



ACM BIBLE STUDIES

THE ACTS OF THE APOSTLES

The Record of the Beginning of Jesus' Reign

Chapter Eighteen

INTRODUCTION

NOTE: One of the main points emphasized in this chapter is how to understand the word "Jew." The term is used by everyone ... but rarely understood.

Both pronunciation and meaning have changed over the years. The Greek word is "Yudaios" (*Yoo-day-os*). In early English texts it was "Iewe." Modern translators changed the "I" to "J": thus, "Jew."

Its meaning has changed as well, which is explained in this lesson.

The misunderstanding and misuse of this word has been the source of great confusion in the theological world. In fact, its popular meaning is so erroneous that it negates the true history of Israel.

For a detailed study of this subject write me to get Kingdom Bible Studies lessons 1-7.

IN THIS CHAPTER we find Paul on his second excursion into Asia Minor, taking the good news of Christ's Reign to Israelites dispersed in the nations. He was experiencing hostility from some of the people he addressed – especially from the Judaists (Jews).

Paul's previous stop was in Athens. The Athenians seemed less hostile toward him and his message. The fact that he managed to leave Athens without being kicked out of town or beaten indicates better treatment than he had received from Jews.

Upon leaving Athens, Paul went to Corinth where he waited for Silas and Timothy who were arriving from Macedonia. They regrouped in Corinth where they befriended Aquila and Priscilla who were Israelites and former Judaists (Jews).

Together, they taught and witnessed in Corinth about a year-and-a-half. During that time, Paul worked with Aquila and Priscilla in their tent making business.

ACTS 18:1-3 JUDAISM: THE JUDEAN CULTURE

After these things, having departed from Athens he came to Corinth;

And found a Jew (Judaist) named Aquila who was Pontian by birth, having recently come from Italy with his wife Priscilla because Claudius had ordered all Jews (Judaists) to depart from Rome: and came to them.

And because he was of the same trade, he remained with them, and they worked: for they were tentmakers by trade.

ACCORDING to historians, the declaration to expel the Jews (Judaists) from Rome was issued in 49 or 50 A.D. Aquila and Priscilla were among the Judaists forced to leave. So they went to Corinth. There they met Paul and the good news of Christ's Kingship.

The Greek word Ioudaios (*Yoo-day'-os*) is commonly translated "Jew." Literally, it meant "Judean" or "Judaist." "Judean" denoted location or residence, while "Judaist" denoted culture, custom or tongue. When applied outside the land of Judea the term denotes culture instead of location.

Over the years writers began substituting the word "Jew" as a shortened form of "Judaist" or "Judean." But over the centuries the word "Jew" has been tainted with so much confusion hardly anyone knows its real meaning. It needs to be read in light of its original and more literal meaning when reading the New Testament accounts. When people use the term "Jew" today they really don't know what it means.

In the New Testament the Greek term meant Judean/Judaist. The term had no racial connotation, but implied location, culture or religion. Aquila, Priscilla, and many of the disciples (e.g., the apostle Paul) had been associated with the Jewish culture and religion. Thus, they had been "Jews." Some were Israelite by race, and some were not. Jews were of varied racial stock.

Verse two states that Aquila and Priscilla were Pontians by birth. The land of Pontus was up north along the Black Sea – right in the path taken by millions of Israelites as they migrated northward and westward over past centuries. Some of them settled in Pontus. This explains how Aquila and Priscilla were racial Israelites and former Judaists by custom. It also explains why the message of Jesus' Reign resonated with them. They were lost sheep of the House of Israel. It called them out of Judaist/Babylonian culture in which they had been assimilated. That culture had spread a long way from Jerusalem.

The idea of various races sharing a common culture isn't unusual, as witnessed in America. Americans come in all stripes. Americanism has come to stand for racial diversity and mixing. America is called "the great racial melting pot."

In America you can find every race under the sun, as well as every religion ... and in every combination. Christians and non-Christians alike are called "Americans." Wherever they may go in the world they are recognized as Americans ... and the label has no racial significance.

Americanism is associated with debt, political corruption, worshipping the Constitution, government wars to kill and destroy any people that refuse to cooperate with the New World Order, paying taxes, being a sports fanatic, a

movie fanatic, and a modern "music" junkie, emulating Hollywood and Sodomite mannerisms, crude language and profanity, impudence, rudeness and vulgarity, aborting unborn babies, waving little US flags made in China, and church membership. Americanism has reversed the natural order of families to the extent that the new model American couple is no longer same-race and opposite-gender, but instead are mixed-race and same-gender.

Americanism today is far from being Christian. Americans worship themselves, officially represented and embodied in Congress. Its spirit is self-indulgence. It is altogether anti-Christian! It is Hedonistic, arrogant and falling apart from the inside. Americans today have no morals, no family, no community, no race, no history, no direction, no future, and no soul. They've lost it all because they worship themselves instead of God. Americans are in need of a calling to "come out" of a lost culture ... just as in Paul's day. The world identifies Americans by these godless, soulless traits. We have fully earned the popular epithet: "ugly American."

