



PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

Understanding Acts Chapter 17-18 - Part 10 - Jim Staley 2024

What is the number one characteristic of Lucifer? I bet you're going to say pride, and you'd be wrong. Today, we're going to discuss exactly what that is, and through the Book of Acts, as we're going verse by verse through it, we're going to discover the power of this particular characteristic on the early church, how it affected the gospel and how it affects our lives today, right after this.

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Hello, everyone, and welcome back. I'm Jim Staley, Passion for Truth Ministries. Welcome to today's broadcast, where we are continuing our series through the Book of Acts from the original author's perspective, and all of them are Jewish. So if you are looking for a channel, my friend, to study the Scriptures from the original Christian roots of your faith, which are Hebraic in nature, then this channel is for you. We dive into the people groups, the culture, the language, the idiomatic expressions. What are the debates that are happening in the first century? If we don't understand the context that's surrounding what the author is saying, we're just going to take our Western, 21st-century Greco-Roman mindset and read right into the scriptures whatever our former pastors told us to believe. And that's not how we interpret the scriptures, my friend. We interpret it from the author's point of view.

In this case, this is Luke's second book. His first book was, of course, named after him in the Gospels. And this is the book of Acts, where the first half is all about Peter, and the second half, which we are finding out, is all about the travels of Paul. We have been going verse by verse, concept by concept, really trying to understand what this New Testament ecclesia, this *assembly*, this quote, today's language, church looks like, because today's church doesn't look almost anything like it did in the first century. I'm not talking about just because we've got better technology and larger megachurches. I'm talking about power. Where is it? Where is the power of God today? And we have decided to go through the Book of Acts because that's where the power was starting. In Acts chapter 2, which was the day of Shavuot, or better known in Greek as Pentecost, where the power showed up. It was absolutely extraordinary. People were

speaking in tongues. Great things were happening. They were sent out. Myriads of people were healed, and demons were expelled. There was so much supernatural power. And today we have an entire denomination that doesn't even believe that miracles exist.

My friends, today is the day of our salvation. Going through the Book of Acts, learning what God really intended for us, not just for them. So turn with me to **Acts chapter 17** because that's exactly where we are. In the meantime, if you're not subscribed to this channel, please make sure you hit subscribe below and turn on the notification bell so that you don't miss anything. We are here every single Saturday, the seventh day of the week. In Hebrew, that is שַׁבָּת (Shabbat), or the Sabbath, 11 am Central Standard Time, and we don't miss one of those times. Let's dive in here chapter 17 of Acts.

All right. Now read it with me. ***"¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² Then Paul, as his custom was, went into them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, 'This Yeshua (Jesus), whom I preach to you, is the Christ.' ⁴ And some of them were persuaded, and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas."***

All right. Now, one thing to say about this particular passage is, first of all, as he's moving into Thessalonica, which is a very pagan city, the very first custom that Paul does is he moves into the synagogue, and for three Sabbaths in a row — so for three weeks in a row — they invite him back to continue his preaching and his exhortation and his case on why Yeshua is the Messiah. This is extraordinary because, number one, this would never happen today in any synagogue. Number two, it shows us the mindset of Paul. Every single city that he goes in, his strategy was to go directly to the Jew first and then to the Gentile. He started off, if you will, as a great network marketer in his warm market.

He's a Jew, and he is from the tribe of Benjamin. And also, a Roman. He goes into the synagogue; he is preaching that Yeshua is the Messiah and reasoning from the Scriptures. And it says, as his custom. So this is something that we, as Western Gentile Christians, have been told. Thought that Paul used to be named Saul, and then God changed his name to Paul. And that's just really embarrassing. As we covered in a previous broadcast, Saul or Shaul was his Hebrew name, and Paul was simply his Roman name, Paulos. They had multiple names in the first century. There were many, many people that had dual names. John Mark is another one where John was his Hebrew name, and Mark was his Roman name, so he went by John or Mark, in some cases, John Mark. Paul was not changed from Saul, and now he is a Gentile. He's always been a Jew. He has always had the custom of honoring the Sabbath and keeping the Feast Days of God and eating clean foods. He would never go and eat a ham sandwich. That just was not his custom because that's not what God allowed. So we are going through the Scriptures, and we are not going to infuse into the Scriptures what we believe or what we've been taught in Western Christianity. We're going to pull from them what Paul believed. That's

why it's very important to pull out little words like *custom*, because Paul's *custom* was to go into the synagogue during the Shabbat every single week.

All right, let's go now. He is doing his thing, and there are a lot of people that are joining him, including leading women. Now, who are the leading women in these synagogues? Well, none other than the wives of the leaders. So the rabbis, the Cantor, and the Nasi (נשיא), who is the president of the synagogue, the leading women and leaders of the synagogues, they are the ones that are coming in, and that is creating a problem because now you've got husbands that are leading synagogues that are not in agreement with Paul, and the wives are. And that just shows, quite frankly, how open and how much it's always been women that have been more spiritual than men. Across the board, everywhere you go in every generation, women seem to be more in tune with spiritual things than men. We are more prone to being focused on the here, the now, providing careers, where women are more in tune with relationships and spiritual things. And, my friends, there is an out of balance there. This is how Eve ended up making her mistake in the garden because probably Adam was out plowing the field. Adam needed to be there as a spiritual leader, take responsibility, and begin to do Bible things in Bible ways. That's what we believe here at Passion for Truth.

But let's move on to the assault on Jason's house because this is quite interesting. ⁵ ***But the Jews," verse five, "who were not persuaded, became envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason and sought to bring them out to the people."*** This is incredible, my friends. Religious Jews are employing, out of jealousy and envy, wicked pagan men from the marketplace to join them to do their dirty work, to go after Paul and Silas and Timothy and find out where they're at, which they were staying at Jason's house, who is agreed.

How often is it that envy and jealousy are the very factors that are moving us to do things that we should not do? I want everyone to think about that for just a moment. How many mistakes have you made in your life? How many times have you been upset with a friend or coworker simply out of jealousy? I know that when God blesses me, whether it be relationship-wise, ministry-wise, financially wise, whatever it might be, there are people that I know that get jealous of God doing great things in my life. But it ought not to be that way, my friends. We should *never* be envious or jealous because that is the number one.

