solve the problem by overthrowing the establishment.

This is a well-known fact that Paul did this. Now, Felix ears pop up, when he hears about this money. V. 26, Felix was waiting for Paul to bribe him.

Acts 24:18 ...in which some Jews from Asia found me [occupied] in the temple, having been purified, not with a crowd nor with a commotion,

Verse 18 – “Whereupon certain Jews from [the Roman province of] Asia.” These are not even Jews from this province; “discovered me purified in the temple” – the word “purify” is a perfect passive participle from hagnízō (ἀγνίζω) [pronounced *hag-NIHD-zoh*], and it means to live under a vow of abstinence. Translation: “discovered me, having come under a vow of abstinence.” Hagnízō (ἀγνίζω) [pronounced *hag-NIHD-zoh*] is in the perfect tense, which means he took this vow in the past with the result that he was going to go through with it. Passive voice: he received the vow. In other words, he was allowing religious people to minister to him. They were people who were totally antagonistic to the whole principle of grace. The passive voice means that to take this vow he recognized the religious leadership.

“neither with the multitude, nor with the tumult” – “multitude”: he was not promoting a revolution; “tumult”: he was not involved with mob action, he was not guilty of civil disobedience. By stating the facts Paul has refuted all the charges.

People feel guilty when they know that other people are impoverished. They are having a guilt reactions. A professor asks Bob to come and teach economics once a year, and Bob presents the other side. He asks his class to be open to what Bob has to say. That is true, bonafide liberalism. Pseudo liberalism has not objectivity.

Today, guilt and innocence is decided by the news media before the trial. So many trials are moved or postponed until the bias is thought to be done.

A pathological sensitivity and we have become hypersensitive to what others say or think; rather than to the Word of God, then you lose all objectivity. Some people develop a sense of responsibility for another group of people.

Once a person thinks that, *what I am thinking is for the betterment of this group or I have ideas for the good every everyone*. Then he becomes very legalistic and activist. Such a person is often moral, upright person himself, but he has taken a step to the destruction of God’s grace. People without realizing it, begin judging from their own hypersensitivity. They develop a strong guilt complex, and they want to be helpful by getting people into their mold.

There will be some changes of governors, but the objectivity of Roman law continues. The Jews rebel against this in A.D. 67, and they revolt for 3 years and Roman will put them down.

Paul had done a good deed, even by Jewish standards. There were believers who had been dispossessed. From human viewpoint, this is a good thing. But he is the object of

hatred and revenge. 40 young men have sought to assassinate him. Even this corrupt judge will not condemn Paul. Roman law puts a check on religion.

Even in fundamental circles, where salvation is by faith in Christ; there is still a subjectivity which has been developed in those churches. When religion becomes the state, objectivity is destroyed. We see this in the trial of Martin Luther at the Council of Worms. He wanted to stay inside and change things. When you put scar tissue on the lungs of your soul, then you become subjective. Whatever your modus operandi is, it is still pseudo spirituality.

Acts 24:19 **whom it is necessary to be present before you and to be making an accusation, if they might have anything against me.**

Verse 19 – “Who [the mob, the Asian Jews] ought to have been here before thee.” In other words, if they are and object, if they are going to substantiate the fact that I was leading a revolt and that I started a riot, then they ought to be here to say so; “had ought against me” – should be “and to accuse me.”

Literal translation: **“But who from among the Asian Jews, who it keeps on being necessary to appear before you, and to accuse, if they have anything face to face with me.”**

He is saying that under Roman law, if they say that I started mob action, engaged in civil disobedience, they should come there and state it. The very ones who ought to be witnessing against Paul can't come to court because they are the ones who are guilty. If they show their faces in court, they are guilty for what they have accused Paul of.

There is also a system of deposition which could have been used. And they could not go back and quote from the previous trial, because the judges got into disagreement and that court ended up in a riot.

Acts 24:20 **"Or let these themselves say what misdeed they found in me in my having stood before the High Council,**

Verse 20 – “Or else let these same say, if they found any evil doing in me, while I stood before the council.” Notice that they did not produce as evidence an account of the previous trial. The Jewish trial is completely ignored. The dare not mention it because what happened in that trial (the matter of resurrection) is a bone of contention in the Sanhedrin, and the Sanhedrin, instead of trying Paul, got into a battle among themselves. Furthermore, if they brought up the previous trial they would have to give a complete account—and it had ended up in a riot! The Romans had to rescue Paul before he was killed.

Acts 24:21 **or [is it] concerning this one voice, in which I cried out, having stood among them, "Concerning [the] resurrection of [the] dead I am being judged by you, today."**
[Acts 23:6]

Verse 21 – “Except I be for this one voice [word], that I cried standing among them.” He indicates that there was a trial, he stood among them in the past with the result that he was there for some time. The perfect tense merely indicates there was a trial.

“touching [concerning] the resurrection of the dead I am called in question” or correctly, “for which I am being judged by you this day.” So when he mentions that he was being judged because of the resurrection Felix knows immediately that this doesn’t have anything to do with Roman law. This is what the real issue is, and Roman law has nothing to say about resurrection.

Socrates was a brilliant man who was tried under Athenian law. They brought into the court things related to religion. Religion infiltrated the law and destroyed its objectivity.

Felix abjured the court.

1965 Acts

Lesson #129

129 05/25/1969 Acts 24 via 2Tim. 3:8–12 Opposition to Paul; scar tissue in soul/Jannes & Jambres

This is taught in 1969; 2Timothy will be taught as an entire book in 1975.

The soul has lungs. 5 apertures on the left bank and right bank of the soul. Your first inhale is gospel information; your first exhale is faith in Jesus Christ. That is your first breath. From there on, you have a human spirit.

When the soul is dark from scar tissue, you have darkness in your soul and you do not live this spiritual life. You will never have the happiness of being in the plan of God. Darkness in your soul makes you religious. You try to superimpose systems on other believers superficial systems of false spirituality. With this, you even become a persecutor of other believers.

The unbeliever is illustrated by the Pharaoh of Egypt; he became a persecutor of the Jews. Built up scar tissue on his soul.

Two grace oriented believers of all time. Moses is the greatest teacher of Bible doctrine in the Old Testament and Paul was the greatest teacher of Bible doctrine in the New.

Moses in the Old Testament was grace oriented; same for Paul. Moses is always the standard of the Old Testament.

Both men were persecuted by religion. Religion seeks God through one’s own works and effort.

Two men religious leaders in the court of Pharaoh. They were the opposition of Moses. They are unbelievers. There are Phygellus and Hermogenes who were Paul’s opposition.

Religion and legalism are sucked through the pipe when truth is rejected. Religion is the device by Satan.

Transitional particle moves us from one verse to the next.

2Tim. 3:6–7 For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth.

Because of the darkness of the soul

2Tim. 3:8 Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith.

Two religious leaders, Exodus 7–8 is where they are mentioned, but their names are not given there. Their names are given here by Paul. They were leaders of the magicians.

Religion

1. Religion has its own gospel - 2Corinthians 11:3,4. It is a gospel system that converts to evil, the policy of Satan.
2. Religion has its own doctrine - 1Timothy 4:1, "doctrines of demons." Satan has a systematic concept of teaching by which his servants are inculcated with Satanic policies and inspired to perform Satanic activities.
3. Religion has a system of ministry - it has its own ministers. The ministers of religion are found in 2Corinthians 11:13-15.
4. The system of religion has its own communion table - 1Corinthians 10:20,21, the system of idolatry.
5. There is a system of self-righteousness which is a part of religion - Matthew 19:16-28.
6. Religion has its own system of spirituality [pseudo spirituality] - Galatians 3:2,3.
7. Religion also has a pseudo supergrace system - Matthew 23:1-35. This pseudo system has its pseudo rewards directly from Satan.
8. The system of religion also has a very strong concept of human dynamics - always the better life, more or greater impact on humanity, etc. - 2Thessalonians 2:7-10.
9. Religion also has a variation of gods which are simply representations of the same person, the creature Satan - 2Thessalonians 2:3,4.

V. 8 has the transitional particle, then *anthístēmi* (ἀνθίστημι) [pronounced *anth-IHS-tay-mee*]. This means *to oppose*. Religion obvious opposes the church from the outside; it is worse when they oppose believers on the inside of the church.

Religion and legalism suck in false doctrine. In the past, people used to make every effort to hear Bible doctrine. But there are those no longer chase after the teaching of Bible doctrine. When you shut down, in comes legalism and religion. People who do not take

in Bible doctrine daily become the opposition in Berachah Church. No other activity in life is as important as the Word of God.

When you turn away from the grace of God, you turn against those who are grace oriented. Many of the detailed problems that we have come from negative volition toward doctrine. You must have doctrine in the soul. You cannot have doctrine in the soul unless you take it in from the Word.

Listening is a means of perception, but it is not perception. When the apertures of the soul are closed down with scar tissue, then you cannot exhale doctrine. You are absolutely out of it. You can fake it with emotional activity, but you cannot enjoy the +H promised for us in the Christian life.

There are people who inhale and exhale Bible doctrine and their production is fantastic in the spiritual life. Those who are not doing this are in opposition to grace. It is underhanded and snide and vicious. Some will say that you should not intake Bible doctrine until you can exhale it, otherwise you are a stagnate lake.

The only thing you can do is to take in Bible doctrine. You are hurting yourself if you are too busy or too antagonistic. You are ruining your own life. Rebound gives you the filling of the Spirit, but it will not remove scar tissue from your soul. For some, it is a hard road back. There are some who will never make it.

The first generation of Exodus could not appreciate the land or take it, because their souls were covered with scar tissue.

Moses and Paul were that two great communicators of Bible doctrine. They were fantastically great and they were constantly opposed.

Of corrupt is the perfect passive participle of *kataphtheirō* (καταφθείρω) [pronounced *kat-af-THIGH-row*], which means, *according to the norm and standard of Bible doctrine, they have corrupted the soul*. They lack understanding by destroying their own souls. These are men who are destroyed in their minds.

Reprobate is actually Adjective: *adokimos* (ἀδόκιμος) [pronounced *ad-OHK-ee-moss*], which means, *worthless*. Strong's #96. Faith with the definite article is *the doctrine*. Your first breath in the spiritual life is faith. That is a grace breath. All you can do after that is confession of sin. Inhale rebound technique; exhale confession of sin.

Men having been corrupted in the mind. Judas Iscariot is the perfect example of an unbeliever with scar tissue on the soul. When Jesus offered him the sop, the highest honor at the banquet, that closed up the last gap, and he closed off his soul. Judas is one of the only men, of two, who was Satan-possessed. He closed down; he could do nothing except hang himself.

Translation: But in the same manner that Jannes and Jambres resisted Moses, so also these [reversionistic believers] keep on resisting the truth [doctrine]: having been corrupted mentality [destroyed in the mind], worthless concerning the faith [or the body of doctrine].

2Tim. 3:9 But they will not get very far, for their folly will be plain to all, as was that of those two men.

noun: anoia (ἄνοια) [pronounced AN-oy-ah] which means, *psychotic, a psychotic condition, madness*. We find this word in paranoia. When we build up negative volition on the soul, we become psycho believers. R. B. Thieme, Jr. translation. Strong's #454.

Paul's deliverance from religion:

2Tim. 3:10 You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness,

parakoloutheō (παρακολουθέω) [pronounced par-ak-ol-oo-THEH-oh], which means, *to follow closely*. This is more than knowledge; *to follow as a rule*. Strong's #3877.

Feminine_noun: didaskalia (διδασκαλία) [pronounced dee-dask-ah-LEE-ah or did-as-kal-EE-ah], which means *public teaching, public instruction*. Strong's #1319. Only in an assembly do believers have privacy. This is a congregation seated in an assembly. The public enucleation of the Word of God. We take it from the Lord or not. What we do with it is between us and the Lord.

noun: agōgê (ἀγωγή) [pronounced ag-o-GAY], which means, *mode of instruction; way of life*. Strong's #72. If you are going to learn Bible doctrine, you cannot sit down as a baby believer and sit down and read the Bible and understand it. Every pastor-teacher has a mode, or method of instruction.

Pedagogy is the slave who led them to the school. He led them to a place where there was a system of instruction.

But you have followed closely (as a rule) the mode of instruction...

The plan is the predetermined purpose. God was not caught napping. The plan was designed in eternity past and revealed now in time. He knows every act of positive volition and negative volition. The faith refers to the body of doctrine. Longsuffering is restraint from taking vengeance. This is a sign of a relaxed mental attitude; which is good soul breathing. Intake of doctrine and an output of an RMA. This ἀγάπη love is having a relaxed mental attitude towards others. This keeps scar tissue from the right bank of your soul.

hupomonê (ὑπομονή) [pronounced hoop-ohm-ohn-AY], which means, *to remain under pressure, to have a relaxed mental attitude under pressure*. Strong's #5281. This is the 7th thing which you.

There are five things which are followed in this passage.

2Tim. 3:10 **But you have followed closely (as a rule) my doctrine, the mode of instruction, the predesigned plan, the faith, the patient endurance of evil, the mental attitude love, the endurance,...**

—having followed these things you are now ready for v. 11, which are the pressures.

2Tim. 3:11 **my religious persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which religious persecutions which I bore up under; yet from them all the Lord rescued me.**

diōgmós (διωγμός) [pronounced *dee-ogue-MOSS*], which means, *religious persecution*. Strong's #1375. This took place on the 2nd missionary journey. Timothy knew about this.

The mechanics here is getting under it, lifting it up, and holding it up. This is soul breathing under maximum pressure conditions.

Verb rhuomai (ρύομαι) [pronounced *RHOO-ohm-ahee*], which means, *to draw to one's self, to rescue, to deliver, to save*; as a participle: *savior, deliverer*. Thayer and Strong definitions only. Strong's #4506. This is not the normal word for deliverance; it means to be drowning and someone grabs you and pulls you out. To be snatched out of a very difficult situation.

2Tim. 3:12 **Indeed, all who desire to live a godly life in Christ Jesus will be pursued...**

thellô is positive volition toward doctrine. It comes through to every facet of the soul. To live is the function of life. The real function of life is in the soul.

Dr. Davidjohn, it is when the brain is dead. Zaô is in the soul. Bioô is the life of the body.

Verb zaô (ζάω) [pronounced *DZAH-oh*], which means, *to have soul life*. Strong's #2198. The inhale and exhale of the soul—that will handle it. Bob can only breathe for himself; he cannot breathe for someone else. Artificial respiration is equivalent to counseling.

In a godly manner is soul-breathing. Bible doctrine goes into the soul; exhale is love towards God; that is the exhale. If you have the exhale going towards God, then you will do alright, but you will do it as unto the Lord.

Our relationship to God is through Jesus Christ. There is a stabilized framework for love. It is much easier. Having category #2 love.

This study is continued Sunday night (but not as a part of this study).

130 06/01/1969 Acts 24:22–27 God's plan is never hindered; historical background of Nero, Priscilla, Bernice, Felix; witnessing by Paul

Apparently a long time since Bob has been in Acts. This passage teaches us the principle of Romans 8:28. Every believer is a priest, every believer is in full time Christian service. Every ambassador of Christ has the privilege of witnessing for Christ.

There are famous people, and their names show up later in history books. Sometimes these famous people are contacted for the Lord Jesus Christ.

Felix and Druscilla. These are very famous people in history. The end of the Augustan age, but a high point in Roman history.

Paul Kept in Custody

Acts 24:22 Now having heard these [things], Felix adjourned them, having learned more accurately the [things] concerning the Way, saying, "When Lysias the commanding officer comes down, I will decide the [things] regarding you,"

Verse 22 – Felix understood the Way, and he recognized that Paul was innocent. But he puts the case off on someone else. "And when Felix heard these things, having more perfect knowledge of that way [Christianity], he deferred [adjourned] them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter." In other words, he was going to get more facts from other sources. It was obvious to Felix that Paul was not guilty, but Felix is an opportunist and sought to use the situation to his political advantage. And to gratify his own stupidity Felix will keep Paul in prison in hopes of obtaining a bribe. He will continue to keep Paul in prison on his departure to Rome in hopes that somehow this will gain favour with the Jews and they will not accuse him before Caesar. No record of Lysias returning and contributing to this (but he had to report in from time to time). There will be additional hearings but not another full trial.

Felix will continue to use Paul to gain his own ends, however God is going to overrule Felix and accomplish His divine plan. The trial ends in a stalemate over which God will change the picture.

Paul is curtailed in prison for what he plans to do, but this does not hinder the plan of God. Many believers must have thought that this was a terrible setback, but there are no hindrances in the plan of God. Nothing can stop the plan of God. Decisions must be made on the facts of the case, not on emotion, not for any other reason.

Felix has the facts, but he says he will defer until he gets more information.

What the Jews presented in court was heresy. This must also be true in your life. This is any kind of maligning or judging on the part of others, and even though their information may be true or false, we maintain our own privacy and encourage others not to gossip or malign others.

A man is guilty on the basis of evidence and not on heresy.

Acts 24:23 **having also given instructions to the centurion to be guarding Paul, and [for him] to be having [some] freedom, and to be forbidding none of his own [people] to be providing for [him] or to be coming to him.**

Verse 23 – “And he commanded a centurion to keep [guard] Paul.” The usual word for guard is *phulassô* (φυλάσσω) [pronounced *foo-LAHS-soh*], but the word which is used here is *têreô* (τηρέω) [pronounced *tay-REH-oh*] which means to keep, guard or protect something that belongs to you. The reason that *têreô* (τηρέω) [pronounced *tay-REH-oh*] is used here is because Felix regards Paul as one of his greatest opportunities to get rich. Felix regards Paul as an investment. If he had regarded him as a prisoner of the Roman empire he would have used *phulassô* (φυλάσσω) [pronounced *foo-LAHS-soh*] and commanded a soldier to take him to a cell. Instead he calls a centurion and provides Paul with a house and the freedom of his friends to come and go, so that it would be possible for arrangements to be made for the paying of a bribe. So the situation smells! You protect your investments—*têreô* (τηρέω) [pronounced *tay-REH-oh*]; you guard your prisoners—*phulassô* (φυλάσσω) [pronounced *foo-LAHS-soh*].

Therefore Paul was to have his liberty, and the word is not the ordinary word for liberty [*eleuthería* (ἐλευθερία) [pronounced *el-yoo-ther-EE-ah*]], it is the Greek word *ánesis* (ἀνεσις) [pronounced *AN-es-is*] which means to be in a relaxed state of confinement. In other words, he is not in a cell, a prison system. They put Paul under house arrest and his friends are free to come and go because in this way they will be able to bring Paul the money whereby he will be released by bribery.

Notice how Felix’s greed works to Paul’s benefit.

“to minister” means *to supply his needs*, especially financial needs!

Felix sees an opportunity to get rich. He is also exposed to Christianity. It apparently intrigues him. Many of his officers in the Roman garrison are believers. Simon Magnus has done some jobs for Felix and Simon is a believer (he has another name, Simon of Cypriot?).