Look, this is the number one characteristic of Satan. People will say it's pride, people will say it's arrogance. No, it's not. People will say it's idolatry. No, it's not. The number one characteristic of Satan is *envy*. That's where it all began, my friend. He was envious and jealous of the Most High God, Yahweh, and His position, and he thought he was doing so much work that he deserved a raise, he deserved a promotion, he deserved *more* than what he had already had as the highest angel with probably the largest house in all of Heaven. Envy and jealousy. That's what creates the evil that comes out of us, that ends up destroying congregations, lives, families, all of it.

All right, let's get back to the Scriptures. Find out what happens here. ⁵ ***They attack the house of Jason and sought to bring them out to the people.*** ⁶ ***But when they did not find them,*** in verse six, ***they dragged Jason and some of the other people that were in the Bible study out to the rulers of the city, crying out, 'These are the ones who've turned the world upside down and have come here too.'*** Their reputation from the previous cities is now going before them. ⁷ ***Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king—Jesus.'*** ⁸ ***And they troubled the crowd and the rulers of the city when they heard these things.*** ⁹ ***So when they had taken security from Jason and the rest, they let them go.***

So what happened? They arrested Jason, arrested those that were at the Bible study, and then, because they didn't have anything really on them, they made them pay money or bail to be released, and they weren't even charged outside of a slanderous statement that they were saying that this Jesus is King, contrary to Caesar. This was the constant way to stir up the people—was through slander. Now, I've been through it myself. I've had people very close to me make things up and slander. Years and years ago, just out of jealousy of what God was doing in my life, and they wanted what I had, so they made up something to get people to believe them so that they wouldn't believe me. This is just an immature, carnal, fleshly move that is all rooted in *jealousy*.

Why are we so jealous, my friends? I'll tell you what it is. Ultimately, it does come down to idolatry. We want to be on the throne of our own kingdoms. *We* want people to say, "Oh, look at that person. Look at that man, look at that daughter, look at that son, that father," whatever. Jealousy has caused so many problems in our lives today, my friends, that it's the very thing that caused the Messiah to be crucified to begin with. It was all jealousy. Everybody was following Him. He had the largest first-century Jewish YouTube channel, and Pharisees and Sadducees at the time, they just couldn't take it. It was all jealousy.

I will tell you, **the number one killer of jealousy is promoting someone else and being excited for them**, is clapping when God does incredible things. It doesn't matter what you think or what you believe. **Be happy for someone else**. If someone else gets a new car, it doesn't matter if it's the very one that you've been wanting for years. Be happy for them, because to not is to take the Pharisaical position of the adversary against God Himself. Because what if it's God that's blessing that person, financially or materially, or with a new baby? Maybe you have a hard time having children, and you get jealous. And I get sometimes it's natural, but I'm telling you, it's an adversary characteristic that's at the top of the list. It's a Luciferian, satanic, demonic characteristic that should not be in Christianity *at all*. And when the world sees it, they loathe it. They know it's not of God, and they'll call us hypocrites. I cannot tell you how many arguments I've seen, how many relationships I've seen blown up, how many times that I've done counseling later in the night over the years because of this one single word called jealousy. And we're going to see it over and over and over again.

We see it in Thessalonica. We saw it in Antioch. We saw it in Lystra. We saw it in Derbe. We saw it in every single Corinth. We see it in every city that Galatia that Paul goes into. He gets

run out of town because of one single word. They always start off allowing Paul to come in and preach, and they're excited about it, and they invite him to come back, and they invite him to come back again. Then, all of a sudden, the people go, "Wow, this is amazing." Then their wives start going, "Hey, I believe Yeshua is the Messiah." Then they want to hear Paul outside of the synagogue. And next thing you know, the rabbis who got their own little corner with their own little lemonade sign, and that they've always had people come to their lemonade stand, now Paul's got his own stand, and everyone's showing up over there. They get jealous, and they don't want to have anything to do with it.

The very thing that started out as an attraction to them, which is learning what Paul is trying to say about the Messiah and going through the Scriptures, they were all into the intellectual dialogue. The moment it crosses the line, and they begin to lose control over something they had, and they're losing views and subscribers, if you will, that's the moment that their hearts turn away from God and Satan enters them to push them out.

My friends, this is a critical message that we need to hear today. If I stop right here and we don't go through anything else, please take into consideration that **jealousy will destroy your life, your family, your congregation, everything around you.** And it's everywhere and in everyone's heart. It's a seed from the serpent. It's there. It's waiting to be watered by watching someone else. Look, you look at the Ten Commandments. What do we have? Do not covet. What is that? Don't be jealous. Don't be envious of your neighbor's goods or his wife. Faith, which tells us something, that we've got commandments in the top ten, that God knows that our hearts are bent towards jealousy, and we ought not go there.

All right, so let's move back to the scriptures, or we'll never get anywhere today. Let's go to **verse 10** now. As they got run out of that place, they're heading now. Immediately, **"¹⁰ The brethren sent Paul and Silas away by night to Berea."** This is the famous Bereans, as you have well known if you've been a Christian for any length of time. **"When they arrived, they went into the synagogue of the Jews, again, going into the synagogues. ¹¹ These were more fair-minded than those in Thessalonica, in that they received the word with all readiness and searched the Scriptures daily to find out whether these things were so."**

This is where the Bereans come from. You know, "be a Berean," if you've ever heard of that. If you've not heard of that, that's a pretty famous saying of "be a Berean," meaning, be diligent. Search the scriptures. Don't believe your pastor. Don't believe me. Believe the scriptures as you research them. And when you research them fully and diligently, because there are so many scriptures that appear to say one thing and other scriptures that appear to say other things. And until we know the language, the culture, the backdrop, until we really study and put it together, we're going to just read into it what we believe. And that's why there are so many different interpretations, but there's only one original interpretation, and that's the interpretation that the author intended.

Okay, so getting back to the scriptures, **verse 12, "¹² therefore, many of them believed, and also not a few of the Greeks, prominent women as well as men. ¹³ But when the Jews**

from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds. ¹⁴ Then immediately, the brethren sent Paul away to go to the sea, but both Silas and Timothy remained there. ¹⁵ So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed."