Paul will have a very intensive ministry, and he is given a few years for rest. Theognustos, God-breathed. God the Holy Spirit exhaled toward the human writers, Paul inhaled, and then he exhaled the great information found in the prison epistles. The mystery doctrine is particularly found in this epistles.

Nero Claudius Drusus. The given name, the tribe, and the last name. Two famous tribes with Cæsars. The Julian tribe (from Gaius Julius Cæsar all the way down to Nero). There was the Claudian tribe as well. He is the famous younger brother of Tiberius.

The Drusus family was a very famous family of Romans. He married Antonia, the daughter of Mark Antony. He has 3 children. Germanicus. Tiberius adopted him to make him his

heir. Then Claudius. Everyone laughed at him. He is a student, a limp, a sorry physiych. There is a daughter as well.

Because Germanicus was so great, a couple women got together and poisoned him. No one bothered with Claudius, he read books, but he made others think that he was not as smart as they are.

He made two unusual marriages. Messolima, who is very famous in history. It is almost pornography to talk about it. Then he also married Agripina as well. They are the two greatest sexpots in history. Claudius had Messolima executed before he married the other. He ignored their activities and he gave them perfect freedom. He had a son Britannicus. Claudius was emperor and he was going to make Britannicus his heir. But the new wife had a son already, his name was Nero, and Claudius was told to marry here if she made him the next king.

Many slaves were freed by Claudius. Palace, Narcissus and Felix. Palace became the lover of Agripina. Palace persuaded Agripina to persuade Claudius to get Felix out of Rome. He was going to marry a rich woman and kill her. He kills her before the marriage. Felix went to a lot of parties. He saw a beautiful blonde of Druscilla. She was married. Herod Agrippa I. Bernice is the most beautiful woman in the world, as was Druscilla, both beautiful sisters. Bernice living in incest. Druscilla bored with her Arab husband. She hooked up with Felix, and the Arab husband came to take her back, and she said, "Do you want to fight Rome?" He did not.

This is the situation when Paul comes on the scene.

Nero became the emperor. He told Agripina that he wants to be emperor and asks her to poison Claudius. The Nero lives in incest with his mother. The Senate was going to make trouble for him. Then he had escapades with various women. He gave Agripina a new yacht, and she was put into this ship, taken out to sea and sunk. But she swam 2 miles back to shore. Nero then threw a banquet for her and poisoned her there.

Acts 24:24 **Now after several days, Felix having arrived with Drusilla his wife (she being Jewish), he sent for Paul and heard him concerning the faith in Christ.**

Verse 24 – "which was a Jewess." Drusilla was one half Arab and one half Jewish. When a person has any Jewish blood at all they are considered to be Jews. Druscilla is granddaughter and daughter of Herod the Great and Herod Agrippa (?).

When a person has any Jewish blood, they are considered Jews. She has many Arabs in her heritage, but a small amount of Jewish blood, and that is enough.

"he sent for Paul" – this was not a trial. The word to send, *metapémpō* (μεταπέμπω) [pronounced *met-ap-EHMP-oh*], means to invite. This was a more relaxed environment. He invited Paul to spend the day with him; "and heard him concerning the faith in Christ" – Paul preached the gospel to two of the most famous people in the Roman empire at this

time, and he didn't pull any punches. A huge amount of food and wine, and feathers also handed out (so you can dispense with one course and go on to the next).

Acts 24:25 But while he [was] reasoning about righteousness and self-control and the judgment, the one being about to happen, Felix having become terrified, answered, "For the present be going, but having time, I will call for you."

Verse 25 – “And as he reasoned of righteousness, temperance, and judgment to come.” This is what Paul did all day. There were a lot of conversations during the day when he was at the palace with them. The word for “reason” is dialégomai (διαλέγομαι) [pronounced *dee-al-EHG-ohm-ahée*]. It means to teach in a conversation. If he had been preaching in front of them it would have been didaskô (διδάσκω) [pronounced *did-AS-koh*], or khruśsw, or laléō (λαλέω) [pronounced *lah-LEH-oh*]; but none of these words is used. Dialégomai (διαλέγομαι) [pronounced *dee-al-EHG-ohm-ahée*] means that during the day he constantly discussed with them. The present active participle says that he did it all day and at different times. At one time he would talk about righteousness, and this was imputed righteousness, as per John 16:8-10. Paul doesn't talk to them about immorality, he talks to them about getting +R. By their own standards, Felix and Druscilla rationalized away their activity. But Paul focuses on imputed righteousness; not on sin.

We have lost in our day the important doctrines. We are unable to sit down and discuss the gospel. No matter how righteous we are, we are not good enough to be with God.

All people have some form of respectability. They will reform and not regenerate. There is nothing more legalistic than a reformed rake. He allows his respectability to show.

The word translated “temperance” is not temperance at all, it is enkráteia (ἐγκράτεια) [pronounced *eng-KRAF-i-ah*] which means inner strength. Druscilla is miserable, so Paul talks to her about inner power, inner happiness. What is the power to have inner happiness? Doctrine in the soul. Enkráteia (ἐγκράτεια) [pronounced *eng-KRAF-i-ah*] is the inner power of doctrine, but the issue with Druscilla has to be first of all getting the gospel in there.

Druscilla was always the most beautiful woman in the room until her sister showed up, so she was try to beat out her sister in any other way, because she has mental attitude sins. She married Felix to put herself in a higher position than her sister. Narcissus, Palace and Felix planed to take over Roman; and she has visions of being empress. She just wanted to be better, higher and greater than her sister. With whom are you motivated by competition with someone that you are jealous of? Egkratês is inner strength. Paul recognized a miserable woman motivated by hatred and jealousy. At this point, even though she is triumphant; but she is still unhappy.

Paul knows that she is miserable and Paul approaches her from the concept of having inner strength. When you have doctrine inside, you have the capacity for happiness. Druscilla emphasized her exterior to make the most of what she had. To the point where she made herself miserable. Her misery is on the inside.

Paul talked about the judgment to come.

“Felix trembled” – the verb is the aorist middle participle of ginomai. It means to become something you were not. The noun is émphobos (ἐμφοβος) [pronounced *EHM-fob-os*] [phobos (φόβος) [pronounced *FOHB-oss*] = fear; en = inside], it means to be fearful inside. Felix had inner fear.

“Go thy way” – poreuomai (πορεύομαι) [pronounced *po-ROO-oh-my*]; “when I have a convenient season, I will call for thee” – the word “call” means to invite, metakalēō (μετακαλέω) [pronounced *met-ak-al-EH-oh*]. There is no convenient season; he has just had it, that’s all.

Paul witnesses to two people that day. He did not use the same approach on them using a memorized formula. There are at least 15 different principles by which the gospel can be approached. Paul used two different approaches. He made his situation fit their situation. Paul’s approach fitted the situation with them.

We know how Paul reacted; we do not know how Druscilla responded.

Verse 26 – Felix is still waiting for a bribe, that is why he is keeping Paul around; “that he might loose him” – the word “loose” is not found here, it says “that he might release him.”

Acts 24:26 *And at the same time also hoping that money will be given to him by Paul, in order that he should release him. And so, frequently sending for him, he was talking with him.*

“wherefore he sent for him the oftener” – now he just converses with Paul in the hope that the bribe was forthcoming.

Acts 24:27 *But two years having been completed, Felix received a successor, Porcius Festus. And Felix wishing to lay favors on the Jews, left Paul having been bound.*

Verse 27 – “And after two years Porcius Festus came into Felix’ room.” Two years after this all began Felix had a lot of complaints against him, the Jews began to riot, the Jews complained to Nero. Nero wanted everything quiet in this province, so he called Felix back and sent out in his place Porcius Festus. Felix began to kill rioting Jews. Nero wanted things to be cool.

Once Festus came, no longer did he keep Paul in the easy manner in which Felix did because Festus wasn’t interested in a bribe. Felix is going to be disgraced and lose everything that he had. His wife Druscilla is going to leave him and she and her son will die in Pompei when Vesuvius erupts in 79 AD. This is a famous resort.

Festus will arrest Paul and put him in a dungeon. Paul should have been freed. Felix will lose everything that he had.

These people could have believed in Jesus Christ. They did not; and their lives end in tragic ways. Druscilla will never be happy again. Bernice will eclipse her, becoming the most famous woman in the Roman empire. These two men turned down salvation and any happiness.

Many times after you hear the gospel, and you reject it, God will deal with you. What they sought they could not get. They did Paul wrong, but God takes up for him.

1965 Acts

Lesson #131

131 06/08/1969 Acts 25:1–12; Rom. 8:28 Festus; Paul's trial in Caesarea; God's plan moves on

Chapter 25

Paul Appeals to Caesar

Acts 25:1 **Festus then, having set foot in the province, after three days went up to Jerusalem from Caesarea.**

In the first eleven verses of this chapter we have the principle of Romans 8:28. Festus was a brilliant administrator but he allowed himself to be partied into a change of decision. Because of the entertainment he received in ten days at Jerusalem he completely reversed himself and tried to get around the Roman law. By reversing himself he actually brought about a set of circumstances whereby Paul would go back to the place where he should have been in the first place—Rome. Everyone wanted to destroy Paul but it turned out for good. According to Josephus, Festus was a very wise and just man. However, he allowed entertainment and a few nice words to change up everything for him.

Festus reverses himself.

3 kinds of provinces, Judæa was a 3rd class province. According to Josephus, Festus was a wise man and better than Felix. He is negative towards the gospel. His head was turned by the religious officials.

He was in Caesarea, which is the capitol of Judæa, but he figures out that they need to find out what is happening in Jerusalem.

The religious groups have heard the gospel, but they have built up scar tissue towards the gospel and they hate the Apostle Paul. Most of these men will be destroyed by their own people, the Sicarri.

The Roman law was objective and one of the best systems of law. Under Felix, Paul was determined to to be guilty, but he was kept in jail. Festus will try to bend the Roman law and Paul will appeal to Cæsar. The highest man in the province was being wine and dined by the religious types, and he was going to try Paul in Jerusalem.

Festus has a great administrator. He must forward the evidence which is against Paul when he sends Paul. It will take him a year or two before he can compose a letter. He will die in Caesarea, he could have been a great man.

He proves that an objective system of law is better than the men administering it.

Acts 25:2 **Then the high priest and the first [fig., leading] men of the Jews made known to him [the charges] against Paul, and were appealing to him,**

Verse 2 – “Then the high priest and the chief of the Jews [the religious hierarchy] informed him against Paul, and they kept on beseeching him.” The word “inform” here means to open again the case and to accuse him. The imperfect tense of “besought” means that they begged Festus to try Paul again.

The national council of churches has a very strong hold on the United States today. They are very liberal and out of line regarding the Word of God.

Roman law rules the Romans.

Festus, at first, was not going to compromise Roman law; but he will be wined and dined, and that will change things. That will have in v. 6.

Acts 25:3 **requesting a favor against him, that he would summon him to Jerusalem, forming an ambush to execute him along the way.**

Verse 3 – “And they desired a favour against him [Paul].” This means to ask a favour for one’s self, and the religious crowd ask Festus a favour—that he would reopen the case.

“that he would send for him to Jerusalem” – they had no intention of trying him, they simply wanted to get rid of him. Principle: When religion becomes the state then murder and violence becomes normal activity.

Acts 25:4 **Then indeed Festus answered [that] Paul is being kept in Caesarea, but [that he] himself is about to be going out [to Caesarea] with quickness.**

Verse 4 – Festus is going to operate on the facts, he is not going to follow prejudice. Festus is an administrator of Roman law, and Roman law says that a man is innocent until proven guilty. At this point there are no facts to the contrary and therefore Festus is going to keep Paul in Caesarea. There is a principle that applies to us: If a nation of unbelievers like the Romans could design a system of law that protects the privacy of the individual, the property of the individual, the volition of the individual; if the Romans could keep their religion separate from the state, then we as born again believers ought to recognize the volition, the privacy, and the property of other believer priests. We have no right, apart from facts and evidence, to condemn anyone at any time.

The life of another believer is none of your business. This is found in general life and in common law. This is to protect the innocent; to give them their privacy. And only to punish the criminal.

Acts 25:5 "Therefore, the powerful [or, prominent] [ones] among you," he says, "having come down together, if there is anything in this man, let them accuse him."

Verse 5 – “Let them therefore, said he, which among you are able, go down with me and accuse this man”: bring your accusations to me there. You bring your accusations to me directly, is what Festus is asking for.

“if there be any wickedness” – the word “wickedness” is not found. The word is ἀτοπία, which means anything unusual. That is, if there is anything irregular in the case he would reopen it. The case had already been tried and Paul has been found innocent.

Festus Reverses Himself

1. Festus at this time refuses to transfer Paul to Jerusalem, but in verse 9 he is going to reverse himself. Because he reverses himself he is going to cause Paul to appeal to Caesar. Here we have a great administrator but he is unstable. And the basis of his instability is two words: “Ten days.” In ten days the religious crowd knew how to entertain Festus. You can enjoy your pleasures or your pleasures can rule over you. The key is the inhale and exhale of Bible doctrine.
2. Human inconsistency and instability is used by God to protect Paul. Festus is unstable here, and God will use this. The trial is going to be reopened, even though the trial has already taken place.
3. God controls the events of history to protect the believer.
4. In verse 5 Festus acts with a sense of justice; in verse 9 Festus acts with expediency based upon the fact that his social life has made a slave out of him.
5. The first decision of Festus in verse 5 saves Paul’s life from assassination. The second and inconsistent decision of Festus in verse 9 was based upon the fact that a social life could change him. This caused Paul to appeal to Caesar and resulted in his going to Rome. Romans 8:28. Human inconsistency does not destroy God’s plan for the life of Paul or for the life of any believer. God’s plan is consistent and moves through vacillations and all forms of inconsistencies. These are two antithetical decisions. Human inconsistency does not hinder the plan of God. The ups and downs of the administration of the law or any other factor will not hinder the plan of God. Bad decisions of administrators does not affect the plan of God. We should not fight the war in Vietnam like we are. There are 30,000 dead Americans to provide that we are doing this wrong. We can stop this war in 8 days by winning it. We have cowardly, vacillating, decisions being made. There are American boys from this church fighting; and God’s plan for them goes right on. The war is being run by civilians who are idiots. The decisions are so stupid, you can hardly believe that we are fighting a war. When it comes to war, you annihilate as many of the enemy as possible, rapidly and efficiently. We will squander millions of American lives due to our lack of courage. No failure, adversity in history will slow down the

plan of God. God's plan is greater than any human failure, vacillation, any failure and any disaster. We have the example of one man who is inconsistent, but God's plan is for Paul to be in Rome.

6. It is obvious that in verse 5 Festus has a true sense of Roman justice, and this is confirmed by Josephus chapter 10, saying the Festus is one of the greatest administrators of law. But between verse 5 and verse 9 a great judge and administrator of justice reverses himself.
7. However this sense of justice requires a strong character to avoid social pressure, and political pressure. Festus succumbed to the combination of social and political pressure.
8. To maintain law and order Festus not only had to know the law, as he did, so that he could do it but he had to have the moral courage to do it. But he didn't have the moral courage to do it because ten days of social life in Jerusalem changed the whole course of his administration. In those ten days he wrote out his own death warrant, for in two years he is going to be dead. He had a brilliant future and a great past, but 10 days will wipe him out.
9. Festus failed, but Roman law is greater than his failure. Roman law would put Paul out of the jurisdiction of Festus and under the jurisdiction of the final court in Rome.
10. While both of his decisions were inconsistent they add up to Romans 8:28.
11. God uses the wrath of man to praise Him—Psalm 76:10.

The trial in Caesarea, verses 6-9.

Acts 25:6 Then having stayed among them more than ten days, having gone down to Caesarea, the next day having sat on the judgment seat, he ordered Paul to be brought.

Verse 6 – And while he had tarried among them more than ten days.” The word for “tarried” is *diatribō* (διατριβῶ) [pronounced *dee-at-REE-bow*] means to wear someone down, to wear away by friction or to keep working on someone until they break down. They worked on him by social life, by flattery, by catering to him to the maximum. He was being worn down in 10 days.

“he went down to Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought in.”

Acts 25:7 So he having arrived, the Jews having come down from Jerusalem stood around [him], and they are bringing many weighty charges against Paul, which they were not able to prove,

Verse 7 – the accusation of the Jews summarized; “which they could not prove.” This once again indicates Paul's innocence. We do not have the details here, but they could not prove any of these accusations under Roman law.

Acts 25:8 speaking in his own defense, "Neither in regard to the Law of the Jews, nor in regard to the temple, nor in regard to Caesar did I commit any sin."

Verse 8 – “While he answered for himself [defended himself], Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.” In other words, he successfully defended himself.

Acts 25:9 But Festus wishing to lay on the Jews a favor, answering Paul, said, "Are you willing, having gone up to Jerusalem, there to be judged before me concerning these [charges]?"

Verse 9 – the instability of Festus. “But Festus, willing [desiring, present linear aktionsart] to do the Jews a pleasure.” In other words, he sought to ingratiate himself with the Jewish hierarchy and he is now, as it were, putty in their hands. This famous Roman administrator is now willing to distort the law. It should read: “But Festus, desiring to lay up in store a favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of those things before me?”

Paul has already been proven innocent. Festus suggests, just have a change of venue. He is ambitious and he wants the approbation of the Jews.

Acts 25:10 But Paul said, "I have stood at the judgment seat of Caesar, where it is necessary [for] me to be judged; in nothing did I wrong the Jews, as you also know very well.

Verse 10 – “Then said Paul, I stand at Caesar’s judgment seat [= Roman law].” That is, I am under the jurisdiction of Roman law, I will not switch to Jewish law.

“where I ought to be judged” – he is a Roman citizen, he ought to be judged by Roman law.

“to the Jews I have done no wrong, as thou very well knowest” – this particular trial brought out to Festus that Paul was innocent, and under Roman law the innocent are released and never punished. The word “knowest” is epiginōskō (ἐπιγινώσκω) [pronounced *ehp-ihg-in-OÇ-koh*] which means he had a full understanding, even though he would not admit it.

Acts 25:11 "For if indeed I am doing wrong and have done anything worthy of death, I do not refuse to die. But if [there] is nothing [to the things] of which these are accusing me, no one is able to give me as a favor to them. I appeal to Caesar!"

Verse 11 – “For if I be an offender [and this is what you assume], or have committed anything worthy of death [under Roman law], I refuse not to die” – Paul is stating there the doctrinal position. He believes in capital punishment.

“but if thee be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.” As a Roman citizen Paul has the right to be judged in the highest court. Once Paul has appealed to Caesar he cannot be sent to Jerusalem for trial.

Acts 25:12 Then Festus, having conferred with the council, answered, "You have appealed to Caesar; you will go before Caesar!"

Verse 12 – “Then Festus, when he had conferred with the council.” The council here was a group of lawyers who were on the staff of Festus.

Accessories consilories (?) and he is in a precarious position. Paul has no evidence against him. This is a very bad decision on the part of Festus.

Paul’s Decision to Avoid Suffering

1. Paul’s decision was a rightful means of avoiding personal suffering. Paul makes a decision to avoid suffering.
2. Paul suffered more than any believer but he avoided suffering where possible.
3. The man who puts himself in the way of suffering knows nothing about suffering.
4. Such a believer has a trend toward asceticism, and often this borders on psychosis.
5. Some people are under the illusion that they are not doing the will of God unless they are suffering.
6. When a decision is to be made the believer often chooses the course of suffering, assuming this is the will of God.

What will Festus do? He will be visited by Herod Agrippa II and see if a report can be compiled. These charges must make sense. He does not want to sent paperwork to Rome and say, *the case was not really clear?* This will require some manipulation, some double-talk. He has to give a good reason for him being confused by the issues here. Festus essentially say, “You, Cæsar, are brilliant and I am a bit stupid; so perhaps you will have a good idea how to deal with this problem.”

1965 Acts

Lesson #132

132 06/15/1969 Acts 25:13–16 Family history of Herod; facade of self righteousness

The Bible must be interpreted in the time that it was written. We have had some of the outstanding men of human history. In the background, we have had Claudius, then poisoned by Nero, who then took over.

Palace, Narcissus and Felix, who control the empire. Felix has just been deposed by Festus. Half Arab, half Jewish, a young man Herod Agrippa II. His grandfather was the most brilliant man at the time of Augustus. But the Augustin age is one of the great ages of history. Herod was so brilliant in his political maneuvering, for the next 100 years, the family of Herod will be the most influential family living outside of Rome. Agrippa the I, grandson of Herod the Great; and he said to the Senate, Claudius should be made emperor. Some had various lust powers, and all of them were scrounging to get some happiness in life. Gauls and other barbarians had hair to their waists, and Romans had short hair, more manly.

They wore a blanket, a toga, some with various colors or gold at the edges. Very well-groomed, cleancut aspect. Very aggressive, very successful, with a fantastic respect for law.

Three people who could win any beauty contest. Many historians from that time record these people.

Very handsome, personable, Agrippa II, the great grandson of Herod the Great. His great uncle killed John the Baptizer, cutting off his head. Claudius begged to keep the son of Agrippa II and give him the great education of Rome. The two daughters of Agrippa, the beautiful blonde Druscilla. She was considered to be outstanding, but she was so vain, because of her own beauty. So vain and so petty in her soul, which neutralized her beauty. She did things out of jealousy of Bernice, a redhead, the most beautiful woman. Even Juvenal said she was beautiful at age 50. The Roman Senate were afraid of her because of her great beauty. These women were quite different. Druscilla was petty and full of mental attitude sins. Her only happiness was found in outdoing her sister. Her sister married a king in Armenia. Druscilla decided that she must be a queen. She picked the king of Amasa. When her sister got divorced; and along came Felix. Felix said, "I will be the emperor of the Roman empire." So Dru walked out on her husband and married Felix. He was involved in a plot to kill Claudius; but he was a petty and small man.

Bernice did not care one whit about her sister. Descriptions of her in Latin were fantastic. She went back to live with her brother, Agrippa II, living in incest.

She will first marry or live with ... but she then set her sights on Titus, the son, 10 years young than her. When Titus became emperor. He sent for her and almost married her again, but the Roman Senate said no. Great beauty and fantastic mentality. The Senate threatened to depose Titus, and he sets her aside, and she disappears into history.

Agrippa II, her brother, eventually went back to Rome and he wrote some history and outlived everyone else.

Then there is Saul of Tarsus, short, bald, with a high squeaky voice. And he has this dynamic message. He contributed more than anyone else to the beginning of the Church Age. He is one of the greatest man of history. And he came into contract with Nero, with Felix, with Druscilla; and he will not have the opportunity to give the gospel to Agrippa II and his sister Bernice.

Herod the Great was an engineering genius. Impossible to build a great city and harbor there and he said, "I can do it." He carved out the harbor of the rock. He put millions of dollars into this project. He built an acropolis. He just showed them. He build Caesarea. This became a famous seaport. Paul is in prison right now in Caesarea.

Every man who sat in judgment of Paul is in hell today, even though Paul had given them the gospel. Hell is filled with some of the most scintillating men and women, and most attractive women. These people tried to use Paul to get what they wanted. 3 judges of Paul are in Hades today. These people had everything in life that they could imagine, and we would snap at the chance to be them. A glamour generation. The ugly American was not true until now. The glamour of our country is shot down. Women no longer have the beautiful fashions. Homosexuals have ruined them, making them look like girls.

The drive, the power and vigor of this country is all gone. Our country does not even sin beautifully any more.

Everything that they did in that era, they did with a flair and a knack. You can see the art in two eras, where the people went from a beautiful people to an ugly people in 50 years. The same for us today. Bob can see a fantastic change. Bob's stepmother sent him an album of so many young men. We have gone as a people from beautiful to ugly.

One reason for this is soul-breathing.

Because people will reject the message of Paul, they will degenerate. No imagination, no manners, no poise, no romanticism. We have gone way, way down.

Caesarea was a city of beauty and grandeur. Wonderful architecture. The weather was like San Diego. Officials loved to come there. Dru was living there with Felix. When Felix was sent back to Rome, he took with him Druscilla. Now Bernice and her brother can go back to their hometown.

Pontius Festus will clean up that terrible mess left behind by Felix. He has been at one party in Jerusalem and has already guaranteed his own destruction. One ten day party. The religious leaders knew how to turn his head. A great Roman administrator and now they had him turned around. The chief priests threw the party. A little social life destroys Festus and what could have happened.

Paul Before Agrippa and Bernice

Acts 25:13 Then some days having passed, Agrippa the king and Bernice arrived in Caesarea, having greeted Festus.

Verse 13 – “And after certain days [after Felix left with Drusilla] king Agrippa and Bernice came unto Caesarea to salute Festus.” Agrippa II will be the last of the Herodian line. His grandfather was Herod the Great, a genius of so many types. His grand uncle, Herod Antipas, killed John the Baptist. His father, Herod the 1st, killed James in Jerusalem. Now that Felix has left he is able to come to Caesarea and he has no particular authority in this Roman province. He has a kingdom to the north and as he comes down with his sister Bernice he is coming simply to visit and to pay his respects to the new Roman governor.

Agrippa was eventually given the kingdom, little by little. He comes down with his sister Bernice with beautiful red hair; Poetry written about her beauty. Every move that she made for the next 40 years. Juvinal said that the Roman Senate turned her down for 3 reasons. She was the best dresser and every woman envied her. Those woman told their husbands, refuse her. She had the most beautiful jewelry. These men needed a more legitimate excuse. These men were all prankers. The official reason to refuse her, “Because she had an incestuous relationship with her brother.” They were hypocritical but it is so easy in a herd to come up with something like this. She was beautiful, she had brains; and the Senate feared her, expecting that the Senate would lose its power.

Bernice comes close to becoming empress? If Bernice and Agrippa II had accept Christ as Savior, they would have been happy. Bible doctrine would have given them happiness that their wealth, beauty and brains did not give them. They were super glamorous people. Herod was the handsomest man in that era. Happiness, permanent happiness, lies in the realm of Bible doctrine. These two people had the possibility of a wonderful life. It was all right in front of them.

There are these super-glamorous people in life. Some lived in Rome and some lived in Caesarea. They heard the clearest delineation of the gospel from Paul. These superstars who had everything, but had nothing without Jesus Christ. They had the most fantastic opportunity to be saved. Druscilla dies in Mount Vesuvius; Felix dies a death of great disgrace. Agrippa will live to an old age, and be miserable. The Bernice with her tremendous beauty.

It is hard to describe the glamour of this era.

A beautiful city, a beautiful day, and the gathering of the most beautiful people. They will meet in the most beautiful praetorium in the Roman empire. Everything about this would have looked incredible.

Acts 25:14 **So while he was staying there many days, Festus laid before the king the [things] concerning Paul, saying, "There is a certain man having been left by Felix [as] a prisoner,**

Festus is the new governor and the most beautiful sister is out of the way now.

Verse 14 – “Festus declared.” The word means to submit for an opinion— *anatithemai* (ἀνατίθεμαι) [pronounced *an-at-IHTH-em-ah-ee*]. Festus is now in a jamb. What can he write to Nero? Paul was obviously innocent but had appealed to Nero. Festus had to write a report with the reason for sending him to Rome. He should have released Paul, and he knows it now. He is disturbed and upset, and he now submits the case to Agrippa for a personal opinion. He kept on talking about this.

Festus changed his mind about Paul; and Paul said, “I appeal to Cæsar.”

“There is a certain man left in bonds by Felix” – it’s all Felix’s fault! The word for “a certain man” here is *anêr* (ἀνὴρ) [pronounced *ah-NAIR*], which means a man in the noble sense. He is talking about Paul. He as respect for Paul now. He will not accept Paul’s message but he certainly has respect for his person.

“left in bonds by Felix” – under the authority of Felix. He left me a hot potato. He left me a real mess.

Acts 25:15 **about whom, me having been [or, while I was] in Jerusalem, the chief priests and the elders of the Jews informed [me], asking for punishment against him;**

Verse 15 – “About whom, when I was in Jerusalem, the chief priests and the elders of the Jews informed me.” They certainly did! They partied him to death and kept dropping little things in his ear. This was a ten day party.

“desiring to have judgment against him” – this is all they had been thinking about for quite a few years.

Acts 25:16 *to whom I answered that it is not a custom with Romans to be giving [as] a favor any person to destruction even before the one being accused may have [fig., meets] the accusers face to face and may receive an opportunity for defense concerning the charge.*

Verse 16 – “To whom I answered.” This is putting himself in a good light. This is the self-righteous answer: “It is not the manner of the Romans to deliver any man to die.” The words “to die” are not found in the original. He is now making a true declaration of Roman law.

Bob has talked to husbands and wives, and they tell their story, and they always put themselves in a good light. You hear one story, but then you hear the other.

Festus knew what a mess he himself had created. And the problem is, Paul has appealed to Cæsar.

Roman law has been properly administered, and God will move Paul to Rome, in chains however. Festus distorts Roman law due to this 10 day party. Once he grants Paul’s request, it is out of his hands.

This is one of the most glamorous periods of history. Paul will witness to the most glamorous people in the Roman empire.

“before that he which is accused have the accusers face to face, and have licence” – the words “and have licence” means “and receives an opportunity to defend himself concerning the crimes of which he is accused.”

This is a perfect statement of the Roman law, and Festus, until this time, had been an excellent administrator of the law.

Festus failed, yet notice how self-righteous he is. He has self-righteously stated the position of the law as if this is the position which he took.

After all I have done for you—the worst thing that you could hear from someone else.

People respond to all types of Scripture. People want to know what is going to happen tomorrow, so they will listen intently to prophetic passages.

The Word of God is composed of many different subjects. Bob has found it difficult for people to pay attention in Acts on the many times that Bob has taught it.

If there was enough deck under a Roman soldier at war, he acted as if he was on line.

Bob for 2.5 years has been going through the book of Acts. Many people have switched from the early service to the later service. We are only 3½ chapters from finishing Acts.

In v. 17, we are right in the middle of a party. What is true of Berachah young people, is true of many other young people. Some people do not have the ability to relax. One report high school young people today are tied up in knots. You have to entertain them continually; and they have difficulty having a conversation with a stranger or with a friend. This is also true of adults. Very few people have the ability to converse. Conversation requires a relaxed poise. It also requires some knowledge of something along with some enthusiasm about it. If they are tied up at a party, what are they like anywhere else? For many, their only approach is to get a snootful.

This is a party in honor of Agrippa and Bernice, the most beautiful woman in the world. And they are living in incest. They have come to see Festus. Festus plans to use Paul in order to ingratiate himself to the chief priest.

Acts 25:17 "Therefore, they having assembled here, I having made no delay, on the next [day] having sat on the judgment seat, ordered the man to be brought;

Verse 17 – “Therefore when they [the chief priests] were come hither, without any delay on the morrow I sat on the judgment seat.” In other words, he represents himself as a zealous public servant; “and commanded the man to come forth” – he uses the word “man,” very impersonal. The impersonal use seems to indicate that he has no opinion of Paul.

Acts 25:18 concerning whom the accusers having stood up, began bringing against [him] no accusation of [the things] which I was supposing,

Verse 18 – “Against whom when the accusers [the religious crowd] stood up, they brought none accusation [that the Roman law could use as an indictment] of such things as I supposed.” The word “supposed” – imperfect active indicative *hupo noéō* (ὑπονοέω) [pronounced *hoop-on-o-EH-oh*] [*noéō* (νοέω)] [pronounced *noh-EH-oh*] [*noéō* (νοέω)] [pronounced *noh-EH-oh*] = to think; *hupo* = under the influence of] which means to think under the influence of someone else, or an outside factor; to suspect. The word means that Festus had actually developed a prejudice. He had developed this in the ten days he spent in Jerusalem. When Festus is under the influence of someone else he is no longer a good judge, he is minus justice. Imperfect tense: he kept on thinking this way because of the influence of the Jewish religious leaders. In other words, Festus has preconceived

notions about Paul's trial: "such things as I had been influenced to think." Acts 25:6 was the party where Festus went. Festus is minus justice. He has preconceived notions about Paul's case.

The Romans had a religion, but it was not allowed to interfere with the state. The Athenian law was corrupted by religion and Socrates, who was innocent, was proclaimed guilty due to religion influencing his trial.

Paul as a Roman citizen could appeal to Cæsar and get out of a trial by an unjust judge. *Apello Cæsar* is where our word *appellant* has come from.

Festus has heard the gospel; but he does not understand the real problem that Paul is having. He must send a report to go with Paul to go to Rome. He could have, instead, released Paul.

The religious leaders made a good impression on him, so he was willing to sacrifice Paul in order to stay on their good side.

However, their accusations involved Jewish theology, and this was out of Festus's understanding. He thought that Agrippa II could help him with this problem.

Acts 25:19 **but some points of disagreement concerning their own religion they had against him, and concerning a certain Jesus having died, whom Paul asserted to be living.**

Verse 19 – "But had certain questions against him of their own superstition." In other words, there was nothing in Roman law could do about this man. This verse is a contrast between Roman law and Jewish theology. The words "certain questions" is *zêtēma* (ζήτημα) [pronounced *DZAY-tay-mah*] which means points of debate, or points of controversy; "of [concerning] their own superstition" – the word for "superstition" is *deisidaimonía* (δεισιδαιμονία) [pronounced *dice-ee-dahee-mon-EE-ah*] [*deisi* = fear or reverence; *daimôn* = a demon] means a reverence for a god, and it is a word not for superstition, but for a system of religion. "But had certain points of controversy face to face with him concerning their own reverence of God/religious matters." In other words, Roman law recognized the right of subject peoples to worship any way they wanted to worship. They could have their own religion provided that it did not conflict with the authority of the emperor. They were very liberal towards those regardless of their religion or lack thereof.

"and of [concerning] one Jesus" – this tells us that Festus had heard about Jesus Christ, that Paul had preached the gospel at his trial in Caesarea. We do not have a full account of his trial, simply those things which advanced him toward Rome. Jesus Christ had been declared to Jesus Christ and Festus is negative toward Him. Festus had a great career as a judge and as an administrator. But 10 days, he was changed. He was attracted to the entertainment of the Jews. Portios Festus was a Roman knight, with a brilliant career and he will die in A.D. 62, 2 years from now. People are influenced by other people. We think of the chief priests as monsters, but they were attractive people who knew how to entertain. These are sadducees. They are very personable and affable. They have a

beautiful front. Religion could not have gotten to Festus. Two sources of subjectivity can be religion or social life. This is what happened in this case. He was a brilliant, fantastic person, but in 10 days, was wiped out. He stumbled over the Apostle Paul. Festus stumbled over the entertainment and the attractiveness of the chief priests. They impressed Claudius, Nero and Festus. When they made an accusation against Felix, they moved him out. They could not influence Felix with parties, because he was used to them. They used their dynamics and their personalities and their pleasantries.

Bob says that he has been told about a number of very pleasant liberal ministers. They are smarter than you are and they have done this for a long time. If you do not have Bible doctrine in your soul, you have no protection from them.

In the service, Bob did not meet many good chaplains. Everyone liked him and everyone went to him. Even those not of his faith went to him. He converted people on the basis of his personality. The devil is the most attractive creature to come from the hand of God. Bible doctrine is your only protection.

Satan is the greatest salesman of human history. He knows what you want; money, fame, approbation. These chief priests turned the formerly good administrator into one of their tools.

“which was dead” – perfect active participle of *thnêskō* (θνῆσκω) [pronounced *THNAY-skoh*]. When Christ died for our sins the word is *apothnêskō* (ἀποθνῆσκω) [pronounced *op-ohth-NACE-koh*] which is used for His spiritual death, bearing our sins; but since Festus has rejected the gospel he can only look at physical death. When Jesus died physically on the cross, after having dismissed His spirit, this was *thnêskō* (θνῆσκω) [pronounced *THNAY-skoh*]. So this is the difference between *apothnêskō* (ἀποθνῆσκω) [pronounced *op-ohth-NACE-koh*], the first and spiritual death of Christ, and *thnêskō* (θνῆσκω) [pronounced *THNAY-skoh*], the physical death of Christ.

“whom Paul affirmed [asserted] to be alive” – *pháskō* (φάσκω) [pronounced *FAHS-koe*] means affirmed, and it means to speak with the greatest type of dogmatism. The imperfect tense means Paul always spoke dogmatically. Present active infinitive: he keeps on being alive. Festus became subjective and he lost his dogmatism. And Festus became against anyone who spoke dogmatically. In 2 years, Festus will die and go to hell. But he heard the gospel.

Acts 25:20 "Now I myself being perplexed regarding the investigation concerning this was asking if he might be willing to be going to Jerusalem, and there to be judged concerning these [charges].

Verse 20 – “And because I doubted of [concerning] such manner of questions.” He didn’t doubt at all, he was perplexed. The word *aporéō* (ἀπορέω) [pronounced *ap-or-EH-oh*] means to be perplexed. Literally, “Since I was being perplexed concerning the controversy of these things, I kept on saying, if he would go to Jerusalem and there be judged concerning these matters.” Paul was not willing.

When Octavius came to the throne, he called himself Augustus and Cæsar. Augustus was supposed to be the attitude of the people towards him.

Acts 25:21 "But Paul having appealed [for] him to be kept for the decision of His Majesty the Emperor, I ordered him to be kept until which [time] I should send him to Caesar."

Acts 25:22 Then Agrippa said to Festus, "I also was wishing to hear the man myself." So he said, "Tomorrow you will hear him."

Verse 22 – "I would also hear the man myself" – just what Festus wanted!

1965 Acts

Lesson #134

134 06/29/1969 Acts 25; Exodus 20:4–6; Deut. 24:16 Culpability; four generation curse

There has been a breakdown in Jewish law. Everyone has a right to privacy and to his own freedom; and to pursue a specific direction.

Under nationalism, we have a large number of people living in close proximity.