What's going on here, my friends, is that he just left Thessalonica, all right. So he starts a church in Thessalonica, which will eventually be First Thessalonians and Second Thessalonians in the New Testament. And the people, the Jews, from Thessalonica, it wasn't enough that they ran them out of Thessalonica. They want to pound them into the ground. They found out that they went to Berea, and they're going to set up shop there. They're going to set up a dirty website right there. They're going to slander Paul again. They're going to do everything they can to kill this guy, to beat him down. Because remember, the spirit that's inside of them is jealousy. That's what's going on. They're out of their jurisdiction, and the demonic spirit of jealousy and envy is still there, and they're going to follow them all the way to Berea. And it was so bad, they had to immediately the one that says that, the one who conducted Paul, that means the one that was in charge of Paul, he was kind of the guy that was taking him everywhere and chauffeuring him around, making sure he got to this place and got to that place, say, "Paul, you've got to leave, and you got to leave now, they're going to kill you." So they shipped him off to Athens. And again, this is something important for everyone to recognize.

When something appears to be evil, God has *unbelievable* capabilities to turn it around for your good. **Romans 8:28** says, ***"²⁸ For all things work together for good for those who love the Lord and are called according to His purpose."*** With that in mind, think about this: the enemy, the demonic, satanic spirit of jealousy and envy is chasing Paul and Silas and Timothy and Barnabas all over, in every kind of city in all of the then known world. And what happens? The gospel is being spread *faster* because of it. Because if not, they would have probably stayed in Thessalonica for months and months and months. They would have probably stayed in Derbe or Antioch when it becomes comfortable, but right about the time when everything was done, the enemy rears his ugly, jealous head and runs them out of town. Now, can Satan run Paul out of town without God's permission? Never going to happen, and we're going to see that here shortly, how God says in a different city, "Hey, Paul, I want you to hang out here. You're going to be here for a long time, and no one's going to hurt you, so I want you to stay here. I've got a lot of people here," all right. I believe we're going to see that here in a few minutes.

But in the meantime, when God has Paul done in a particular area, He allows the spirit of jealousy to run him out. That's incredible to me. God is using the serpent just like he did from day one. So Satan never has any full jurisdiction for those that are following the Lord because God can work all things together for good. He just does it. Whether you know it or not, those thoughts in your head that they went, "Maybe I should make a left," may not be from you. They're probably from God. When God does something over here, maybe He puts it in the head of the enemy to hit you in your goat a little bit. So because you're not paying attention, and you end up moving and going exactly in the direction that God wants you to go.

So just never underestimate the power of God. And that's why, when something negative happens, we never ever lose heart. We simply thank the Father for that moment. Say, "God, thank you so much for what I'm going through right now. This is tough. I pray that you'll help me through it. I give you my mind, will, and emotions. I need your divine assistance, but I trust that you've already written the end from the beginning. Let's go, God, let's do it." Amen.

I'll never forget, personal story, when I went to prison many, many years ago. What happened on the first day that I got into the visiting room and my family was waiting for me there, I broke down like nobody's business. Tears are falling down my face. I am bawling my head off. It was so bad that the COs, the correctional officers, had to come over, bring me Kleenex, and tell me to calm down because everybody was looking at me, and I lost it. I literally couldn't handle it. I can't even believe how much I must have embarrassed myself. But my second oldest daughter, Sierra, who's our worship leader at our events, she came over, she put her hands on my shoulder. She said, "Dad, Dad, get a hold of yourself. This is amazing. What God is going to bring from this is going to be incredible. You don't want to miss it, Dad, come on." It was extraordinary. I'll never forget it. My second oldest daughter had more faith than her preacher dad, who'd been in ministry for many, many years, and she was just so full of faith, knowing that all of this was going to work out for good. The more that we didn't understand it, the more we knew that God was in control. So would you let that be your guiding light today, that **the more that you don't understand whatever you're going through, the more that God is in control**. The only exception to that is if there's sin in your life, and then you don't know whether it's a discipline because of your sin or because God is trying to promote you and put you through another interview, so make sure that you are following Him.

All right, so let's go back to the Scriptures. We've got lots of things happening here in Athens. ¹⁶ **Now, while Paul waited for them in Athens,** waited for who? He's waiting for Silas and Timothy to join him. **"His spirit was provoked within him when he saw that the city was given over to idols."** ¹⁷ **Therefore, he reasoned in the synagogue with the Jews.** Every single city, ladies and gentlemen, Paul is going into the synagogues. We call him the apostle to the Gentiles, but the reality is he's really going to the Jews first. He goes to the Jews first. He spends the majority of his ministry in the Jewish community, and the Gentiles come in second place. So it's very, very fascinating when you follow Paul in real time. His strategy is actually going into the synagogues first, as we've mentioned multiple times. ¹⁷ **Therefore, he reasoned in the synagogue with the Jews,** in verse 17, **"and with the Gentile worshipers, and in the marketplace daily with those who happened to be there."**

What does this word mean? What is this *Gentile worshipers*? Okay, this is important for you to note. I have a little bit of background on the Scriptures here. These are the proselytes and the God-fearers. So, these are the Gentiles that are coming into the synagogues, that have been coming to the synagogues, and they are in the process of converting to Judaism, one either by a God-fearer, which simply would be someone who was allowed in the synagogue. They weren't allowed to say anything. They could listen, they could hear, or it would be a full-on proselyte. A proselyte was someone who got circumcised and went through a year-long process, at least, to convert to full-blown Judaism of the first century, which means that they would keep all of the

Torah, the first five books of Moses, all the instructions in the Scriptures, and then all of the Oral Law of the rabbis, all the traditions and the doctrines of men, all of that became part of first-century Judaism that a proselyte would follow. Paul is ministering to both the Jews and to the Gentiles that were in the process of converting. Okay, all these little things matter if we're going to understand the Scriptures completely.

So what do the philosophers say? ***"¹⁸ Then certain Epicurean and Stoic philosophers encountered him, and some said, 'What does this babbler want to say?'"*** All right, now this is important, because in Athens, Athens is a very, very important place. In first-century times, Athens was filled with philosophers. What is philosophy? Philosophy is the concept of ideas. It's where people love to sit around and just think about how the universe began, and why there are four stars, and what about Jupiter versus Saturn? And how does the wind move from here to there? It was so much just breathing out this and that, most of it made no sense. But these people of Athens are constantly wanting to know what everyone thought so that they could debate it and look smart. That was kind of the idea. So they came across Paul. They're like, "What does this guy want to say? Let's let him talk and see what he has to say." Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection. They're trying to figure out who Paul is, what he believes. Let's go back to the scriptures in verse 19 and see what we have to say.