Two systems of law in that era, the Roman law and the Jewish law. Both were objective forms of law. The system for proving one guilty is based upon facts. The Jewish law broke down because the Jewish people will filled with religion.

What has happened is, a person was guilty until proven innocent; the exact opposite of the way that it should be done.

Scar tissue builds up on one part of the soul, and covers the soul. Through the vacuums, darkness is pulled into the soul. The infiltration of false concepts and subjectivity. People think and decide contrary to the plan of God. Human norms and standards rather than divine norms and standards.

Darkness in the soul always produces subjectivity. The Law was affected and the law is now subjective. Paul was assumed to be guilty until proven innocent. The believer loses his objectivity when he is disoriented to grace.

When Paul faced Roman law, it was more objective than Jewish law. Julius Cæsar devised a great system for Rome which would last 1000 years. He recognized the problems of Rome; he changed the calendar and had a short year (shortened by 5 months). Everyone had a right of trial and there was required bonafide systems of evidence.

Festus sought to gain the approbation of the Jewish leaders, and this threw things out of whack. But he was unable to secure a conviction.

Festus can only send Paul to Rome if there is a good reason to do so. Paul should have been released.

One night at a party, Agrippa II and Bernice, his sister, the most beautiful woman in the world. They heard at that time the problem that Festus had. Their curiosity was aroused. Agrippa agreed to hear the case to help out his friend Festus.

Acts 25:23 **Therefore, the next day, Agrippa and Bernice having come with great pomp and having entered into the auditorium together with both the commanding officers and the men being according to prominence [fig., the prominent men] of the city, and Festus having ordered, Paul was brought [in].**

Agrippa I had 3 children, Bernice, Druscilla and Agrippa Jr. There are very interesting dramas written about Bernice in France.

Agrippa II and Bernice will hear the gospel. They will be the 4th generation to hear the gospel; and they will fulfill the 4 generation curse.

Exodus will be the first statement of the 4 generation curse.

Exodus 20:4 **"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.**

There was a build up of scar tissue on the souls of the Exodus generation. When Moses was receiving the Law on Mount Sinai, the Jews were going negative towards God. Religion can affect any people for 4 generations.

Exodus 20:5 **You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me,...**

There must be a volitional choice for each generation. Once the entire soul has been covered with scar tissue, then God removes that person. Saul took 40 years. Ananias and Sapphira took a much shorter period of time.

Inner unhappiness, self-induced misery, and a frantic search for happiness. And the scar tissue begins to close off the left bank and the right bank of the soul.

Caleb and Joshua from that generation were the only two to keep scar tissue from building up on their souls. Every day requires positive volition toward doctrine. Apathy, indifference, neglect, etc. That person builds scar tissue up on his soul.

Hezekiah is an example of almost dying the sin unto death. He covered up most of his soul with scar tissue. Negative volition for 4 generations, God might destroy that group of people. Remember, the iniquity of the Amorites was not yet full. But it was full 4

generations later. The 5th generation would be the generation of Joshua. They wiped out the Amorites. The Amorites had been straight negative for 4 generations.

Note: ...of them that hate Me...

Exodus 20:6 ...but showing steadfast love to thousands of those who love me and keep my commandments.

God removes the family or the nation of those on negative volition. Pouring out grace = showing mercy. There may be thousands of generations who love God. It is not God's desire to destroy a group or a tribe.

Exodus 34:6 The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ...
Exodus 34:7 ...keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."

Numbers 14:18 'The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.'

Culpability in Deut. 24:16. Everyone is responsible for their own sins.

Deuteronomy 24:16 "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin.

God protects the human race in a marvelous way.

The breaking of the curse in Jeremiah 31:29–34 In those days they shall no longer say: "The fathers have eaten sour grapes, and the children's teeth are set on edge.' But everyone shall die for his own iniquity. Each man who eats sour grapes, his teeth shall be set on edge. "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

These are all points in this doctrine. You love God with all of your heart and with all your soul. These words will be in your heart. This is talking about the individual believer parent

and he communicates it out the right bank to his own children. This is how the children will best get it. This changes the course of history. What is the solution to the real Communist conspiracy. The key is what we do in the homes with our children. The parents must have doctrine in their souls. The children must be taught diligently and consistently. [You talk with them, when you go to sleep and when they rise up.](#)

The first exhale is faith in Jesus Christ. Simply being evangelized breaks the curse. But if you go positive toward doctrine, then you are functioning on the 1000 generation blessing.

Mercy or grace is preserved for 1000's of generations.

Bob is quoting some set of verses, but I am not sure from where. I think I found it:

[Deuteronomy 6:5–9 You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.](#)

[Deu 6:10–15 “And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build, and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, then take care lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery. It is the LORD your God you shall fear. Him you shall serve and by his name you shall swear. You shall not go after other gods, the gods of the peoples who are around you—for the LORD your God in your midst is a jealous God—lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth.](#)

Religion cannot enter to soul of the believer who is positive toward doctrine and taking it in. If you build doctrine onto your soul, you are fine. But when you turn negative, your soul begins to suck in false doctrine and religion. If this is perpetuated for 4 generations, that family or tribe or nation is wiped out.

The most perfect example of the 4 generation. It begins with Herod the Great. He could have believed in Jesus Christ, but he did not. He was one of the great men of genius of that era. He kept backing the wrong person, and he still got out of that problem. He was extremely handsome, he was a genius, a military man. He slaughters the children in Matt. 4. He has a son, Antipas, called Antipas the Fox. He heard the gospel from John the Baptizer; and his wife got him to murder John. They died miserably.

Antipas had a son called Agrippa I and he was in Jerusalem during the time of the Apostles. He heard Peter, James and others. He had Peter incarcerated and James

killed. 4th generation: Agrippa II, Druscilla, and Bernice. Bernice at 52 was said to be the most beautiful woman in the world, but the Senate did not allow her to marry Titus. All of these people had the chance to believe in Jesus Christ. The family was completely and totally wiped out. If just Bernice had responded, the family of Herod could have been perpetuated, but it was not.

1965 Acts

Lesson #135

135 07/13/1969 Acts 25:23–26:3 Paul before the VIP's in Festus' court

Throughout history, there are periods of great glamor. The French revolution was a period which was the opposite of glamor. But, once Napoleon took control and the tailors made an incredible amount of money cranking out tens of thousands of uniforms.

These Romans were tough. They could party all night and look and work well the next day. The Bible uses the word *pomp*, which indicates great glamor.

Festus is wondering what he can write to Cæsar. He saw in Herod the only hope that he might have to keep him out of trouble. This is a glamorous occasion.

Acts 25:23 *Therefore, the next day, Agrippa and Bernice having come with great pomp and having entered into the auditorium together with both the commanding officers and the men being according to prominence [fig., the prominent men] of the city, and Festus having ordered, Paul was brought [in].*

Verse 23 – “with great pomp [glamour].” The Greek word *fantasia* means a visible display of glamour; “the place of hearing” was simply that part of the palace where the trials were held. The word here is *phantasia* (φαντασία) [pronounced *fan-tas-EE-ah*].

This place was the part of the palace where court was held. This was called the *praetorium*. It may have taken 2 hours to name all of the officials there.

By way of contrast, there are all of these glamorous and attractive people all dressed up; and Paul does not look at all like any of them. He was bow-legged with eyebrows that met, and he was short and dumpy, unattractive with a high-squeaky voice.

It is very difficult not to be taken in by glamor. You sometimes do not present the gospel message, because you are stunned by the glamor. They have the same soul as anyone else. Certain believers have the opportunity to witness to those who are wealthy, powerful and glamorous.

Festus was a knight and would have been dressed in a uniform. Agrippa was exceptionally handsome and well-dressed. Bernice would have been there, looking beautiful. The military wore bright scarlet. This is a glamorous occasion where it may be difficult to speak the gospel. No one in spiritual history has anyone witnessed to so many VIPs as the Apostle Paul did. Paul is not going to blow it. We are all ambassadors of Christ and we

may find ourselves elevated to such a similar situation. You can count on it, if you are a name dropper, you will never have the opportunity that the Apostle Paul has. Paul was not turned by the fantastic glamor all around him. He will stay relaxed; he has the information; he is under the control of God the Holy Spirit. There will be a sweeping harvest of people who believe in Jesus Christ in high places.

There are successful believers in terms of having money. God can entrust to a certain number of believers wealth. Other believers look upon them with suspicion. They think you cannot be a good Christian and be wealthy. If that is the way that you think—if you look upon such people with envy or suspicion—then you will never be given the same opportunity given here to Paul. You would do very poorly. You have no right to evaluate or judge or look upon people who have wealth or evidences of wealth. That is none of your business. That is a failure of the intake of Bible doctrine. As a born-again believer, we are to be content with such things as we have.

The accumulation of wealth and power. There are those with authority in a local church. Do you resent this power? Are there people over you at work and you resent them? You don't like being chewed out for not doing your job right. A third factor is glamor. Social power. How could you expect to be in a place that Paul is? How many of you can face up to the reality that you might not measure up here.

Our nation has never had the glamor like France, Rome, Athens in the 5th century B.C. Some of us are impressed by such things. We would fall down and worship of the altar of political power, glamor, wealth, etc.

This is a grace situation. This situation calls for grace finding a way. What is impressive is that grace found a way. Paul is not like David or Moses. They were fine, handsome men; and Paul is not that. You can tell that you live in a glamor day by women's styles, and we do not.

Paul has to stand there and listen to all kinds of hypocrisy. He will had to stand for a bunch of hypocritical malarkey. Festus will make this look like he is not at fault here.

Acts 25:24 **And Festus said, "King Agrippa and all men being present with us, you see this [man] concerning whom all the populace of the Jews appealed to me, both in Jerusalem and here, yelling [that it is] not fitting [for] him to be living any longer.**

Verse 24 – Paul is now going to have to stand and listen to a whole lot of phoney malarkey. He is going to hear Festus whitewash Festus. And he knows that it is a distortion of the truth, a variation of the truth, and that Festus is trying to make his dilemma not his own fault at all. Festus is fighting for his job and place in the empire.

These state occasions have some redundancy. "You see this man" and he looks over to Paul. But Paul stands before them in perfect poise with all the VIPs looking on.

“crying that he ought not to live any longer” – without realizing it Festus exposes religion. The word for “crying” is *epiboáō* (ἐπιβοάω) [pronounced *ep-ee-bo-AH-oh*] which means *to scream*.

The Hatred of Religion

1. The hatred of religion removes the veneer of religion.
2. Religion hated Paul, was jealous of Paul, and had the mental attitude sins of jealous and implacable vindictiveness.
3. Their antagonism was manifest in yelling and screaming in Jewish and Roman courts.
4. Without realizing it Festus in his opening remarks unmasked religion.
5. Religion always places great value on life until that life opposes them.
 - a. The world council of churches met and said that those rioting in the United States have the right to do so to get their aims.

The Valdencians in France followed the Bible and the Roman Catholics drove them out of France and they slaughtered them by the thousands. Saint Bartholomew’s something. Religion pretends to place great value on life; but then they will destroy it.

Acts 25:25 "But I having found him to have done nothing worthy of death, and this one himself also having appealed to His Majesty the Emperor, I decided to be sending him,

Verse 25 – But when I found that he had committed nothing worthy of death.” Here is a man who is trying to pull his own chestnuts out of the fire. He has to admit by Roman law that Paul is innocent, but he can’t say Paul is innocent and he doesn’t say Paul is innocent. He says Paul has done nothing worthy of death. The implication is that Paul has done something. The implication is that Paul has done something.

“and that he himself had appealed to Augustus” – Augustus is simply the title for any Caesar; “I have determined to send him.” This is Octavius. Also imperator. Nero is actually the Cæsar at this time; and he also has the title Augustus.

The Hypocrisy of Festus

1. There is a lot of hypocrisy in this verse. E.g. “I found” means to be overtaken by surprise—*katalambanō* (καταλαμβάνω) [pronounced *kat-al-am-BAHN-oh*]. Festus wasn’t overtaken by surprise at all.
2. Festus was willing to sacrifice Paul on the altar of political expediency.
3. Festus had no concern for the proper administration of Roman justice.
4. Festus was only interested in promoting Festus through ingratiation with the religious leaders.
5. But Festus now faces the dilemma of Roman law. Under Roman law Paul has appealed to Caesar, which means a change of venue to Rome.
6. Paul is no longer under the legal jurisdiction of Festus, but Festus must provide a report which justifies Paul’s appeal.

7. Festus cannot admit to Caesar his own incompetence, so he must find some justification under Roman law. There is none, so he must find some justification under the Jewish law.

Acts 25:26 concerning whom I do not have anything certain to write to [my] lord. For this reason, I brought him out before you^p, and especially before you, king Agrippa, in order that the preliminary hearing having taken place, I should have something to write.

Verse 26 – the dilemma of Porcius Festus who is now caught in a trap of power and approbation lust. “Of whom I have no certain thing [nothing definite] to write unto my lord [Caesar].”

This is not a trial, it is a hearing for the purpose of resolving the dilemma of Festus.

“after the examination had” – should be “after the examination has occurred.” The word “examination” is *anákrisis* (ἀνάκρισις) [pronounced *an-AK-ree-sis*] [ana = before; krisis = a trial] which means an investigation, a hearing; “I might have something to write.”

Acts 25:27 "For it seems to me irrational, sending a prisoner, not also to signify the charges against him."

Verse 27 – “For it seemeth to me unreasonable” should be “I keep on thinking it unreasonable”; “to send a prisoner and not withal” – the word “withal” means in detail; “to signify the crimes laid against him.” Festus is going to have to come up with a report that does not reveal how he has bungled this thing, how he has catered to the religious leaders, and he is hopeful that Agrippa or someone present is going to bail him out of this jamb.

Bear in mind, no one wants a case appealed. That means they could not adjudicate the case properly.

Acts 26:1 So Agrippa said to Paul, “You have permission to speak for yourself.” Then Paul stretched out his hand and made his defense:...

Paul has on chains and he will rattle these chains.

Acts 26:2 ...“I consider myself fortunate that it is before you, King Agrippa, I am going to make my defense today against all the accusations of the Jews,...

Paul does not start out with all that phony cant. He does not even start out with honorific statements. “Now most noble Agrippa, living in sin with your sister...” Paul had many things that he could have said.

Paul could start right off with *I think*. Paul is going to give the proper answer here; he stands before them with perfect poise and with a full explanation. Paul stands before these people with great confidence.

All of these dignitaries have their own problems, their own fears, their own things to worry about. And Paul stands before them in perfect confidence.

Acts 26:3 ...especially because you are familiar with all the customs and controversies of the Jews. Therefore I beg you to listen to me patiently.

Paul is courteous and poised. He has manners and he has poise. There is all kinds of pressure on him, but he has courtesy and dignity and poise.

1965 Acts

Lesson #136

136 07/27/1969 Acts 26:1–3 Paul's poise from doctrine in his soul; ECS

Caesarea was built almost as a result of a bet. Herod was told that he could not build a port there, and so he did.

Bernice and Agrippa are living in Cæsar. 4 or 5 historians stop writing history and describe her instead, which suggests that she must have been quite a beauty.

Sadducees and pharisees and perhaps some Herodians are a part of the Sanhedrin.

Festus is about to speak. When you inhale, you might pull in 3000 cc's of air at most; and the most that you can exhale is perhaps 1500 cc. So there is residual information which remains behind.

In the last conference, there were a number of Pentecostals who showed up. Every person has an IRC, which is our automatic breather. It causes us to breathe when we are asleep. You know that you have one, because if you hold your breath, your IRC will kick in. Paul, when speaking to these VIPs has residual doctrine to teach.

The believer must take in doctrine, even knowing rebound. We build a structure inside of our souls. All of this is based upon residual doctrine. Bernice is described at 55 as being exceptionally beautiful. She was very wealthy and she is dressed up for this occasion. She had a fantastic social life.

Chapter 26

Paul's Defense Before Agrippa

Acts 26:1 Now Agrippa said to Paul, "It is permitted for you to be speaking on behalf of yourself." Then Paul having stretched out his hand, began speaking in his own defense: Verse 1 – "Thou art permitted to speak for thyself." The Greek says, "It is permitted for you to speak for yourself." This is a very condescending phrase.

"Then Paul stretched forth the hand, and answered for himself." This is a customary gesture which begins a message.

Paul stands with perfect poise. He holds up his hand for them to hear him. Paul is not snowed by these people. This is what edification really is.

Philippians 4:11 **Not that I am speaking of being in need, for I have learned in whatever situation I am to be content.**

Paul has no details of life. He is content nevertheless.

Php 4:12 **I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need.**

Php 4:13 **I can do all things through him who strengthens me.**

The word “answered” is not the word for answer at all, it is apologéomai (ἀπολογέομαι) [pronounced *ap-ohl-ohg-EH-ohm-ahee*] [ἀπό (ἀπό) [pronounced *aw-PO*] = ultimate source; logeomai = to think], it means to defend one’s self against a charge. This response is having a edification complex and he is able to respond from that.

Acts 26:2 **"Concerning all things of which I am accused by Jews, king Agrippa, I have considered myself fortunate [or, blessed] being about to be speaking in my own defense before you today;...**

Verse 2 – “I think.” What Paul thinks is important; it is doctrine. This is a perfect passive indicative of the verb hêgeomai (ἡγέομαι) [pronounced *hayg-EH-ohm-ahee*] which in the perfect tense means to make an absolute conclusion. This defense will also be given in Rome, but not recorded.

“I have concluded myself happy” – makarios (μακάριος) [pronounced *mahk-AHR-ee-oss*]. He is now going to speak from the perfect inner happiness of his soul. He has been imprisoned but he has inner happiness.

“I shall answer for myself” – apologéomai (ἀπολογέομαι) [pronounced *ap-ohl-ohg-EH-ohm-ahee*] again: “I shall defend myself.” He is not going to meet the accusations of the Jews because they were set aside at a previous court, but he is going to answer from the structure of his soul.

Paul Living One Day at a Time

1. If Paul looked back, he would be looking at a terrible sin that he committed. He went into the Temple and took a vow that was maximum legalism from a grace believer. He did this on the basis of human viewpoint. “This day” means rebound; because that day is gone. So he has failed in the past; so what?
2. He could look forward to his meeting with Nero. But he lives one day at a time.
3. Sufficient unto the day is the evil thereof.

Acts 26:3 ...especially knowing you are an expert in all [things] in relation to Jews, both customs [or, morals] and points of disagreement. For this reason, I implore you to patiently hear me.

Verse 3 – “patiently” here means to listen with indulgence. Poise and objectivity is based upon doctrine in his soul. Doctrine in his soul gives him makarios (μακάριος) [pronounced *mahk-AHR-ee-oss*] – perfect happiness. Because of his inner happiness Paul is courteous and poised in his opening remarks.

Paul has taken the initiative from all.

People think that the Holy Spirit puts something in the believer’s mind to speak. No! It is residual doctrine that resides in the soul that the Spirit uses, as with the case of Paul. The idea that you don’t have to study the Bible and all you have to do is to stand around and the Holy Spirit will give you something to say is ridiculous. If you have nothing in your soul and you open your mouth, nothing comes out. God the Holy Spirit does not use what you do not have in the mentality of your soul. You will never use all the doctrine you have in your soul at one time, there is always some doctrine left in your soul. Paul is operating on residual doctrine.

Will these verses be covered?

Acts 26:4 "So then indeed, my way of life from youth, the one having taken place from [the] beginning among my [own] nation in Jerusalem, all the Jews know;

Acts 26:5 knowing already [about] me from the beginning, if they are willing to testify, that according to the most accurate [or, strictest] sect of our religion, I lived [as] a Pharisee.

1965 Acts

Lesson #137

137 08/03/1969 Acts 26:6–12 Paul's defense; Old Testament covenants; Coniah's curse

Acts 26:6 "And now for the hope [or, confident expectation] of the promise having been made by God to the fathers, I have stood being judged,

Verse 6 – “And now.” The word “now” is a contrast between his saved and unsaved condition.

Paul’s hatred is described by him as a madness. He had a mania regarding the destruction of Christianity. When he believed in Jesus Christ, the scar tissue was removed from both the left and right bank of the soul. He seemed to understand the necessity for the intake of Bible doctrine. He became one of the more grace oriented people of all time.

Paul’s two sins are lapses of grace...not taking John Mark with him and going into the Temple to offer a vow.

Standing before the VIPs of Rome is interesting, as he has something to give them; they have nothing to give him.

When he was unsaved the Pharisees commended him; now that he is a saved person they have condemned him. So the difference between commendation and condemnation is the fact that as an unsaved person he had maximum scar tissue of the soul; now he is in absolute contrast to this.

“I stand and am [being] judged” – present passive participle. He stands [ephistêmi (ἐφίτημι) [pronounced *ef-ISS-tay-mee*]] before this group, before Jews and Gentiles, before the Pharisees and the VIPs of the Roman empire, and he is being judged—krinô (κρίνω) [pronounced *KREE-no*]. Present tense: he keeps on being judged by the Pharisees in the Jewish crowd in the court; passive voice: he has received condemnation already; the participle indicates that there will be no change in their attitude no matter what evidence is presented. It can be seen why Paul has become the apostle to the Gentiles. The Jews have rejected his ministry and his message and are totally antagonistic toward him (with a few exceptions).

One of the greatest groups of VIPs have been brought together.

“for the hope” – this hope immediately brings up the whole issue in Jewish theology and in religion versus the truth; “of the promise made of [from] God unto our fathers [Jews of the Old Testament]” – the hope of the promise actually refers to the unconditional covenants to Israel. These covenants have an eternal life paragraph in them; meaning that Israel has an eternal future. They are directed toward the Jews; they tell us that Israel has a future.

The Jews have gone from place to place, facing antisemitism in so many places where they go. Religion and legalism always persecute the truth. Then the facade of brotherliness is removed.

This is a reference to the Abrahamic covenant—Genesis 12:1-3; 13:15-16; 22:15-18; 26:3-4; Exodus 6:2-8. This is confirmed by the Palestinian covenant –Genesis 15:18. These are unconditional promises and what is referred to in this verse by “the hope of the promise.” They will have a land and a seed and a place.

The land given to Israel is described in Gen. 15:18. It is called the Palestinian covenant it is described in Num. 34:1-12 Deuteronomy 30:1-9 Joshua 1:3-4. The Jews will occupy a pice of land running from the Nile to the Euphrates. The Jews expanded to a large land under David and Solomon. But the Palestinian covenant will not be completely fulfilled until the Millennium.

Any nation that seeks to destroy Israel will be cursed and any nation that provides a place for the Jews, is blessed. In any dispute, we should never take the Arabs over the Jews. The Arabs are not all that they are cracked up to be.

The whole thing is brought together by the Davidic covenant which is found primarily in two passages: 2Samuel 7:8-16; and Psalm 89:20-37. In these we have the fact that the line of David will be involved in these covenants because it is the line of David from whom Jesus Christ is descended. David is going to have a son who will reign forever, the Lord Jesus Christ. Certain things are reiterated with emphasis on eternal life in what is called the New covenant to Israel, mentioned in Jeremiah 31 and quoted at the end of the eighth chapter of Hebrews.

But these are all unconditional covenants and they have never been fulfilled. Now Paul refers to them in a way in which the Jews in the court would understand, and even Herod Arippa II would understand these things since he was well versed in the theology of the Jews.

Acts 26:6 "And now for the hope [or, confident expectation] of the promise having been made by God to the fathers, I have stood being judged,..."

Most people who are antagonistic to dispensationalism subscribe to Amillennialism. They blur the distinctions between the Church and Israel. They deny the 2nd advent and other things. This is a fantastic distortion of Christianity. God's covenants depend upon Him; they are based upon His character. The fifth cycle of discipline is a temporary thing.

All who are born again must possess eternal life in order to participate in these covenants. A racial Jew must be a born again Jew in order to be a part of the fulfillment of God's covenants. All unbelieving Jews are cast off the earth. They can only be fulfilled to born again Jews.

The things which stand in opposition to the covenants to Israel include the curse of Coniah. "You will never have a son who will reign under the Davidic Covenant." David and Bathsheba had two sons who are known by name. Nathan and Solomon. The line of Solomon has the kings of Israel, but this line goes to Jeconiah. He will even have a famous grandson, Zerubbabel. Nathan's line goes to Mary. Through the virgin birth, the curse of Coniah is fulfilled. The cutting off of one line, but the fulfillment of the other. God's justice does not keep God from keeping His Word. Jesus Christ must also fulfill the Davidic Covenant. The curse of Coniah is a bypass.

The physical death of Christ is also an impediment to the keeping of God's Word. It is offset by the resurrection of Christ. In His resurrection body, He comes out of the grave.

The Pharisees had become amillennial. They had taken the concept that the fulfillment of these promises would not be found in Jesus. Might be by the Sanhedrin; might be by the Jewish people as a group. These people should understand the God keeps His Word through the resurrection. Romans 1:3-4 2Tim. 2:8 Acts 26:6-8

The third hindrance is the ascension of Christ and the fifth cycle of discipline. The covenant could not be fulfilled by the scattering of Jews and Jesus is now in heaven. These must be offset. Jesus returns in the 2nd advent.

The unbelievers are led in a revolt in the Millennium; and the destruction of the universe. A new heavens and a new earth are created. Jesus Christ will reign forever; and this will be a fulfillment of the Davidic Covenant. God keeps His Word. He will not go back on His Word. Even judgments will not hinder His plan. We experience this in life, that we have eternal life, but we fail and are punished. But this does not revoke our eternal life. We might even be removed from this earth via the sin unto death, and we still have eternal life.

Acts 26:6 "And now for the hope [or, confident expectation] of the promise having been made by God to the fathers, I have stood being judged,...

Paul shows that nothing will hinder the fulfillment of the promises made by God.

Acts 26:7 ...[the promise] to which our twelve tribes sacredly serving in earnestness night and day hope [or, confidently expect] to attain, concerning which hope [or, confident expectation], king Agrippa, I am being accused by [the] Jews.

Verse 7 – the incarnation of Jesus Christ becomes an issue. “Unto which our twelve tribes, instantly” – “instantly” is an adverb which means “earnestly” – “serving day and night” – serving at the altar, the Levitical ritual. The word “God” does not occur. Serving earnestly means that the Sanhedrin were still going through the ritual of the Levitical code. They were still offering animal sacrifices, and in so doing they were expressing their rejection of the cross.

Paul is speaking around A.D. 60. Some thirty years after the cross Paul is speaking, and for these thirty years the Sanhedrin and the priests in the Sanhedrin had been blaspheming because they have been offering animal sacrifices. To offer an animal sacrifice after the cross is simply to say that the work of Christ is not efficacious. Animal sacrifices were an expression of faith and a means of communicating doctrine in the Old Testament until the time that the cross occurred historically. But now they are an expression of negative volition. In the past, animal sacrifices represented positive volition.

“hope to come” – the word “to come” is a present active indicative. They were actually serving for something which they desired, and that was the coming of Christ, who has already come. The word is *katantáō* (καταντάω) [pronounced *kat-an-TAH-oh*], which doesn’t mean to come at all, it means it means to arrive on schedule. That hope has arrived and those offering these sacrifices are blaspheming.

“For which hope’s sake, King Agrippa, I am accused of [under the authority of] the Jews.”

Acts 26:8 "Why is it judged incredible with you, if God raises [the] dead?"

Verse 8 – the issue of the resurrection. “Why should it be thought [judged: *krinō* (κρίνω) [pronounced *KREE-no*]] a thing incredible.” Resurrection and Paul’s teaching of resurrection is the excuse that has been used in order to condemn him. Literally, “What should it be judged unbelievable by you.” This is because Agrippa also understood resurrection from the Old Testament.

“that [if] God should raise the dead” – the word “that” is a first class condition, “if” and He has.

Paul is now a believer and he is now showing the relationship of the unconditional covenants to Israel and their future, and how they relate to Jesus Christ. He has made the issue clear that only as Jews believe in Christ do they have eternal life and the fulfilment of these covenants. He has made it clear to Israel that they are in a blasphemy, and they blaspheme because they are religious. Because they are religious they are legalistic, and therefore negative toward doctrine. In verses 9-12 he now explains how he was in the same position as these blasphemous Jews because he once was in opposition to Christianity.

Acts 26:9 "Therefore I indeed thought to myself [for] it to be necessary [for me] to do many [things] against the name of Jesus of Nazareth,

Verse 9 – “I verily thought” is the word dokéō (δοκέω) [pronounced *dohk-EH-oh*], which means to make an assumption; “that I ought” – responsibility; “to do” is prassō (πράσσω) [pronounced *PRAS-so*], which means to practice, to do something which is policy; “contrary” – in opposition; “to the name [person] of Jesus of Nazareth.”

The word “Nazareth” means that Jesus Christ could not be the son of David because the son of David was to come from Bethlehem. Nazareth is in Galilee, the northern part of the land which is the despised part of the land. So when they were on negative volition they called Him Jesus of Nazareth or Jesus of Galilee; but when on positive volition they recognized Him as the son of David. This was the despised part of the land.

Acts 26:10 which also I did in Jerusalem, and many of the holy ones I locked up in prison, having received the authority from the chief priests, and when they [were] being executed, I cast my pebble [fig., my vote] against [them].

Verse 10 – “Which thing I also did.” This time, poieō (ποιέω) [pronounced *poi-EH-oh*]. He carried out his policy to stamp out Christianity. He started in Jerusalem.

“I gave my voice against” – he voted against them; he cast down his black pebble against them. Paul had a policy to vote against every believer who came into the Sanhedrin. The white pebble was to acquit and the black pebble was to execute.

Acts 26:11 "And punishing them often in all the synagogues, I was compelling [them] to be blaspheming, and being exceedingly enraged against them, I was persecuting [them] even as far as outer cities.

Verse 11 – “And I punished.” The word means to avenge; “compelled them to blaspheme” – there were certain believers who renounced Christ in order to stay alive. Paul did this of believers who were weak.

“and being exceedingly mad against them” – present active participle of emmaínomai (ἐμμαίνομαι) [pronounced *em-MAH-ee-nom-ahee*] which verb is made up of [maínomai (μαίνομαι) [pronounced *MY-noh-my*] = to be psychotic (from which we get “mania”); en = inside], an inside psychosis. Paul, because of his religion and legalism, had so much scar tissue that he was actually in a psychotic condition.

The word “strange” means outside [cities] of Jerusalem.

Paul Tells of His Conversion

Acts 26:12 "In which [pursuits] also traveling to Damascus with authority and commission from the chief priests,

Verse 12 – Paul begins to describe his conversion. This is one of the most detailed descriptions of his conversion because there was no mob. Rome protects law and order. Law and order is necessary for true evangelism to exist. Therefore, Paul is able to make his case.

Paul has a psychotic condition and God has to deal with Paul in a special way. You cannot reason with a psychotic. The light hit Paul from the outside and went onto the inside of Paul.

It will be a long time before Jewish believers were going to trust Paul. This is why the vow was called for. Vow before these believers who do not trust you.

The removal of scar tissue is one of the unknowns. This happens for all unbelievers at salvation. Paul became very lucid, very clear in his mind.

1965 Acts

Lesson #138

138 08/10/1969 Acts 26:12–17 Paul's account of his conversion. This is one of the most glamorous gatherings of people outside of Rome. People think that you just need to be a Christian and God will use you. Paul was a prepared person. He had residual doctrine in his soul. He had the stability where he could stand before great people in this world. The Holy Spirit brings to his mind the things necessary for the people who are there. There are 10 or 15 people in this audience who were the greatest people of their day. We do not know the names of any of them until Bob has explained them to us. Herod Agrippa the last of the Herods and a great man in his own right. Bernice the most beautiful women of her era. All of their beautiful clothes, all of their attractiveness, their great personalities. This great assembly of people. They were living on a straw in a typhoon.

If you were in Paul's shoes, would you get to them or would they get to you? Inferiority is not spiritually. Having an inferiority complex is just as much of a detriment to the spiritual life as a superiority complex. A guilt complex is not a guilt feeling, but a guilt reaction. Paul can stand before these people and he is not impressed by these people. He is grace oriented. He is not suffering from a superiority complex. Neither does he suffer from an

inferiority complex. He will not be a name-dropper. “Yes, I preached to Herod Agrippa. Bernice? Yes, I saw her, and she is as beautiful as they say she is.” Operation name-dropper.

Orientation to grace gets us away from such things. You inhale about 3000 cc of air at the most, but you can only exhale 1500 cc of air. The residual air is the air that builds up your body. Residual doctrine is what is key, that builds up the soul. It is not the applied doctrine, but the doctrine which remains in the soul.

Paul is happy in his soul and these people may or may not be. There needs to be a relaxed mental attitude on the part of the speaker (Paul). He must know doctrine so that the gospel can be made clear. He must not be impressed by the trappings of Roman society. They would be just as impressive today as they were then. They had everything that is humanly attractive. But Paul can stand before them and make the issue clear.

Paul, in describing his conversion, will be giving the 3rd account of it in the book of Acts. There is very little difference between Paul and Judas Iscariot, whom Paul replaced. Judas had the offer of grace, but his soul was filled up with scar tissue by the time of the Upper Room Discourse and meal. Jesus offered Judas the sop, which was the last appeal of grace. This is the greatest honor at a banquet.

Judas shut down the apertures of the soul and his lungs were covered with scar tissue. Nothing could change the course of history at this point. The sop was the last chance of Judas Iscariot.

We know that Paul, in his early childhood, was positive towards God. But religion has built up scar tissue on his soul since then. God the Son hit Saul with light. The light went into his soul, and he exhaled faith in Jesus Christ. He went from maximum scar tissue to no scar tissue.

Rome guarantees law and order. This is the most detailed account of Paul’s conversion because there is no mob shutting him down.

Acts 26:12 "In which [pursuits] also traveling to Damascus with authority and commission from the chief priests,...

Acts 26:13 ...in [the] middle of [the] day, O king, I saw on the way a light from heaven more than the brightness of the sun shining around me and the ones traveling with me.

Verse 13 – “I saw” is horaō (ὁράω) [pronounced *hoh-RAW-oh*] which means to have a panoramic view. Blepō would have been a short glance at the light, which word is not used here. This indicates that the light that hit Paul was more than just light. Paul kept on seeing the light which he declared immediately was from the ultimate source of heaven, a reference to the Lord Jesus Christ the Light of the world. This is not unusual because in the Old Testament the Lord Jesus Christ often manifested Himself through light; He is the shekinah glory, the burning bush, the fire by night. Cf. John 8:12.

“shining round about” – aorist active participle. The action of the aorist participle precedes the action of the main verb. This means the shining about of the light occurred before he saw. The word to shine about means that it hit the entire area.

Acts 26:14 "Then we all having fallen to the ground, I heard a voice speaking to me and saying in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? [It is] difficult for you to be kicking against [the] goads [i.e. pointed sticks used to drive livestock].'"

Verse 14 – “And when we were fallen to the ground.” The word to fall here means to fall down. It is an aorist participle and it goes with the next words, “I heard.” There is a principle here that is quite important: the aorist participle action precedes the aorist indicative action indicating the main verb. First the light shone, they fell down, and then Paul heard. God was not communicating with the ones who accompanied him; God was communicating with Paul. This is a most dramatic way to reach a person who was almost completely out of it, almost completely saturated with scar tissue.

“speaking” is a present tense, linear aktionsart; “unto me” is a dative case, but here is a prepositional phrase: “I heard a voice speaking face to face with me.” Paul is blind but the voice seems to be facing him as though he is an audience of one and Jesus Christ is personally witnessing to him, which is exactly the situation.

Why was Paul so zealous to kill Christians? He is almost completely saturated with scar tissue. He is at the point of psychotic madness. Paul can look bad and see this.

The road to Damascus was where Saul’s scar tissue was almost totally covering Saul’s soul. Judas did not respond but Saul did. Saul was worse than Judas as a sinner. He is almost out of it, from the accumulation of scar tissue on the soul. The light brighter than the sun penetrated the soul of Saul of Tarsus.

The word “speaking” is the present active indicative of the verb légō (λέγω) [pronounced *LEH-goh*] which means to form the words in the mind to communicate. But then it goes on to use another word here, lalēō (λαλέω) [pronounced *lah-LEH-oh*], which means to communicate information: “speaking unto me and saying [communicating].”

You can’t improve on Jesus Christ. He makes the issue clear between Himself and Saul of Tarsus. Saul hears the words; the rest of the people just hear thunder.

“why persecutest thou me? – present active indicative: “why do you keep on persecuting me?” “Me” is an accusative singular first person pronoun. “Me” is the light that knocks Paul to the ground, and knows Saul personally (from eternity past). And Saul has never gone around persecuting someone who can knock him off his feet, can blind him in a second, and who can make him listen.

This is a different approach than we might have done. God the Son knocks Saul flat on his back. There is probably an intelligence group from the pharisees and the Temple guard, and they are all knocked down.

“It is hard for thee to kick against the pricks” – there is no “It is” in the original. The word “hard” is in the emphatic position here, and it is the Greek word sklêros (σκληρός) [pronounced *sklay-ROSS*] which means “hardening.” It indicates scar tissue and the point here is that Paul has hardening of the soul. But he was on positive volition at the point of God-consciousness, and therefore God has a responsibility to this man who has now through religion gone so negative that psuchê (ψυχή) [pronounced *psoo-KHAY*] sclerosis.

“to kick” is a present active infinitive of laktízō (λακτίζω) [pronounced *lak-TIHD-zo*] which is used of a horse kicking; it is used of an animal giving unreasonable resistance because he is stupid. The horse is one of the most stupid quadruped in the world. You may love horses but horses do not love you. You can cater to a horse, but they need to be trained. Horses are stupid and they will revolt. The best life for a horse is being trained by a man, which provides exercise, food and training. A horse is too dumb to realize when he is well off. So the word really means unreasonable or stupid resistance; the word “pricks” refers to an ox goad. We have a prepositional phrase here: he is unreasonable or stupid in his resistance [laktízō (λακτίζω) [pronounced *lak-TIHD-zo*]], and pros plus the accusative, “face to face with.”