"¹⁹ And they took him and brought him to the Areopagus, saying, 'May we know what this new doctrine is of which you speak?' ²⁰ For you are bringing some strange things to our ears,'" which is something else because in philosophy, there's almost nothing that they don't talk about. ²⁰ For you are bringing some strange things. Therefore, we want to know what these things mean.' ²¹ For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear something new." All the people, the Athenians, are *all about hearing something new*. So Paul's like, "Ah, you want to hear something new? I got one for you. Watch this."

"²² Then Paul stood in the midst of the Areopagus and said, 'Men of Athens, I perceive that in all things, you are very religious; ²³ for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD.'" to give you a little bit of understanding of what the Areopagus is, this is a hill, more famously called Mars Hill. Mars Hill was a place where they had statues and stations of every single god you can imagine that was in Athens. And then at the very top of the hill, there was a god or a station that said, 'To the Unknown God.' This is the god that they didn't know. They didn't want to offend any gods out there that they might have missed. So they made a station for the Unknown God. And Paul, being Paul and being brilliant, said, 'I know who this God is. Let me tell you a little bit about Him.

"²³ Therefore, the one whom you worship without knowing, Him I proclaim to you: ²⁴ God, who made the world and everything in it, since He is the Lord of heaven and earth, does not dwell in temples made with hands. ²⁴ nor is He worshiped with men's hands as though He needed anything, since He gives to all life, breath, and all things. ²⁶ And He

has made from one blood every nation of men to dwell on the face of the earth and has determined their pre-appointed times and the boundaries of their dwellings,²⁷ so that they should seek the Lord, in the hope that they might grope for Him and find Him."

You know what's fascinating, ladies and gentlemen? Let's **take a look at this word "grobe."** Let's just find out, because this is kind of an interesting word, right? Like, we don't use this word very often, and most of the time we use it, it's in a negative fashion. But it really does mean a great amount in the spiritual realm, because **it means to feel, it means to touch, it means to handle.** Think about this. He says, "So that they might seek the Lord, in the hope that they might feel for Him." They might reach out and feel for Him. Guys, do you feel for God? Are you groping for God, if you will? Are you searching out? Are your hands moving out trying to find the tassels that are on the bottom of His garment, like the woman who had the issue of blood? She told herself by faith, "All I got to do is touch the tzitzit (תְּצִיץ). I got to touch those tassels. If I touch the tassels, I know the power of God will come out of them." And I'm telling you because the Scriptures say there's healing in His wings. And she knew that scripture, and the word wings there in Hebrew was tzitzit (תְּצִיץ). She knew all I got to do is touch the tassels and the power of God would flow. And that's exactly what happened.

How much are we seeking God? You know, sometimes we find ourselves in a situation where we are not sure exactly which way to go. We're not sure exactly who to talk to or how to solve our problem. So we go to the internet, we do this, or we go to our friend, but how often do we go to God and seek to *feel* Him? You know, I got to tell you a quick story. I was laying in a cell bed once in prison, and I was asking God, "Please help me to know Your voice. I want to hear Your voice." And I heard God's voice, and He told me, in my spirit, and He said, "Why do you seek to know My voice? All you have to do is feel what I feel, know My mind, and you'll know everything. Does your wife want you to know her voice, or does she want you to know her heart? Do you want to be a man after My own voice or a man after My own heart?" And it was ever since then I stopped praying to hear God's voice, and I started praying, "God, help me to have Your mind, Your will, and Your emotions. Help me to feel what You feel."

Because we are moved by the seat of our emotions, we move to the left and to the right based on how we feel. Very few of us operate based on intellect alone. We have to feel something. We don't get married off of, "Oh, that's a good choice of a mate." We feel something, and we move in that direction. Amen. So it's important for us to *feel* after God. Put in the comments, "I want to feel God." All right, put your prayers in the comments. It's important that you put things in the comments. It's not, on this channel it's not for us, it's for you. This is a spiritual channel. This is your relationship with God. When you're reading the scriptures, I hope that you read them with praying first: "God, please speak to me through Your word." It's one thing to study the scriptures, but how many of us actually read for the rhema word, for a relationship with God? "Show me, God, what You want me to hear, what You want me to see." And that's why I say in the comments, sometimes you need to put your prayers. You need to put your thoughts. "God, I will stop doing this. I will make a declaration. I will feel for You." Amen.

All right, let's go back to the Scriptures. We're running out of time here. So it says, **"²⁷ Though He is not far from each one of us, ²⁸ for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'"** Now, why is this so important? Paul knows their poetry, he knows philosophy, and so he's pulling from their arguments so that he can accurately, incredibly, speak to them. And this is the best way to evangelize. The best way to evangelize is to use someone else's picture, a word picture, that is something they're familiar with. If you're talking to a plumber, you're going to use plumbing metaphors and examples and analogies. If you're talking to a young person, you might use something that is completely relevant to them. Every time that I share the gospel with somebody, I'm going to use something that is relative to them. It's important. If you're around someone, and you're witnessing to someone, get to know what they like, understand what's in their world, so that you can begin to share with them when God opens that opportunity, that you're ready, and your analogies are relevant to where they're at.

And this little analogy that he pulls out, or this little connection that he pulls out from their poets, is important because philosophy has nothing to do really with the divine, but he's pulling from one of their poets that says that we are all His offspring. Now, of course, the "His" is not God, but he's making the connection that even your own poets believe that there's a divine being out there, and we're all His offspring, and he's going to connect it to the Unknown God. **"²⁹**

Therefore," in verse 29, he says, "We are the offspring of God. We ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. ³⁰ Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹ because He has appointed a day in which He will judge the world in righteousness by the Man whom He has ordained." Of course, we know that man is Yeshua, Jesus. **"He has given assurance of this to us by raising Him from the dead."** And bam, this is where everything begins to go crazy.

"³² When they heard of the resurrection of the dead, some mocked, while others said, 'We will hear you again on this matter.' ³³ So Paul departed from them. ³⁴ However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them." So apparently, some very well-known people joined his rank because of his speech.

All right, now let's move on to chapter 18. And again, we're just going verse by verse here, and letting God, letting the Holy Spirit, pull out whatever He might pull out. For you at home, you ought to be asking, "Father, in this message that I'm hearing right now..." And if you haven't prayed this, you should pray it right now. Put us on pause and say, "Father, speak to me. What is it that You want to say to me?"

Maybe it was jealousy, and maybe it was envy. Maybe that's what you're struggling with right now. Hit pause and repent of that, and then call that person up or text them and tell them how grateful you are and thankful that you are that they're your friend and that you're so excited for them for whatever it is that you're jealous of. Trust me, it's better to give than receive.

All right. **Chapter 18: "1 After these things, Paul departed from Athens and went to Corinth."** And things are about to get worse. **"2 And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife, Priscilla, (because Claudius... Now, who's Claudius? Emperor Claudius had commanded that all the Jews depart from Rome.)"** So he kicks out all the Jews from Rome, which is why Paul meets up with Aquila and Priscilla, Aquila being the husband, Priscilla being the wife, and they are on their journey. Paul meets them only because they got kicked out of Rome. And he came to them. Because he was of the same trade, he stayed with them and worked. For by occupation, they were tent makers. So what does this tell us?

This tells us that Paul was a tent maker, which is incredibly fascinating, because if you know what the word tent maker is, the word tent in Hebrew is sukkah (סוכה). Now, why is that important? Because sukkah is the singular form of Sukkot, which is more than one sukkah. This is the Feast of Tabernacles at the end of the year. It is the seventh feast day. It is connected to the marriage supper of the Lamb. It is number seven. It is, in my opinion, one of the highest, the most amazing feast day of the year because it is the prophetic feast day that the Messiah comes back, takes His bride on Yom Teruah, on Rosh Hashanah, the world is judged on Yom Kippur, and then there is the marriage supper of the Lamb that happens on Sukkot (סוכות), or the Feast of Tabernacles. This is when Jesus was born, ladies and gentlemen. This is when He came to tabernacle amongst us. He was in a succah. This was a temporary dwelling place. It was a tent.

Why is this so incredible? Because Paul was a tent maker, and we are the tabernacle of God. We are the temple of the Holy Spirit. We are the temporary dwelling place of the tabernacle on earth as it stands. We're the Third Temple right now, ladies and gentlemen. Before it's built, it's already here; we're it. And Paul is a tent maker. I find it fascinating because his spiritual journey, his mission, I should say, his career, set aside by Yahweh Himself, was to make tabernacles for God. He was to make tents for God. That's what he does for a living. He's the apostle. His job is to give the gospel and help people grow their tents. And in the physical, he grows tents. He builds tents. So, I just find it fascinating that Paul's a tent maker, both in the spiritual realm and the physical realm,

All right, and what's he do? He's in Corinth, and he goes into the Baptist Church? Nope, he doesn't. In **verse 4**, we see it once again: **"4 He reasoned in a synagogue every Sabbath and persuaded the Jews and the Greeks."** So, the Greeks are coming, the Gentiles are coming to synagogue. There's no church services happening. Ladies and gentlemen, church doesn't exist in the first century the way that we think that it does. What's happening is he's starting these congregations by going into synagogues first. He is giving the gospel to the Jews, to the proselytes, the Gentiles afterwards. And then he would circle back around as these new believers came to know Christ.

They were called *cristianos* early in Antioch first, which was a derogatory term. The English word is Christian, but ***cristiano* simply meant follower of Christ, or little Christ, or imitator of Christ.** And so they would have said it, the Romans would have said it like, "Those cristianos,

you know, those Christ followers. They're sick of Christ, those followers of Christ." Eventually, it just stuck. But they're not separate from Judaism, and that's part of the study that we're going through, is to realize that early Christianity was simply a sect of early Judaism. It was not separate in any way, shape, or form. There was very little difference outside of the traditions and doctrines of the rabbis that were against the Scriptures. The early cristianos, they would not follow those, but they followed the Torah. They followed the feast days. They followed the calendar of God. This is why Paul said, "Hey, I've got to get back to Jerusalem," as we'll see here shortly, for the feast day. It's why he celebrated all the feast days. That's why he's going to the synagogue every Sabbath, because he's honoring the Shabbat on the seventh day. The first day of the week was on Saturday night, at sunset. That's when the days began, from sunset to sunset.

So, Saturday, they go to synagogue service, and then Saturday night, the home churches would begin in their home fellowships. And it was in one of those evenings, in **Acts, chapter 20**, as we'll see here shortly, that Eutychus falls out the window at around midnight on the first day of the week. Well, it could not have been meeting on Sunday, because if it was Sunday at midnight, the first day of the week, it would have been the second day of the week if it was at midnight. We know it was Saturday, because that's the practice of the Jews: they would meet with all of the Jews and the Gentiles in the synagogue in the afternoon. Then the early believers in Christ would meet together that night, still on Shabbat, going into the first day of the week, and that is the early church service.

Today, we read *into* the Scriptures what we already believe, because most Christians go to church on the first day of the week, Sunday morning. And so when we read "first day of the week," we assume, we assume that they met on Sunday, because why? That's how we meet, that's when we meet, and that is not how the Scriptures are to be read. We can't read into them. We've got to pull out of them what is already there.

All right, here we go. So, ***"⁵ When Silas and Timothy had come from Macedonia,"*** let's go back and read **verse 5. *"Paul was compelled by the Spirit and testified to the Jews that Yeshua is the Christ. ⁶ But when they opposed him and blasphemed, he shook his garments and said to them, 'Your blood be on your own heads. I'm clean. From now on, I will go to the Gentiles.'"***

All right, what does it mean to "shook out his garment"? When he says, "he shook out his garments," this is kind of important, because this is a little nuance here to give you some cultural idea of why he's using this language. So, in the first century, everyone is wearing—like you've seen—these garments, these long robes, right? If you watch [The Chosen](#) or any kind of first-century Bible-type of show, you're going to see people in long gowns with a sash or a rope tied around their waist. And what they would do is they would pull up on the garment out of the waistband of whatever's holding their waist—their rope, their belt, or their sash—and it would create like a flap. It would create like a basket. And this is how they would help people, or they would gather apples from the market, or they would carry things inside the fold of this garment, all right? So, it was a sign of helping or assistance. When you shook out that which was in the

fold of your garment, and so all the apples go on the ground, you're saying, "you don't want my help. I'm done helping you. I'm shaking my garments." And that's where that term came from. Nehemiah does it, I believe, in chapter one, verse five, if I recall, but he does the same thing. And the idea of shaking out the garments is, "I am not helping you anymore. You're on your own." And that's what's going on here with Paul. He had enough of the Jews, his own brethren, going against him. He's like, "Look, the Gentiles in every city, every synagogue that I go to, it's the God-fearers, it's the proselytes, it's the ones that are in the process of converting to Judaism. They're the ones that seem to be more interested in hearing about Yeshua. So, I'm going to them." And that's exactly what he did.