Pricks is kéntron (κέντρον) [pronounced *KEHN-tron*], an ox goad, a sharp instrument used to train horses. A goad was used for all kinds of animals. A spur today is the same thing. Religion had made Saul negative and he was so hardened he could not be reached in the ordinary way. *Hard to revolt against the jabbing* would be a better translation.

Religion has made Saul negative and he has maximum scar tissue. He keeps saying *no, no, no* to the gospel. Saul heard the message of Stephen, and he gave consent to the execution of Stephen. You can knock Saul down, make him helpless. People have this all of the time today. People get hit with a disease or with an economic disaster or a loss of power; and this is a way in which they will become receptive to the gospel.

Acts 26:15 *"So I said, 'Who are You, Lord?' And He said, 'I am Jesus whom you are persecuting.*

Verse 15 – “Who are you, Lord?” The word “Lord” is kurios (κύριος) [pronounced *KOO-ree-oss*] by which Saul of Tarsus recognizes someone greater than himself, someone who has to be God.

This is not a brilliant conversation. You are not called upon to be a great conversationalist. You are called to communicate information. You may have an excellent vocabulary, but there must be a simplicity of language.

“I am Jesus whom thou persecutest” – Jesus is the humanity of Christ. “Persecutest” is present linear aktionsart, so Saul now understands that every person he has persecuted and killed is in Jesus Christ. The very first approach to Saul of Tarsus was on positional sanctification, and it is an approach which he never forgot. Notice that Saul has no answer; he has nothing to say. He believed right there. Maybe when Saul said, *Lord*, that was the point of his salvation. Or maybe right afterwards.

The grace of God has done this. Saul has no answer; he has nothing to say. He understands and, apparently, he believes.

Then Jesus said, “Get up.” Jesus tells him to get off his back now and to get going.

Acts 26:16 'But get up and stand on your feet; because for this [reason] I appeared to you, to hand-pick you [as] a servant and a witness both of what you saw and of what I will appear [or, will be shown] to you,...

Verse 16 – “But rise.” Get up, stand on your own feet. Jesus is now instructing a born again believer. Jesus speaks two imperatives to Paul, which indicates that Paul has believed in Him. When Paul goes down, he is filled with scar tissue; and when he stands up again, the scar tissue is gone. Paul is now going to get his commission from the Lord.

“for I have appeared unto thee” – “appeared” is the word *horaō* (ὁράω) [pronounced *hoh-RAW-oh*], used three times in this verse, and it is an aorist passive indicative here; “thou hast seen” – aorist active indicative; “those things in which I will appear” – future passive indicative. So this should be translated, “I have been seen.” And this is the word for a panoramic view. So the translation should be: “I have been seen by you [for a purpose].”

The purpose is “to make you a minister and a witness” – the work of the Lord Jesus Christ. It means to take by the hand and prepare for action.

“and of those things in which I will appear unto thee” – future passive indicative. In the future Paul is going to receive a lot more doctrine. There will be a tremendous preparation period before he launches into his ministry. He has a lot of learning to do; “to make” would be *poieō* (ποιέω) [pronounced *poi-EH-oh*], but there is no *poieō* (ποιέω) [pronounced *poi-EH-oh*] here. The verb is *procheirízomai* (προχειρίζομαι) [pronounced *prokh-i-RIHD-zom-ah-ee*], [*keirizomai* = to take someone by the hand and teach them bit by bit; *pros* = face to face with] means to take in hand and get ready for action.

The future tense means that Jesus is going to continue to teach Paul. He is going to get a lot more information in the future.

Translation: “Get up, and stand on your feet: for I have been seen by you for this purpose.”

Acts 26:17 ...delivering you from the [Jewish] people and [from] the Gentiles, to whom I am sending you,

Verse 17 – the word “deliver” means to rescue, *exairéō* (ἐξαιρέω) [pronounced *ex-ah-ee-REH-oh*], which means to rescue someone out of something [*e*]c = out from; a)irew = to lift out from]: “to rescue you from the people [the Jews], and from the Gentiles [Romans], unto whom I now send you.”

139 08/17/1969 Acts 26:17–20 Failures and grace orientation; inheritance of property

Acts 26:17 ...delivering you from the [Jewish] people and [from] the Gentiles, to whom I am sending you,

Verse 17 – the word “deliver” means to rescue, *exairéō* (ἐξαιρέω) [pronounced *ex-ahēe-REH-oh*], which means to rescue someone out of something [e]c = out from; a)irew = to lift out from]: “to rescue you from the people [the Jews], and from the Gentiles [Romans], unto whom I now send you.”

Acts 26:18 to open their eyes [in order] to turn [them] back from darkness to light and [from] the authority of Satan to God, [in order for] them to receive forgiveness of sins and an inheritance among the ones having been sanctified by faith in Me.'

Verse 18 – The defined objectives of his responsibility; his life after salvation. “To open their eyes” – he is to present that which opens the eyes of the soul. This is an aorist active infinitive and the verb means to be enlightened. It means to receive the communication of information, and Paul is going to open their eyes by declaring the gospel. The verb is *anoigō* (ἀνοίγω) [pronounced *an-OY-go*] and it means simply to open with information, to provide the gospel information, and that’s all. There is nothing here to imply that he is going to pry their eyes open. The opening of the eyes is the presentation of light, the gospel, and this enters their soul. The aorist tense is a point of time when he presents the gospel. The active voice: Paul himself will present it. The infinitive indicates that this is God’s purpose. In so presenting this information we have a second verb.

“to turn them from darkness unto light” – the word to turn, *epistrephō* (ἐπιστρέφω) [pronounced *ep-ee-STREF-oh*] [*strophō* (στρέφω) [pronounced *STREF-oh*] = to turn; *epi* = from one status to another]. This means they are going to respond to the gospel and go from the unsaved status of darkness to light, a reference to Christ as the Light of the world.

“that [as a result of believing] they may receive” – aorist active infinitive of the verb *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*], which always has the connotation of receiving something without deserving it—the grace concept. The active voice: they are receiving it. There is no reason for the word “may” here, they simply receive it. The aorist tense is a point of time, and in the point of time when these people approach the cross by faith in Christ [faith plus nothing else] they will receive eternal life; “forgiveness of sins” – that they may receive forgiveness of sins.” Forgiveness of sins is potential to the unbeliever. Christ died for his sins but the potentiality is never realized because of his unbelief.

“and the inheritance” – He is using words that would be meaningful to the people in the courtroom at this time. Paul knows that his audience is sin conscious, and he is also aware that many of them have been so exposed to Judaism that they understand the concept of the animal bearing the sin, representing the saviour. So he doesn’t have to go into an explanation, as he would with the Romans in Rome. He points out that those who believe

have an eternal inheritance. These people are ver4y inheritance conscious. The 36 things we receive at the cross are our inheritance.

“among them which are sanctified” – who are the sanctified? This is a reference to any person who receives Christ as saviour. How does God guarantee that we will never lose our inheritance? He sets us aside, and the word “sanctified” means to set apart. He takes the 36 things that belong to your inheritance and He sets them apart forever. This is accomplished mechanically through the baptism of the Holy Spirit whereby every believer in the Church Age is entered into union with the Lord Jesus Christ. This is a perfect passive participle of the verb to sanctify, a(giazw, which means to set apart. Sanctification is in three stages, but the one in view here is positional truth, union with Christ at the point of receiving.

“by faith” is the instrumental case of the noun pistij which means a non-meritorious system of thinking which has direction. The direction of pistij is declared by a preposition—eis (εἰς) [pronounced *ICE*], and the direction of the faith must be toward the Lord Jesus Christ; “toward me [Christ].”

Acts 26:19 **"For which reason, king Agrippa, I was not disobedient to the heavenly vision,**

Verse 19 – Paul’s ministry. “I was not” should be “I did not become” – aorist middle indicative of ginomai which means to become something you were not previously; “disobedient” – indicating the fact that he became a believer; he did not become non-compliant, indicating his obedience to the gospel at this point; “the heavenly vision” – the means by which Paul received the gospel.

1965 Acts

Lesson #140

140 08/24/1969 Acts 26:20–22 Anthropopathisms; repentance

Acts 26:20 **but first to the [ones] in Damascus and to the [ones] in Jerusalem and into all the region of Judea and to the Gentiles, preaching [for them] to be repenting and to be turning to God, doing works worthy of repentance.**

Verse 20 – “But shewed first unto them of Damascus.” To “shew” means to announce, to declare from the ultimate source of one’s self – a)paggellw. He had very little information but what information he had he communicated. Later on he is going to use didaskô (διδάσκω) [pronounced *did-AS-koh*], but didaskô (διδάσκω) [pronounced *did-AS-koh*] means he is going to communicate a lot of it, and at this point he only has a little information. (When you try to communicate beyond what you know, you no longer communicate)

“that they should repent.” This is a present active infinitive of the verb metanoéô (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] [noéô (νοέω) [pronounced *noh-EH-oh*]noéô (νοέω) [pronounced *noh-EH-oh*] = to think objectively; meta = to change]. This is the verb that goes with the cognate noun nouj, the mentality of the soul. The thoughts of the soul

are of various categories. Thinking categorically is *dianoew*; thinking according to a norm or standard or *katanoew*; to change one's thought is *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*].

When a person believes, appropriates faith, there is something that immediately precedes or is coterminous with it, and that is a change of thinking, i.e. the verb *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*]. On hearing the gospel, into the mind comes grace, and the individual changes his mind from legalism (salvation by works) to comply with the grace information of the gospel. *Metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] is almost always translated “repent,” and all it means is to change one's mind, to change the thoughts in the nouj. [1] *Metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] has a mental connotation only, it has no emotional connotation. There is a verb for emotion, feeling sorry for something, or regret: *metamalomai*, which has also been translated “repent” in the KJV; it means to regret. *Metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] is a transitive verb, and a transitive verb must have a subject and it must have an object. *Metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] means the subject changes his mind about the object.

The salvation use of *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] : In every use where it is a salvation use the subject is the unbeliever and Christ is the object, although sometimes God the Father is the object as the author of grace. Therefore repentance in salvation is a change of attitude toward Christ, prior to or coterminous with faith. This mental attitude is wrought by the Holy Spirit—He provides information which causes the change in mental attitude: John 16:8-11; 2Timothy 2:25. The unbeliever does not repent toward sin, but toward God in salvation—stated or implied in Mark 1:15; Matthew 12:41; Luke 13:3, 5; 15:7, 10; 16:30, 31; Acts 17:30; 20:21; 26:20; Hebrews 12:17; 2 Peter 3:9.

The verb *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] is also used for believers as the subject in phase two. In other words, there are things about which believers change their mind. In Hebrews 6:2 the believer changes his mind about human good. In Revelation 2:15, 16, 22 he changes his mind about sins. In 2Corinthians 12:21 he changes his mind about carnality.

Metamalomai has an emotional connotation and it means to regret or feel sorry for something—Matthew 21:29, for the regret for a previous action; Matthew 27:3, the regret of Judas Isacriot; Romans 11:29, God has not regrets about salvation and spiritual gifts; Hebrews 7:21, the Father has no regrets regarding the appointment of Jesus Christ as high priest.

A change of mental attitude generally calls for a decision.

“turn to God” – present active infinitive of *epistrephō* (ἐπιστρέφω) [pronounced *ep-ee-STREF-oh*] [*epi* = toward; *strophō* (στρέφω) [pronounced *STREF-oh*] = to turn]. The word means to turn toward something. In other words, you now make a decision. So you have all your gospel information and you change your mind. The mechanics of the decision is

Acts 16:31. The change of mental attitude always means a decision—non-meritorious described in principle by epistrephô (ἐπιστρέφω) [pronounced *ep-ee-STREF-oh*]; described in mechanics by pisteúō (πιστεύω) [pronounced *pis-TOO-oh*].

“and do works meet for repentance” – once you have turned to God (to His plan) then you have the next step: “do works meet.” The word to do is prassō (πράσσω) [pronounced *PRAS-so*], which means to practice, to habitually do something; “work” is ergon, i.e. the production of divine good in the fullness of the Holy Spirit; “meet” means worthy of. Then we have the noun metanoia the cognate of the verb. In other words, after salvation the logical result of a grace salvation is a grace production. Grace production calls for the elimination of human good and calls for divine good. God provided salvation; God will provide the means to produce divine good.

Acts 26:21 **"Because of these things the Jews having arrested me in the temple were attempting to murder [me]."**

Verse 21 – this objective receives opposition because it is a grace function. “For these causes” – everything that is mentioned is a grace operation.; “the Jews caught me” – seized with violence; “went about to kill me” – peiraomai means to make a good try. This is an inchoative imperfect which means to begin an action which is never completed: “and they began to attempt to kill me.” The verb to kill used here is unusual—diaxeirizw, which means they tried to pull Paul apart with their hands, to kill him with their bare hands. This is the opposition to grace.

Notice that Paul doesn’t mention his legalism in the temple. He sticks with the grace issue in salvation, the grace issue of phase two [production of divine good], with the opposition to grace, but he omits his failure because a) rebound has blotted this out; b) this is not an issue at this time. The issue is grace and therefore he sticks with the grace issue.

Acts 26:22 **"Therefore, having obtained help from God, until this day I have stood testifying both to small and to great, saying nothing except what both the Prophets and Moses spoke of [as] being about to be taking place,**

Verse 22 – “Having therefore obtained the help of God.” The word to obtain is tugchánō (τυγχάνω) [pronounced *toog-KHAWN-oh*] which means to acquire. This is an aorist active participle, “Having in this point of time acquired the help [assistance] of [ἀπό (ἀπό)] [pronounced *aw-PO*] = from the ultimate source of] God.” God provided everything necessary.

“I continue” – should be “I stand,” ephistēmi (ἐφίτημι) [pronounced *ef-ISS-tay-mee*]. Perfect tense: “I stand at this point with the result that I will keep on standing.” He stands by the grace of God. God still has a plan for his life, therefore by grace Paul picks himself up and keeps moving; “witnessing” – present middle participle, which means to make a solemn declaration of truth. And notice the direction of all of this information.

“both to small [ordinary people] and great [people of rank and influence], saying none other things than those which the prophets [Old Testament] and Moses did say should come.” Paul “saying” is légō (λέγω) [pronounced *LEH-goh*] [he forms the words in his mouth]; what Moses and the prophets “did say” is laléō (λαλέω) [pronounced *lah-LEH-oh*] [they communicated in the Scriptures God’s plan], aorist active indicative—at the point at which they wrote it down. “Should come” means about to come. The word to come is e)rxomai, but here we have ginomai which means to come to pass, something that wasn’t but now is. It should be translated, “should come to pass.” In other words, the Old Testament prophets foretold how Christ would die on the cross, would rise again, and so on. These are the things that Paul was emphasizing; these are the things the Old Testament emphasized, and the reason he is saying this is because he knows that King Agrippa is a student of the Old Testament, but has not accepted Christ as saviour.

1965 Acts

Lesson #141

141 09/07/1969 Acts 26:23–32 Paul's message before Festus and Agrippa

Acts 26:23 **that the Christ is subject to suffering, that [being the] first from [the] resurrection of the dead, He is about to be proclaiming light to the [Jewish] people and to the Gentiles."**

Verse 23 – Paul mentions the Lord Jesus Christ, and immediately this arouses the antagonism of the one who has charge of the meeting, as well as the procurator of the province. The one thing that antagonises them is the mention of Jesus Christ being the one who fulfils the Old Testament Scriptures.

“That Christ should suffer [be the subject of suffering].” The word to suffer is not a verb but a noun, paqhtoj, and it means to be the subject of suffering, the recipient. It refers to the cross.

“that he should be the first that should rise from the dead” – Jesus Christ is the firstfruits of the resurrection. All of this is taught in the Old Testament—the death of Christ, the resurrection, the ascension, and the session. When Paul mentions the resurrection he obviously making reference to the messianic passages.

“and should shew light unto the people and to the Gentiles” – the word to show light is the Greek word katangéllō (καταγγέλλω) [pronounced *kat-ang-GHEL-low*], and it doesn’t mean to show light, it means to proclaim or make an announcement according to a fixed standard. The norm or standard which Paul has in mind here is the Old Testament, because Herod Agrippa now has charge of this particular hearing. The norm or standard which Herod Agrippa has studied is the Old Testament. The “people” refers to the Jews, and the Gentiles refers to the entire Roman world. Agrippa is now presiding over the hearing but at this point Festus interrupts without waiting for Agrippa to turn the hearing back to him.

Acts 26:24 **Now while he [was] speaking these [things] in his own defense, Festus said with a loud voice, "You are raving mad, Paul! The many writings [fig., Your great learning] is driving you to madness!"**

Verse 24 – “And as he thus spake.” Apologéomai (ἀπολογέομαι) [pronounced *ap-ohl-ohg-EH-ohm-ahée*] doesn’t mean to speak, it means to make a defence for one’s self. His defence is the Lord Jesus Christ.

“Festus said” – he uttered a sound, not “said.” In other words, he broke in with a loud voice. Festus has lost his poise and breaks in with a loud shout. Principle: When truth is clearly presented the world’s veneer of courtesy is rubbed off. This rudeness is designed to cut Paul right off at that moment.

“thou art beside thyself” – present active indicative of maínomai (μαίνομαι) [pronounced *MY-noh-my*] which simply means to be mad, to be insane. The present active indicative says, “You are raving mad.” “While Paul was defending himself, Festus broke in with a loud voice, Paul you are raving mad.”

“much learning doth make thee mad” – i.e. “much learning doth turn you around to madness.” “Much learning” is an attack upon Paul’s knowledge of doctrine and his obvious study. This is a name-calling device, and it has always been used of anyone who will study and assimilate Bible doctrine; “doth make thee” is incorrect, The word to do is poieō (ποιέω) [pronounced *poi-EH-oh*], but the word here is peritrepw [peri = around; trepw = turn] and it means to turn around. To turn around you have to have a direction, so he adds the noun mania which is our English word mania—“you are turned round toward madness.” In this way Festus tries to discredit the message of Paul.

Acts 26:25 **But he says, "I am not raving mad, most excellent Festus, but I boldly declare words of truth and of soundness of mind.**

Verse 25 – “But he said, I am not mad.” Now he uses maínomai (μαίνομαι) [pronounced *MY-noh-my*] plus the negative. He denies the charge before he begins his attack; “most noble Festus” – indicating that Paul has excellent poise under pressure.

“but speak forth the words of truth” – “speak forth” is a)pofqegomai which means to declare deep things. When he uses this word, even though he is addressing it to Festus, it is obvious that he is talking to Agrippa. This just a technical word for “I am discoursing on things dealing with the Old Testament.” The word for “words” means doctrine; “and truth” – two aspects of doctrine; “and soberness” – swfrosunh [sunh = stability based upon some structure; sofoj = the ECS], from soundness of mind. He is actually speaking from the edification complex of the soul.

Translation: “I am not insane, most noble Festus, but present a technical dissertation, words of doctrine and soundness of mind.”

Acts 26:26 "For the king knows about these [things], before whom also speaking boldly I speak, for I am not persuaded [that] any of these [things] are escaping His notice, for this has not been done in a corner.

Verse 26 – “For the king knoweth.” He turns from Festus and looks to Agrippa; “of these things” – this must have been a shock to Festus because when he said that the king understands what I am saying, it implies, If I am mad the king is mad! The word for “know” is a present active indicative of *e)pistamai* which to have a technical knowledge through a prolonged period of study; “before whom” – *proj* plus the accusative is “Face to face with whom.” In other words, I am face to face with an expert about what I m discussing; “I speak” – *laléô* (λαλέω) [pronounced *lah-LEH-oh*], which means communicate; “freely” or “boldly.”

“for I am persuaded that none of these things are hidden [escaped without being noticed]; for these things are not practiced in a corner” – an idiom for saying that Arippa for many years has been the custodian in the temple, he knows the Old Testament, he has been in the temple, and these things are not practiced in a corner, they are known to all.

Acts 26:27 "Do you believe the prophets, king Agrippa? I know that you believe!"

Verse 27 – “King Agrippa, believesth thou the prophets?” He uses the word *pisteúô* (πιστεύω) [pronounced *pis-TOO-oh*], the word which brings Arippa so close to salvation. He uses the Old Testament as the object. The Old Testament won’t save you. “The Prophets” is a technical word for the Old Testament. But Paul has mentioned Christ who is revealed in the Old Testament and He will save you. All Agrippa has to do is to see that and believe in the one who is revealed.

“I know that thou believest” – Paul has known for a long time now, which is why he was happy to talk to Agrippa. This statement by Paul reveals that Agrippa accepts the authority of the Old Testament but he has not accepted Christ as saviour.

Acts 26:28 Then Agrippa said to Paul, "With little [effort] you are persuading me to become a Christian?"

Verse 28 – the reaction of Agrippa. “Then Agrippa said face to face with Paul.” Agrippa is forced to say something and he has to get himself off the hook. And then the corrected translation: “With a few words you are trying to persuade me to be a Christian?” This is really a question.

2. The King James version’s translation here is incorrect.

3. The key to what Agrippa says is found in a phrase, *e)n o)ligw*, which means “with a few” or “by means of a few.”

4. This was Agrippa’s sarcastic description of Paul’s speech. He has to meet this brilliant manoeuvre by Paul with sarcasm, he has nothing left.

5. Furthermore, this is Agrippa getting off the hook by describing Paul's speech as "little" or "few."

6. Agrippa implies that Paul's logical trap is just a few words.

7. The verb for trying to persuade is the present active indicative of *πειqw*; Paul used the word *pisteúô* (πιστεύω) [pronounced *pis-TOO-oh*]. They are very close together. Sometimes *πειqw* is translated "believe" or "have confidence in." Agrippa goes from Paul's *pisteúô* (πιστεύω) [pronounced *pis-TOO-oh*] to *πειqw*, which gets him off the hook. He doesn't say, You are trying to get me to believe, he says, You are trying to persuade me; "to make me" is an aorist active indicative of *ποιέw* (ποιέω) [pronounced *poi-EH-oh*]—to make, to do. The aorist tense is a point of time in which he is speaking. The active voice: Paul is speaking. The infinitive mood: Paul has a purpose, to make him a Christian. It is a bad choice because Paul can't make him a Christian. He can make clear the issue but only God can make him a Christian when he believes in Christ.

8. The word "Christian" is a word spoken in derision. Agrippa must maintain a front, he could never be openly identified as a Christian and so for political reasons he must deride and mock and use sarcasm when Christianity is stated as an issue.

9. Agrippa rejects the gospel. He thinks more of the details of life, and to accept the gospel would violate his approbation and power lust.

Acts 26:29 **But Paul said, "I would have wished to God, both with little [effort] and with much [effort], not only you but also all the ones hearing me today to become such as I also am, except for these chains."**

Verse 29 – "And Paul said." All it says here is "Then Paul"—o(de Paulo). Paul starts out with the conclusion of a fourth class condition. The apodosis

would be, "If you would believe, I wish you would, but you won't."

"I would, not only thou but all that hear me, would become with little or much effort, such as I am," literally. "I would" is "I have a strong desire" – *e)uxomai*; "were" is *ginomai*, to become something they are not.

Acts 26:30 **And he having spoken these [things], the king stood up, and the governor and Bernice and the ones sitting with them.**

Verse 30 – "And when he had thus spoken" is not found in the original. It just says, "And the king jumped up" – aorist active indicative of *anistêmi* (ἀνίστημι) [pronounced *ahn-ISS-tay-mee*]-ISS-tay-mee]. And when the king jumped up, everyone jumped up—protocol.

Acts 26:31 **And having stepped aside, they began speaking to one another, saying, "This man is doing nothing worthy of death or of chains."**

Verse 31 – “And when they were gone aside.” This means to retire. They all ran off. *Anaxwrew* is a military word which means to retreat. “And having retreated they discussed it among themselves” – imperfect active indicative of *laléō* (λαλέω) [pronounced *lah-LEH-oh*].

“saying” – present active participle of *léγω* (λέγω) [pronounced *LEH-goh*]; “This man doeth nothing worthy of death or of bonds [imprisonment]” – “doeth” is *prassō* (πράσσω) [pronounced *PRAS-so*], “practice”: “does not practice anything worthy of death or imprisonment.”

Acts 26:32 **Then Agrippa said to Festus, "This man was able to have been released if he had not appealed to Caesar."**

Verse 32 – “This man was constantly able to have been freed” is what they said, because they were disturbed.

“if he had not appealed to Caesar”—a pluperfect, which means he has appealed with the result that he will go on.

The decision

1. The judges [Festus and Agrippa] conclude the innocence of Paul.
2. The judges ignore the maladministration of Festus.
3. The judges did not receive Jesus Christ as saviour.
4. Therefore the judges will be judged at the great white throne.

[\[1\]](#) See the Doctrine of Repentance.

1965 Acts

Lesson #142

142 09/28/1969 Acts 27:1–3 Voyage to Rome – cursing turned to blessing

Chapter 27

Shipping in the Graeco-Roman world

1. The ships of the Romans were not steered by a single rudder. All Roman ships had a two-paddle rudder system. Acts 27:40: rudders (plural).

2. Most of the ancient ships had one large mast and therefore one sail.

3. The one mast system concentrated the strain rather than distributing it over the entire hull. This gave the ancient ships a greater tendency to break up.

4. Because of leakage and the danger of foundering ancient ships were equipped with undergirders (Acts 20:17). The technical term for it is strapping. It is a system of passing ropes, and later on chains, completely around the hull. They were used to keep the planks from springing in a storm.

5. The ships in Paul's day were not canoes. The ship in which Paul was wrecked in Acts 27:37 carried 276 people. After the wreck Paul eventually went to Rome on a ship called Castor and Pollux, and this carried the 276 who were wrecked plus its full complement of passengers and crew. So it was probably carrying 500 people. Josephus was once involved in a wreck and there were 600 people aboard (80 survived). So they were not small boats.

6. Paul's ship in Acts 27:15 could not look at the wind—which is what the Greek says. Ancient ships could not make headway into the wind in a storm. A ship could only sail within seven points of the wind [32-point compass].

7. The speed on an ancient ship can be determined from historical information. Under fair winds a ship could sail about 7 knots per hour.

8. The Romans had no natural love for the sea. As far as possible they left all seamanship in the hands of the Greeks and the Phoenicians, and later on the Egyptians.

9. But seamanship had a great deal to do with the Roman empire because in the ports of Naples and Rome the harbours were constantly filled with ships.

Chapter outline: Chapter 27 is the first lap to Rome—Caesarea to Malta; chapter 28 is the second lap to Rome—Malta to Rome.

Verses 1-13, the itinerary from Caesarea to Lasea.

Verses 14-32, from Crete to Malta.

Verses 33-44, the shipwreck at Malta.

Throughout this chapter, unseen but definitely a part of the picture, is God's grace. There are no miracles as such—except at the end of it where the ship is wrecked. This is not a chapter of miracles, it is a chapter of one man applying doctrine all the way through; one man who knew doctrine, applied doctrine, and who was the man of the hour. There was

undoubtedly a great concentration of demons, and wherever there is a concentration of demons there is always a tendency on the part of people, believer and unbeliever, to be depressed. There is one period in this chapter where we will see mass depression, and also how doctrine breaks it.

Paul Sails for Rome

Acts 27:1 **Now when it was decided [for] us to set sail for Italy, they were handing over both Paul and some other prisoners to a centurion by name Julius, of the garrison [of soldiers] of His Majesty the Emperor [or, of the Imperial Regiment].**

Verse 1 – “And when it was determined” is an aorist passive indicative of the verb *krinō* (κρίνω) [pronounced *KREE-no*], which means primarily to judge. It also means to discern, to determine, and to make a decision. Here it really means to make a decision—a decision was made. It was a bad decision to move people at this time of the year across the Mediterranean. Festus made the decision, and apparently he thought that this was the best way to get rid of Paul. He knew that the chances of this ship getting through were bad. The easiest way to go was from Caesarea to Alexandria, but Festus sent them up the other way. We see in this chapter how God can overrule the plans of men. If this had been a legitimate decision the Greek word would be *bouleúō* (βουλεύω) [pronounced *bool-YOO-oh*], a thoughtful well-planned decision. When the word *krinō* (κρίνω) [pronounced *KREE-no*] is used it means politics, so the first thing we smell is the evil of politics. When we see the word *krinō* (κρίνω) [pronounced *KREE-no*] we see that Festus has become a cheap politician trying to save his own skin, and he has lost anything that might be regarded as statesmanship.

“sail” means to depart by ship, a)poplew; “they delivered” – this means to take out of prison and bring to the ship Paul and certain other prisoners. Paul, Luke and Aristarchus are apparently the only believers on the ship.

Acts 27:2 **So having boarded an Adramyttium ship about to be sailing to the places [or, ports] along [the coast of] Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us.**

Verse 2 – “And entering into a ship of Adramyttium.” Adramyttium was famous for having poor quality ships. By mentioning this Luke is telling us something. These ships were coasters, they went up and down the coast, and that’s all. They were not well-built ships and the closer they sailed to the coast the better off they were. So a ship of Adramyttium is a leaky tub.

Verse 3 – “And Julius courteously entreated Paul.” The word “courteously” is *filanqropoj*, our word *philanthropos* [filew and a)ngropoj]. It means that Julius was a man of great character who had the capacity for category #3 love. He is immediately thoughtful of his prisoners.

“entreated” means to treat kindly; “refresh” is the noun e)pimileia and it means to be refreshed in a number of ways. First of all, by fellowship. There are certain people you can be with and be refreshed.

1965 Acts

Lesson #143

143 10/12/1969 Acts 27:4–13 Paul's common sense warning about impending danger

Verse 4 – “And when we had launched,” i.e. put to sea; “we sailed under” is a technical word which means to sail under the lee of an island; “because the winds were contrary” – actually, the winds were in opposition to sailing any other way. This is the beginning of the nor-wester. The could not sail in the open sea. The lee is that part of the island which is protected from the storm. Paul will never see his native land again.

Verse 6 – “a ship of Alexandria” would have been a large grain ship; “and he put us therein” – the Greek verb is e)mbibazw which means to put everyone aboard, bag and baggage.

Verse 7 – “And when we had sailed slowly.” It means because of the storm to be beating into the wind. This is very difficult sailing, and this is the concept of the word “slowly.”

Verse 8 – the ruins of Lasea were discovered in 1856, on 15 January, by a Scotsman.

Verse 9 – “Now when much time was spent [had elapsed]”, i.e. from Caesarea to Crete; “and when sailing was now hazardous” – this is the storm season; “because the fast was now already past.” The fast is a reference to the day of atonement which occurred in Jerusalem on the 10th day of October. This was the autumn equinox and therefore the end of sailing on the open sea. There was a series of storms for the next five or six months and all sailing ceased in the Mediterranean. Sailing would not resume until about March.

“Paul admonished them” – the word for admonish means to advise from the immediate source of his own wisdom. The word is parainew in the inchoative imperfect tense: he began to advise them.

Verse 10 – “I perceive” is the present active indicative of the verb qewrew. There are other words for “I perceive” –blepw, which means a quick glance at the situation; if he had used horaô (ὥραω) [pronounced *hoh-RAW-oh*] it would have indicated, possibly, divine revelation, for God did speak to Paul at various times. Qewrew means to observe from the situation, to simply assemble the facts of the case and to use logic to employ good common sense. It means to make a conclusion on the basis of observation rather than to get some kind of divine revelation. Paul’s own common sense tells him this is the wrong time of the year to be out on the open sea. Principle: Bible doctrine provides good judgment and common sense in critical moments of impending danger.

The word “hurt” is disaster directed toward people; “much damage” is directed toward materialistic things: cargo.

Verse 11 – “Nevertheless the centurion.” In the Roman world the captain of a ship is the ruler, but if a Roman officer is aboard that ship is the same as Roman soil and the Roman officer makes the final decision. The majority are wanting to proceed, the minority are saying to stay, and the centurion has to make a decision.

“believed the master, even the owner” – the master was the owner. The centurion is smart enough to know that a ship owner would not endanger his cargo, and obviously is not going to take any chances with his business. Therefore the centurion “believed,” but the word is *peiqw* which means he was persuaded.

Verse 12 – “And because the haven was not commodious to winter.” “Commodious” means not suitable in the sense of not a pleasant place. It was not a pleasant place to spend the winter.

“the more part” is the plural of *pleion* and should be translated “the majority.” And typical of any age the majority is rarely right!

Verse 13 – “And when the south wind blew softly” should be “having been blowing softly.” In other words, the first storm has been replaced by good weather.

“supposing they had obtained their purpose” – *dokéō* (δοκέω) [pronounced *dohk-EH-oh*], assuming. They assume that it is safe to sail along the coast.

1965 Acts

Lesson #144

144 10/19/1969 Acts 27:14–20 Paul in great storm at sea; preparation for the crisis

Verse 14 – the second storm: “there arose” – *ballw* means to throw, and in this case to throw against. It has a preposition *kati* which follows, meaning to throw against. It means that the storm was suddenly thrown against the little ship; “tempestuous” is *tufwnikoj*, from which we get our English word “typhoon.” It means a violent wind of hurricane force which moves clockwise. This particular wind has a name, Euroclydon, which is a Latin name meaning a north-east wind.

Verse 15 – “And when the ship was caught and could not bear up into the wind.” The word for “caught,” means that it was seized by a violent force—*sunarpazw*. To bear up means to look the storm in the eye.

“we let her drive” – there are two verbs here. “Giving way we were borne along” is what the Greek says.

Verse 16 – “But running under a small island.” This gave them a little protection.

Verse 17 – “Which when they had taken up” – hoisted aboard; “they used helps.” The helps were contrivances, machines, to wrap ropes around the ship to stop it from springing the boards and causing major leaks.

“and, fearing” – phobeô (φοβέω) [pronounced *fohb-EH-oh*], present linear aktionsart. They had a constant fear; “lest they should fall” – e)kpiptw, meaning to move aground; “quicksands” is not quicksands, it is surtij for “sandbars.”

“strake sail” – they must get the ship around and off from the sandbar, and they had to do this by sail. This does not mean to lower their sails. They had a small sail which they used in a storm, and they used this to keep them from going on the sandbars.

Verse 18 – “And we being exceedingly tossed with a tempest.” Apparently in being tossed about the cargo shifts and this means it develops a list; “they lightened the ship” – getting rid of part of the cargo.

Verse 19 – the word for “tackling” is skeuoj, referring to equipment used in the function of a ship. By the third day the captain had apparently given up any hope of having a normal type ship and he threw away things that were absolutely necessary. The ship was evidently leaking. This verse describes a desperate situation.

Verse 20 – from desperation to depression. For eleven days they had been confined to that ship in darkness.

“and no small tempest lay upon us” – e)pikeimai, which means the storm was coming at them from the starboard quarter; “all hope” – the fatigue, anxiety, confusion, pressure, disaster, causes them to give up; “that we should be saved” – present passive infinitive of sôzô (σώζω) [pronounced *SOHD-zoh*]; “was taken away” – picked up and taken away, periairew [peri = around; airew = to lift up] means it was lifted up from around them and removed. Imperfect tense.

1. We have to recognize that “taken away” is an inchoative imperfect. This means that this is the beginning of total despair.
2. Note that the crew and passengers alike have done everything humanly possible to survive.
3. The situation is hopeless. Principle: Man by man’s efforts cannot cope with the situation, even though every effort has been made to do so.
4. There is evidence of excellent seamanship in the Greek account, but the best efforts of man cannot resolve the problems of the storm. And by application, the best efforts of man cannot resolve the problems of life.
5. But God’s grace was designed for hopeless situations. In other words, grace finds a way.
6. Note that Paul himself is in the same situation as the disciples with Jesus in Matthew 8:23-27.

7. The twelfth apostle, Paul, did not fail in a similar situation.

8. The reason is that Paul availed himself of the grace of God—soul breathing, the filling of the Spirit, residual doctrine in the soul, the erection of an ECS.

9. Doctrine carries Paul through the crisis; doctrine is the stabilizer of his life.

1965 Acts

Lesson #145

145 10/26/1969 Acts 27:21–23 Paul establishes his authority in the crisis

Verse 21 – Paul speaks up. “But after a long abstinence” is literally, “When they had been a long time without food.” The people had given up, they are disturbed and are falling apart. There are two words here: the present active participle of *huparchō* (ὑπάρχω) [pronounced *hoop-AR-khoh*] meaning to keep on existing, and the noun *asitia* which means to be without food—they kept on existing without food. In the midst of this Paul is the man for the hour.

“Paul stood forth” – the verb here is *ephistēmi* (ἐφίτημι) [pronounced *ef-ISS-tay-mee*] which means to stand up. This means that Paul is taking a stand—aorist tense, at the maximum point of the crisis. Passive voice: Paul receives the action of the verb. He receives courage in the crisis on the basis of residual doctrine in his soul.

“Sirs” – “men,” *anēr* (ἀνὴρ) [pronounced *ah-NAIR*], noble men. They have done a fantastic job in preserving the ship up to this point and all of a sudden they are discouraged.

“you should have listened” – *peiqarxew*, which means to obey one in authority, to conform to advice. What he really says is, “Men, you should have taken my advice.”

“and not have loosed” – literally, set sail. This is a dramatic present tense, a middle voice [they set sail from their decision. They are in a jamb; they did it themselves], infinitive mood: it was their purpose to depart in spite of Paul’s warning. This is a bona fide use of “I told you so.” This is a reminder of their stupidity. Paul must establish his authority with these people because in the crisis to come it is the commands that are given by Paul that are going to save the crew. The basis for it is authority; someone must be in authority in the crisis.