"⁷ And he departed from there and entered into a house of a certain man named Justus, who was one who worshiped God, whose house was next door to the synagogue. ⁸ Then Crispus, the ruler of the synagogue, believed on the Lord with all of his household, and many of the Corinthians, hearing, believed and were baptized." It's amazing that the Jews themselves, many of the leaders, did not believe, but the ruler of the synagogue believed, and this is exactly why Paul was constantly being run out of places. It's because key prominent members of these synagogues were getting saved, and this was going to cause a "church"—what we would call today—a church split.

So, you've got a synagogue split everywhere that Paul goes, because you've got the rulers of the synagogue getting saved, you've got prominent women getting saved, and you've got a lot of these Greek Gentile proselytes and regular Gentiles that are getting saved. And now, all these non-believing Jews are finding themselves at odds, because the passion is so great when someone gets saved and the power of God comes in them, and the Spirit begins to work in them in incredible ways, and it just causes problems. And that's why Yeshua said, "I did not come to bring peace, my friends. I came to bring the sword of the Spirit." And there's just flat out going to be division among you, and it's the right kind of division. It's the dividing between good; it's the dividing line between evil. It's the dividing line between heaven and hell, Heaven and Earth. And where you're going to find yourself is whatever line that you draw, based on whatever your belief system is, because we do what we believe, my friends.

So that's why it's so important to understand what the Bible says, so that you can decide what you want to believe—not what your pastor says you need to believe, not what your denomination says you need to believe, because oftentimes what they might say might absolutely contradict what the Word itself says. We want to do what the Bible says, not what man says.

All right, so here we go. When Gallio—back to the Scriptures—***"¹² When Gallio was proconsul of Achaia, the Jews, with one accord, rose up against Paul and brought him to the judgment seat, ¹³ saying, 'This fellow persuades men to worship God contrary to the law.'"*** Now, this is actually kind of humorous, my friends. The proconsul is a Roman title, so you have Gallio, who is a Roman deputy, okay? He's the proconsul of Achaia, and the Jews rise up against Paul, bring him before the seat, or they bring him to trial before the proconsul. And I can only imagine—you don't have to even read what's going to happen next—because this Roman

doesn't give a rip about the law of God or anything to do with Jewish culture. And you're going to see that next, because here's what he says:

"¹⁴ When Paul was about to open his mouth, Gallio said to the Jews, 'Look, if it were a matter of wrongdoing or wicked crimes, O Jews, there'd be a reason why I should bear with you. ¹⁵ But if it is a question of words and names and your own law, look to it yourselves. I don't want to judge anything like that.' ¹⁷ Then all the Greeks took Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. But Gallio took no notice of these things."

So, in other words, they bring their own ruler of the synagogue. And some people believe that Crispus here, back here, is the one being talked about—Crispus here in verse 8, the ruler of the synagogue that got saved. Some people believe it's the same person. Some people believe it's a different one. In any case, they're bringing this ruler of the synagogue with Paul before the judge, the proconsul. The proconsul says, "Look, man, I don't want nothing to do with this. Y'all are ridiculous. I don't care about your religious law. There's no crime here on Roman time." And so they flat out just beat him right there, and Gallio didn't do anything about it.

And so we're moving on here, but more constant conflict that Paul is in because he's giving the gospel and he's being bold.

Paul Returns to Antioch

"¹⁸ So," in verse 18, "Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had his hair cut off at Cenchrea, for he had taken a vow." Now, guys, this is kind of a moment. It's worth mentioning. We're going to come back to this here by the time we get to Acts chapter 20, I believe it is, and 21, but Paul is constantly being accused in modern-day Christianity of being against the law of God. But yet we're finding him cutting his hair off and taking a Nazarite vow. Now, when was the last time that you saw a pastor take a Nazarite vow, part of the law of God that Paul is apparently against? No. Paul is not against the law of God. He is actively keeping the law of God. That's why he says in **Romans 3:31**, "Does the law of God... is it done away with just because faith came? Do we make void the law of God because Jesus shows up?" He says, "May it never be! I uphold the law." And we see an example of that right here. He's upholding the law of God in his own life. This is something the Holy Spirit put upon him, and he is actively moving in the direction of the Spirit, which is using the law of God as the guide stones for him to move about his relationship with God. And we're going to see it more and more, as we've seen already.

"¹⁹ And he came to Ephesus." Now we're in Ephesus, "and he left them there, but he himself entered"—what?—that's right, another "synagogue, and reasoned with the Jews." Again, we see this pattern over and over. ²⁰ When they asked him to stay a longer time with them, he did not consent, ²¹ but took leave of them, saying"—watch this, and I quote—"²¹ I must, by all means, keep this coming feast in Jerusalem, but I will return again to you, God willing.' And he sailed from Ephesus."

All right. Now, what's amazing about this particular passage here is this is the long version, and there are so many other versions that don't have this first half of the verse that says, "I, by all means..." What's it say? Verse 20, verse 21: "I took leave of them, saying, 'I must, by all means, keep this coming feast in Jerusalem.'" There's quite a few versions. You might even have a Bible version that doesn't even have that part of the verse. It just says, "But I will return to you again, Lord willing," and he sailed from Ephesus.

What's Going On With This? We have half of the versions, the early Greek versions, that do not have this phrase, and then other later versions that do have this phrase. And what we find out is there must be something going on here, because I believe that the early Gentiles did not want the Gentiles to know that Paul was *keeping* the feasts of God, and this was important to him—to get to the feast. And so potentially, maybe it was removed. I don't know. It's just my hypothesis. You tell me what you think in the comments. But it is very interesting that this one phrase is totally removed from most of the versions that are out there, but we have the King James and the New King James that are holding on to the long version. I believe the truth, and here's why I believe it's the truth: because it was very important to Paul to keep the feast days. And I believe that most of Christianity today, and theologians—and early theologians that were Gentile, coming out of paganism and polytheism, coming into Christianity—they hated the Jews. They were anti-Semitic, and they didn't want any kind of Jewishness to find its way into Christianity. They didn't like the fact that Paul was Jewish. And of course, you know, making up the idea that Paul's name was changed from Saul to Paul helped drive a wedge and a separation between early Judaism and Christianity, when Christianity was simply a sect of Judaism in the first century.

But all that aside, the feast days were important. They were prophetic. They were all about the first and second comings of Christ. Paul knew it, and that's why he kept it. Check it out: in **chapter 2 of Acts**, he is celebrating. The apostles are celebrating the Feast of Shavuot. They're in the upper room, waiting for the Holy Spirit on the day of Pentecost, which is the fourth feast day of the Lord.

Let me show you this, my friends. Let's go to **Acts chapter 20, verse 16**, real quick, and you can see that this is not just a one-time event. Paul is celebrating the feast days all the time. He says, ***"¹⁶ For Paul had decided to sail past Ephesus so that he would not have to spend time in Asia, for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost."*** Now, this is just going to be two chapters from where we're at right now. So, this tells us that the feast Paul is trying to get to in Acts chapter 18 is Passover.

It's really important because Passover is a pilgrimage feast. It's three times a year, my friends. The Bible says that all the men must come to Jerusalem in those days, and it was Passover, it was *Shavuot*—or better known in the Greek as Pentecost—and Tabernacles. You had to go there. You just had to be there.

But that's not the only place. We go to **1 Corinthians chapter 16, verse 8**, and we see it again: ***"⁸ But I will tarry in Ephesus until Pentecost."*** Again, another time that he's in Pentecost. In **Acts chapter 20, verse 6**, what do we see? Acts chapter 20 says, ***"⁶ But we sailed away from Philippi just after the Days of Unleavened Bread."*** So, they just celebrated Passover. They just celebrated Unleavened Bread, which would include the Feast of Firstfruits, which was the day that Jesus rose from the dead. And then, of course, they want to make sure that they're there for Pentecost. And on and on it goes.

But I want to point out this one: **1 Corinthians 5:8**. He's talking about the Feast of Passover here, and he says, ***"⁸ Therefore, let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."***

My friends, I could go on and talk about **1 Corinthians chapter 11, Acts chapter 12, Acts chapter 18**—on and on it goes throughout all the Scriptures. Paul is celebrating all of the feast days, and the value for him was such a high priority. He was stopping conversations. He stopped giving the gospel in Acts chapter 18 and said, "Guys, I'm sorry. I can't come back next Shabbat. I gotta be in Jerusalem for Passover."

And this is so valuable for us as believers because we're trying to find how the power of God flowed in the early church, in the early assembly—the Ecclesia. How did that operate back then, and why is it not operating the way that it is now? And I'm telling you, if we value the things that Paul and the disciples valued, we might actually receive the value and the power that they received. But we're valuing different things. What is coming down to us in today's modern Christianity is Christmas, Easter, Valentine's Day, St. Patrick's Day, Halloween. All of these are pagan holidays. They come from pagan origins that are not found in the Bible. And we can argue them all that we want, but the reality is they come from paganism. If you don't believe me, watch [December 25 on Trial](#) as just an example of that. You can do that.

But at the end of the day, the ones that are in the Bible that Paul and the apostles were following, we're not doing today, largely in Christianity. Now, I've been doing them for 22 years, and I've seen more power in the last 20 years than at any other time in my life in following the feast days and allowing the Holy Spirit to use Spirit and truth together. It's constant supernatural things that I believe are happening around us that are doing Bible things in Bible ways.

Now, are we perfect? *No*, but we're trying to find what the disciples were operating in, and this is our big clue. The feast days were the calendar that they went by, and they understood these things, which is why they were celebrating them. He stops the gospel, ladies and gentlemen—that tells you the value that Paul had on them.

Now, why will Christian pastors today tell us that we shouldn't be following the feast days of the Lord? "We don't have to do that. We need to follow feast days that come from Roman Catholicism, that we can't find in the Bible. But we shouldn't be doing the things that Paul and the disciples were doing, that Jesus did." When it says that, "I imitate Christ, you should imitate

me." Christ kept the feast days. Paul kept the feast days. Shouldn't that mean that we keep the feast days, especially since they're all about Christ? It's something to look into.

I believe it comes down to *jealousy*. Whenever I have talked to pastors and theologians around the world, around the globe, in every denomination, and even in multiple languages using translators, I've discovered that there is an interest in the feast days, and then it quickly turns to jealousy. Pastors get jealous of the fact that there is information out there that they don't know. They're envious that people know the deeper parts of the Word of God that they don't know. So, there is an embarrassment, there's a shame, and there's jealousy. So, they kick people like me out of their churches as fast as they can come.

Now, not all. There are some, and many, that are actually turning the tide and humbling themselves, going, "Wow, we need to learn these things. These are amazing." But there are a group of people that are jealous, and then when they come into this movement of understanding the front of the book, the jealousy and the envy grow, and that is the pride of man that has to be rooted out.

So, as we go through Acts chapter 17 and 18, what we discover is that the Jews had jealousy and a demonic spirit that was pushing Paul out of their cities. Paul is now growing the gospel while being chased by this demonic spirit called envy, or jealousy. And then, all of a sudden, we discover that Paul is also keeping to his roots, which are Hebraic in nature, and he's following the feast days. And the spirit of jealousy doesn't know what to do with that, because the power of God is found in the truth and in the Spirit. So, nothing can happen to someone who is following the power of God unless God Himself gives permission. And if God Himself gives permission, then we should take **Romans 8:28** right back out of our pockets, right into our face, that "all things work together for good, for those who love the Lord and are called according to His purpose."

Let's get back to the Scriptures. And in verse 22, now we've established that Paul is keeping the feast days of the Lord. He's doing amazing things with the feast days, and he's keeping them because the calendar of God is so much more important.