“and to have gained this harm and loss” – the word “gain” is *kerdainw* doesn’t always mean to gain. In the aorist infinitive it also has another meaning which means to avoid. It means here to avoid this harm and this loss.

1965 Acts

Lesson #146

146 01/18/1970 Acts 27:16–21 Paul's authority in hopeless situation; shipwreck

1965 Acts

Lesson #147

147 02/01/1970 Acts 27:22–24 Function of GAP; 3 sources of divine good

Verse 22 – “And now I exhort you to be of good cheer.” It should be, “And now I advise” – parainew means to advise; “to have courage” – e)uqumew. It is going to take nerve to carry out his orders. It simply means disregard your pressure and regard your function. Present active infinitive: “keep on being courageous: for there shall be no loss of souls among you, but [except] the ship.”

Verse 23 – “For there stood by me this night the angel of God.” Paul “stood up” – histêmi (ἵστημι) [pronounced *HIHS-tay-mee*]; the angel of God paristhmi. Before Paul stood up in the midst the angel stood by—par = beside. The angel stood beside him—aorist active indicative, in a point of time. Who is this angel of God? It is not Jesus Christ, the Old Testament is past; this is not a Christophany. This is Paul’s teacher—his ‘theological seminary’. Paul’s knowledge of God’s plan gives him authority.

Paul has a testimony with regard to his relationship to God: “whose I am, and whom I serve” – “whose” is a relative pronoun referring to God; he belongs to God. “I am” is present linear aktionsart, he keeps on belonging to God and there never will be a time when he doesn’t. The second relative pronoun “whom” also refers to God, and the verb latreuw is present linear aktionsart, he is aware that he will always belong to God and he is also aware of the fact that he constantly serves God. (Just because he was an apostle doesn’t mean that he is the only one who served. Every believer has the same relationship with God that Paul does here) The word for “serve” here is not the ordinary word for service, it means to present a sacrifice. It was used for the Levitical sacrifices when the Old Testament was translated into Greek. It means to render a spiritual service.

Verse 24 – “Saying,” present active participle; “Fear not, Paul” – the angel uses a different word with Paul than Paul used with them. He told Paul, phobeô (φοβέω) [pronounced *fohb-EH-oh*] plus mh. The negative mh is the one that always expects a positive response.

“thou must” should be “it is necessary” – dei; “be brought before” – paristhmi, stand up and face.

“and, lo, God hath given thee all them that sail with thee” – “with you.” Meta means association. The salt of the earth principle.

1965 Acts

Lesson #148

148 02/15/1970 Acts 27:25; Col. 1:9 Role of pastor–teacher in GAP; PLEROO

Verse 25 – “Wherefore, sirs, be of good cheer [be courageous].” This is a dogmatic command. He uses the word e)uqumew which is not the usual word for courage, it is the word for objective courage, rather than subjective courage; and the difference is in the subconscious. When the subconscious has been stuffed with a guilt complex and fears

that have been suppressed there is a subjective type courage that can exist, even with these factors. But Paul's is the objective type of courage because he says, "I believe" – the principle of functioning under GAP, doctrine from the mind to the spirit, gnwsij to e)ḡignwsij.

"that it shall be even as it was told me" – perfect passive indicative of laléō (λαλέω) [pronounced *lah-LEH-oh*]—communicated. Perfect tense: what has been told is permanent, it is from God. Passive voice: Paul receives this information.

Verse 26 – there are no islands in the vicinity as far as they know, the storm is raging, the ship is in very serious trouble, and Paul has made this dogmatic statement in view of a hopeless situation.

1965 Acts

Lesson #149

149 02/22/1970 Gen. 2:20; Eph. 5:31 Right man / right woman

1965 Acts

Lesson #150

150 03/01/1970 1Cor. 11:7 Right man / right woman

1965 Acts

Lesson #151

151 03/15/1970 Acts 27:27–41 Storm at sea; shipwreck at Malta

Verse 27 – "driven" means to be tossed around in a storm; the word "Adria" is a reference to a part of the Mediterranean which lies between Crete and Greece, and Malta and Sicily on the west; the word "deemed" is *hypo-noéō* (ὑπονοέω) [pronounced *hoop-on-o-EH-oh*] which means to suspect; "country" – *xwra* which means "land."

Verse 29 – "Then fearing" – *phobos* (φόβος) [pronounced *FOHB-oss*], which here means to fear the unknown. It has two meanings. In Ephesians chapter five it means to have respect for the known. To fear something means to be occupied with it. When you fear the unknown you are concentrating and trying to discover the solution to it.

"cast four anchors out of the stern" – the anchors kept the ship facing the storm; "wished" – the word means to pray as well as wish. As far as we know Paul never led anyone on this ship to the Lord. All except three were apparently unbelievers, so this verb possibly covers both groups—wishing and praying.

Verse 30 – "were about to flee out of the ship." Present active participle of *zhtew*—"they sought to flee."

"the boat" – *skafh*, from which we get "skiff"; "under the colour" is under the pretence.

Verse 31 – “If these do not remain in the ship, you cannot be delivered,” literally.

Verses 33-44, the shipwreck at Malta.

Verse 33 – Paul now takes charge. “Now until day was come Paul was encouraging all hands to take food.” Food is necessary for physical energy as well as the ability to think.

Verse 34 – “I pray you.” Parakaleô (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*], he kept in insisting that they take [share]” – metalambanw means to share. “Wherefore I insist that you share food.”

“for there shall not an hair fall from the head of any of you” – fall should be perish.

Verse 36 – at this point they began to follow his leadership. “Then were they all of good cheer” – “were” is “became,” ginomai. “Good cheer” is εὐθυμοί and it means courage.

“and they also took some food” – proslambanw, they seized for their own face, took for themselves.

Verse 39 – the word “creek” is not creek, it is bay; “shore” is beach; “minded” is bouleúō (βουλευώ) [pronounced *bool-YOO-oh*] which is a decision based on thinking.

1965 Acts

Lesson #152

152 03/22/1970 Acts 27:41–44; 28:1–6 Centurion's good commands; Paul's viper bite

Verse 42 – “And the soldiers’ counsel was to kill the prisoners.” The soldiers owed their lives to Paul and Paul’s counsel, but with typical Roman cruelty they wanted to kill them. Their “counsel” means their resolution—boulê (βουλή) [pronounced *boo-LAY*]. The Roman soldiers were in charge of the prisoners and they could be killed if they lose them.

Verse 43 – “But the centurion, willing to save Paul, kept them from their purpose.” Bouleúō (βουλευώ) [pronounced *bool-YOO-oh*] means that he made a decision. He counsels within himself to bring to safety, Paul, and restrained them from their purpose.

“and commanded” – keleuw, strongly commanded, ordered.

Verse 44 – the non-swimmers; “they all escaped safe to land.”

Verse 1 – The word “escaped” is the aorist passive participle of diaswzw. It means a complete rescue [dia = through; sôzô (σώζω) [pronounced *SOHD-zoh*] = save/deliver/rescue], to completely through a crisis to a point of complete safety. The word “knew” is not technical and is used for unbelievers here: epiginôskō (ἐπιγινώσκω) [pronounced *ehp-ihg-in-OÇ-koh*] from which we get e)pignwsij. If believers were the subject it would be doctrine in the human spirit under the function of GAP, but here we have unbelievers knowing this and it means to ascertain beyond any shadow of a doubt, to perceive with complete accuracy that this was the island of Malta. “Melita” is the old name for Malta.

Verse 2 – is misleading. The word “barbarous” would seem to imply wild men, but it really implies speaking another language other than Greek. The “barbarous people” simply means the natives of the island.

“showed us no little kindness” – literally, “not the kindness that happens every day.” This means a noble and gracious attitude. This is an idiom for unusual kindness. They did not prey on a shipwreck situation.

Verse 4 – “And when the barbarians saw the beast hang on his hand.” Any type of animal that was dangerous they called qhrion—“beast.” “Hang on his hand” is present active participle, and means to keep hanging on his hand. Kremannumi means to be suspended.

“they said among themselves” – imperfect active indicative of légō (λέγω) [pronounced *LEH-goh*], they kept on saying. This was their topic of conversation. They stopped being kind and started judging. They had no facts.

“No doubt this man is a murderer” – but they don’t say “no doubt,” they say “of a truth” or “we are very sure.” The word “is” is present active indicative of eimi (εἶμι) [pronounced *eye-ME*] – he keeps on being one, a “murderer” – foneuj, a homicide type. So the natives are not only kindly but self-righteous as well. Self-righteous people are always quick to judge others, and always hasty to reach false conclusions.

The word “vengeance” is dikh, “justice”; “suffer” is allow in the Greek, e)aw.

Translation: “But as the barbarians saw the dangerous animal dangling from his hand, they kept on saying, face to face with each other, By all means this man is a murderer, who having escaped out of the sea, the justice will not permit him to live.”

Verse 5 – “And he shook off,” a)potinassw [apó (ἀπό) [pronounced *aw-PO*] = ultimate source; tinassw = take away]. He not only shook off the snake but he also shook off the obvious judging. It doesn’t get to him, he doesn’t in any way react to this obvious judging.

“and felt no harm” – e)paqen o)uden kakon. Kakon means evil, o)uden means nothing, e)paqen is simply the aorist active indicative of pasxw. This should be translated “he suffered nothing evil.” That is, from their maligning as well as from the venom.

153 03/29/1970 Acts 28:6–9 God's essence; purpose of miracles

Verse 6 – “no harm” is “nothing out of place.”

“they changed their minds” – present middle participle of metabalw.

“he is a god” – one minute he is a murderer and the next he is a god, and neither is correct! Self-righteous people cannot come to correct conclusions.

Verse 7 – “quarters” is from the noun topoij and it means “in the neighbourhood” or “in the vicinity”; “possessions” is “estates.”

“received us” – a)nadexomai [dechomai (δέχομαι) [pronounced *DEKH-om-ahee*] = to embrace, to receive kindly; ana = again] means to be received kindly again and again, and it comes to mean to be royally entertained.

Verse 8 – “And it came to pass,” aorist active indicative of ginomai. God provided the opportunity. “It happened” – according to God’s plan. The door was opened to the father of Publius.

“lay sick” – the verb is katakeimai [keimai = to lay down; kata = according to a norm or standard]. It means to lie down under conditions where you are not going to get up again. This is a present active participle. With it is a present passive participle of sunexw [not even translated in the KJV] which indicates that he is dying. This man is dying painfully.

“of a fever” – purestoj [e)stoj is a part of the verb to be; pur = fire], he is burning up; “and of a bloody flux” – dusenteria [duj = unlucky and therefore dangerous; e)nterion = intestines], “dysentery.”

“and healed him” – present active indicative of i)aomai, which means here to heal someone in a miraculous way, or sudden healing. There is an ordinary word for healing: qerapeuw., which means to treat someone medically and they get well.

This is the beginning of Paul’s evangelistic ministry on Malta. The miracle was to draw attention to his message, not to alleviate suffering which was a secondary consideration.

Verse 9 – Paul’s three-month ministry is described. “So when this was done” – aorist active participle of ginomai, when this came to pass. We would probably say, “when this happened.”

“others also, which had diseases” – present active participle of echô (ἔχω) [pronounced *ECHKH-oh*], they kept on having and holding diseases. Whatever they had they couldn’t shake off. The word for “disease” is a)sqeneia which means all kinds of disease.

“came” – they kept coming, imperfect tense of *proserxomai*. The word spread; “and kept on being healed” – imperfect passive of *qerapeuw*. They were treated and healed – by Luke. One doctor: Luke; one apostle: Paul. One is a man prepared to disseminate information (gospel, and then doctrine), and one who was able to treat medically these people. When it says they came and were healed the imperfect tense is a connotative imperfect, it means they began to be healed as they were treated – *qerapeuw*. That means medical treatment, not *iaomai*, the laying on of hands.

1965 Acts

Lesson #154

154 04/05/1970 Acts 28:10–31 Positive volition on Malta; Paul's ending ministry to the Jews and beginning ministry to the Gentiles

Verse 10 – “Who also honoured us” is an aorist active indicative from *timaw*, and the aorist tense would indicate in any contact they had with Paul.

“with such things as were necessary” – literally, “the things for our needs.”

Verse 11 – “sign” is *parashmoj*. Out on the bow of the ship was placed whatever the name of the ship was—Castor and Pollux, in this case, the twin sons of Zeus. They were regarded as good luck for sailors.

Verse 13 – “we fetched a compass.” The word here is *perierxomai* [*e*]rxomai = to come and to go; *peri* = around] and it means to go around. They had to take a circuitous course.

“Puteoli” is a port in the bay of Naples.

Verse 15 – “and took courage.” It should be “he seized courage” – *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*], which means to seize and to grasp. Aorist active indicative, in a point of time when he saw these people he seized courage: *qarsoj* which means to go from depression to courage. He snapped out of it.

Verse 16 – “Paul was suffered [permitted] to dwell by himself.” As a result of all that happened during the trip they permitted him to dwell in his own apartment with Roman guards.

Verse 17 – Paul's first meeting with the Jews in Rome. “I have committed nothing against the people.” Paul anticipated that there would be some reports that he was trying to discredit the Jews. Actually, Paul had appealed to Caesar to try and stop maladministration of Roman law, rather than the Jewish political attacks upon him. He does not know that the Jews have heard nothing from Palestine.

Verse 18 – “Who, when they had examined me.” This is Roman examination/trial; “would have let me go, because there was no cause of death in me.” The Romans gave him an acquittal.

Verse 19 – “constrained,” i.e. compelled, a)nagkazw means he was forced into this position. Paul must establish this right away so that he could make an issue out of the gospel, and he cannot do this if they think he is not a patriot.

Verse 20 – “for the hope of Israel” The word is e)lpij, confidence. The confidence of Israel is Jesus Christ; the fact that He is the son of David, that He will return to the earth and fulfil the Davidic covenant.

“I am bound” – perikeimai, which means to lie round [peri = around; keimai = to lie]. This is called in the Greek “reverse imagery.” Paul lies around the chain, present active indicative. Paul had been depressed and it wasn’t until he reached the Apian way that he “seized courage.” Now that courage is manifest. He no longer says, I am in chains. He says in the Greek, I am wrapped around the chains. This is reverse analogy to demonstrate strength of character. The strength of character here is Romans 8:28. This is another way of saying, I am the prisoner of the Lord.

Verse 21 – Paul is the first one to arrive. The Jews had heard nothing.

Verse 22 – this is their idea; “what thou thinkest” – froneo, to so think that you have established an opinion.

“for as concerning this sect” – a)iresij is a faction, not a sect. This is a reference to Christianity and what the Jews call Christianity. They simply know at this time that there is a great deal said against it.

Verse 23 – “to whom he expounded.” The word is e)kthemi [tithêmi (τίθημι) [pronounced *TIHTH-ā-mee*] = to place; e)k = outside]. To place something outside means to expose. He took doctrine and put it outside where they could see it. He communicated it to them. The word “expound” means that he explained objectively.

“testified” is diamartýromai (διαμαρτύρομαι) [pronounced *dee-am-ar-TOO-rom-ahee*] which means to give a solemn warning; “persuade” is a present active participle of peiqw which means to persuade on the basis of having a very lucid and clear presentation; not on the basis of one’s personality but on the basis of information. He presented the information so clearly that they were forced to make a decision.

“both out of the law of Moses, and of the prophets” – reference to the Old Testament. This is the source of his information. Jesus Christ is found in the Old Testament; “from morning till evening.”

Verse 24 – just what the result should be. No salesmanship, no gimmicks. Paul simply presented the facts; “the things which were spoken” – instrumental neuter plural, present passive participle. The instrumental case means that the message of Paul was the means of persuading these people to accept Christ. It is the message that counts. The neuter gender refers to the content of the message. True witnessing relies on accuracy of content rather than persuasiveness of speech. The plural indicates that Paul spoke many words,

morning until evening. The present tense is linear aktionsart: Paul kept going through various passages of the Old Testament in presenting the information. The passive voice indicates the gospel message was received.

“some believed not” – a)pistew [a = negative; pistew = believe].

Verse 25 – now Paul gets in the last word with documentation from Isaiah; “they agreed not among themselves.” The gospel is a divider; they now have discord. Matthew 10:34.

“one word” is one more passage—Isaiah 28;9, 10.

Verse 28 – the dispensation has changed, the Jews are getting ready for the fifth cycle of discipline, and God has now sent his message to Gentiles; and Gentiles will be the recipients and Gentiles will be the communicators of this message; “they will hear it.”

Verse 29 is not found in the original.

Verse 30 – “and received all that came to him.” It is stronger than that, it is a)podexomai [dechomai (δέχομαι) [pronounced *DEKH-om-ahee*] = to embrace; από (ἀπό) [pronounced *aw-PO*] = from the ultimate source]—he received favourably from the ultimate source of himself all that came face to face with him. This is where the big ministry to the Gentiles begins. Paul has enough doctrine to shift gears. He has gone to the Jews first but he now shifts to the Gentiles.

1965 Acts

Lesson #155

155 04/28/1970 2Peter 1:12–21 Peter exalts doctrine

1965 Acts

Lesson #156

156 04/28/1970 2Peter 3:15–16 Paul's fourth missionary journey; Peter passes the baton to Paul

END OF SERIES

The corrected translation of some verses of Acts (Bob only corrected the translation for a handful of verses):

Acts 21:26 **And he entered into the temple with them, having taken charge of these men, and in the temple having receive purification, and he made public testimony that he would accomplish the days of purification, until the time that the offering should be offered for each one of them.** (R. B. Thieme, Jr.'s Corrected Translation)

Acts 22:16 Having called upon the name of the Lord, and your sins washed away, why are you hanging around here? Get up and be baptized.” In other words, Paul’s water baptism is the public entrance into the ministry recognizing and emphasizing positional truth. Paul’s stability, like ours, is based on positional truth, and water baptism teaches the importance of positional truth. (R. B. Thieme, Jr.’s Corrected Translation)

Acts 24:19 “But who from among the Asian Jews, who it keeps on being necessary to appear before you, and to accuse, if they have anything face to face with me.” (R. B. Thieme, Jr.’s Corrected Translation)

Other Passages Translated in Acts

2Timothy 2:1–2 But the things (doctrine) which you have heard from the immediate source of me, along with many witnesses (other seminary students) the same doctrines deposit with faithful men, certain of who will be qualified to publically teach others of a different kind also. (R. B. Thieme, Jr.’s Corrected Translation)

2Timothy 3:8 But in the same manner that Jannes and Jambres resisted Moses, so also these [reversionistic believers] keep on resisting the truth [doctrine]: having been corrupted mentality [destroyed in the mind], worthless concerning the faith [or the body of doctrine].

2Tim. 3:10 But you have followed closely (as a rule) my doctrine, the mode of instruction, the predesigned plan, the faith, the patient endurance of evil, the mental attitude love, the endurance,...

2Tim. 3:11 my religious persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which religious persecutions which I bore up under; yet from them all the Lord rescued me.

(R. B. Thieme, Jr.’s Corrected Translation)