Let's get back to **verse 22** and finish up this chapter. ***"²² And when he had landed at Caesarea and gone up and greeted the church, he went down to Antioch. ²³ And after he spent some time there, he departed and went over to the region of Galatia,"*** one of my favorite books. I'm actually in the process of finishing up a commentary on the book of Galatia—the book of Galatians—to *really* explain, verse by verse, what's going on there, ***"and Phrygia, in order, strengthening all the disciples."***

So, what's happening is he's going into all these cities, stirring up all this trouble, getting kicked out of these cities, creating converts, and then going back to the original cities, and strengthening the house churches that are operating there in each and every city.

All right. Now, finishing up here in **verse 24**, it says, *"²⁴ Now a certain Jew named Apollos, born in Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. ²⁵ This man had been instructed in the way of the Lord, and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he only knew of the baptism of John. ²⁶ So, he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the rest of the Scriptures, or the rest of the gospel, the way of God more accurately"—I'll explain that in just a moment. ²⁷ And when he desired to cross into Achaia, the brethren wrote, exhorting the disciples to receive him. And when he arrived, he greatly helped those who had believed through grace, ²⁸ for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ—Yeshua is the HaMashiach. He's the Messiah."*

So, what is going on here? What does he mean when he says that he only understood the baptism of John? All right, now remember, there were two types of disciples in the first century during the time of Christ: the disciples of John and the disciples of Christ. The disciples of John fully understood the baptism of John. The baptism of John was to be immersed for your sins.

Okay, so let's talk about baptism a little bit and give you a little historical backdrop of it. So, **baptism is the Greek word "baptismo," which really has the idea of pickling**, right? Not just dipping—"bapto"—but **"baptismo" is the idea of dipping, immersing, and drowning**, really, to pickle something, right? So, **in Hebrew culture, that word was mikvah**, and the idea was inside a ritual immersion bath. You would go down the steps, and as you went down, the water level would rise, the dirt would come off of you, and the water level would rise into a canal, and the dirt would go off into the canal, while they would put new, fresh water in. Once you got out, it was a brilliant system.

But from the spiritual emphasis, it was all about clean and unclean—*tahor* and *tamei*. And the idea was that when you touched a dead body or something happened that caused you to become unclean—like if a woman was on her menstrual cycle—you would go into the mikvah, and then you would come out ritually clean. There was something spiritual that happened inside of this mikvah that caused you to become spiritually clean. You were not allowed to go to the temple if you had not been mikvahed first. That's why they had this giant pool called the Pool of Siloam—or some are familiar with it as the Pool of Shiloah. You would go down into the pool, naked, and come out on the other side. You were given a brand-new white robe, the robe of righteousness, and then you climbed the steps up to the temple. And that whole process was the gospel in short form—in picture form, I should say—you go into the water.

That's baptism: that you die to yourself, you come out, God gives you a brand-new righteous robe, which represents authority and character, and then you take your time—the rest of your life—climbing stair by stair by stair to get to the place where the kingdom of God resides, where the temple of God actually exists, where His presence is—Heaven itself.

So the baptism of John was not something new. Everyone was used to baptism or being immersed. But what was unique about John's message was that he was preaching the baptism

of repentance. This was new. This was a concept that was kind of new in Judaism. John's like, "Look, we need to be baptized for the remission of sins. You guys are so focused on being clean and unclean, but what we need to do is to stop sinning." And so, this was a ritual commitment that people would get in line for, and they were like, "You know what? I want to do that. I want to serve God. I'm going to stop sinning. I'm tired of being stuck in the places that I'm in. I'm tired of having jealousy in my life. I'm going to be mikvah-ed for the repentance of my sin of jealousy," as we've been talking about on this broadcast. "And I'm going to come out brand new, and I'm not going to be jealous anymore."

That's what the baptism of John was all about. It was the remission or the repentance of sin. It was the commitment to not sin. The baptism that Aquila and Priscilla were presenting to him was the way of God more accurately, as it wasn't just being baptized for the remission of sins. John said, "Hey, look, I'm baptizing you with water, but I can't even unloose the sandals of the one that's going to come after me because He's going to baptize you with water and fire, right? He's going to baptize you in the fire of the Holy Spirit." And that's what Acts chapter 2 is all about: the beginning of the baptism by fire, being baptized in the Holy Spirit, the speaking of tongues, the power of God infusing a human being—the tabernacle of man. God said He came to tabernacle among men, and He did that through the Holy Spirit. He now comes inside of us and tabernacles in us, but only at the level of our *Kadosh*. In Hebrew, that means *holy*, but only at the level of our holiness.

So, if we are operating in an unclean environment and we're not baptized truly with the water of the Word, then we have a very, very low level of the Spirit of God. And that's why most of Christianity, quite frankly, is hypocritical. It's generic. It's just religious. There's no power. There's no authority. I can walk into almost any church in my town and ask somebody to pray for me, and I'm probably not going to get healed just because, one, they don't have a holy lifestyle; two, they don't have the power of God flowing through them; and three, they likely don't even believe that God can do that anyway. And if they believed, they're like, "Well, maybe it might work, it might not work," and that's why we don't see the power of God.

So, when God gives me a vision, when God gives me a word of knowledge, it freaks out traditional Christians because they've never heard from the voice of God. They've never seen a vision. They've never heard of words of knowledge happening in anyone that they know. And that should not be—it should be commonplace everywhere. And that's what Aquila and Priscilla are trying to get across: that this is the power of God operating today, and this is what it looks like. And they gave him the fullness of the gospel, and that's when he became a powerhouse—when he became filled with the Holy Spirit.

Well, my friends, we've come to the end of today's broadcast. I know we're a little bit long today. I apologize for that, but it's the Word of God, and we covered two chapters, and we're working through the Book of Acts. Would you do us a favor? Would you pass this along to everyone that you know? Would you tell them how much this series is meaning to you? And would you put it in the comments if this series is blessing you? Would you put in the comments that this is blessing you as well? And would you even go far beyond that, and would you just say thank you by

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Thank you for the opportunity to minister to you today. I pray that your day goes fantastic. I pray the Father will bless you and keep you. May His face shine upon you. May His countenance be lifted over you, and I pray that at the end of your day, He gives you Shalom. My friends, thank you for letting me join you today. I'm Jim Staley, with Passion For Truth Ministries and I'll see you in the next video.

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