But, as in Paul's day, there are exceptions to the rule ... a remnant of Israelites remained who were sincere. By the same token, there is a remnant of Americans today who are sincere.

But generally speaking Americans are identifiable by their customs and mannerisms. In Paul's day Judaism was identifiable too. You could recognize Judaists by their mannerisms. They were Judaists by culture ... and, like Americans, they were of varied racial stock.

Some Judaists were sincere. A few had "eyes to see." Those were the exceptions to the rule. Aquila and his wife Priscilla were exceptions. They sought truth.

It just so happens that Paul was of the same trade as Aquila and Priscilla – tent making. So he stayed and worked with them for approximately a year-and-a-half.

QUESTION: How can you identify the "Americanism" with hedonistic godlessness when the Constitution guarantees freedom of religion? Wasn't the U.S. founded as a Christian nation?

ACTS 18:4-6 PAUL GIVES UP ON JUDAISTS

And he reasoned in the synagogue every sabbath, persuading the Jews (Judaists) and the Greeks.

But when Silas and Timothy came down from Macedonia, Paul became urgent in the word, witnessing to the Jews (Judaists) that Jesus was the Christ.

And when they opposed and blasphemed, he shook out his coat, and said to them, Your blood be upon your own heads. I am clean. From now on I will go to the nations.

PAUL'S testimony about Christ's Kingship fell on the ears of Jews as well as Greeks (Helens). It called to the scattered sheep of the House of Israel, and it was causing a growing rift between Paul and the Jews.

The Jews were exceedingly offensive and treacherous. Paul's patience with them was at an end. He felt compelled to witness to them, but he was finding them impossible to work with. The Greeks, on the other hand, were not as malicious. What Paul was experiencing from the Jews is comparable to what we encounter today from churchgoers. Churchgoers (modern Judaists) reject anyone who doesn't conform to them. Apparently they interpret it as an insult, or perhaps a blow to their confidence. They are impossible to work with, and must be left to reap the crops they are sowing.

Paul was a messenger (angel) of God, sent to gather the lost sheep of Israel from one end of heaven to the other (Mtt. 24:31). He had been going to the synagogues and the Jewish leaders first to deliver the gospel. Afterward he would go to the streets to see if any other sheep could hear his call. It seemed that whenever trouble erupted, it usually came from the local Jews. Paul had sacrificed comfort, safety, and his own wealth to take the good news to them, yet they despised him, imprisoned him, stoned him, slandered him, and attempted to kill him. I suspect the modern churches would do the same today if Paul were to appear again.

In verse six Paul tells the Jews that he is finally fed up. He says, in essence, *"Your blood is on your shoulders. I have tried. I gave it my best shot, and you refuse to hear and repent. You only want to kill me and reject Christ. So I'm no longer giving you and your synagogues first consideration. I'm going to seek Christ's sheep elsewhere."*

Through experience and observation, Paul figured out that the non-Jews (non-churched) were more open to Jesus' voice. The implication is obvious. Only Christ's sheep could here his voice.

(*"My sheep hear my voice"* – Jn. 10:27).

Generally the established religionists refused to hear.

This marked a new attitude for Paul regarding the spreading of the gospel. If some Jews heard it, fine. If the Greeks or someone else heard it, that was fine too. The "Jews-first" phase was now over.

But, as we will see, Paul has a hard time changing routine. Having come out of Judaism himself, he carried a burden for those lost in that religion.

Another factor that figured in Paul's frustration with Judaists was the surprising strength of Babylonian tradition. Babylonian religion (Zoroastrianism) was well established. Babylonian roots are difficult to dislodge, and the Zoroastrian Jews were indomitable and arrogant. So, he determined to start sowing seeds in a more fertile ground, and fewer seeds in the rocky ground of the synagogues/churches.

What finally dawned on Paul is what each of us today needs to realize. We have the same problems today Paul faced in his day. In fact, our antagonists are called by a name similar to "Judaists." They're called "Judeo-Christians." We know them simply as "Churchgoers." Most of them are Zionists.

Churches today still follow the Judeo-Christian tradition. Comparing first-century synagogues to modern-day churches we can see they are very similar. Our frustrations with Zionist-Christians today are similar to those Paul experienced with the first-century Jews. He went to the synagogues with a message of love and life, and they responded with hatred and slander.

It became increasingly clear that the kingdom work needed to go elsewhere. The same is true today. Hopefully, after having been kicked out of a few churches (like Paul), reality will dawn on more Americans that Christ's work is not in the stony ground of the churches.

The reality is that Judaism and Judeo-Christianism both oppose truth. They hate truth because it would dismantle their system. When

the Gospel of Christ's Kingship is taught to them, they react like the Jews of Paul's day ... with hatred. They have their traditions. They don't want truth ... they want conformity. And they despise anyone who, like Paul, doesn't conform.

The people who continue to listen to the nonsensical messages coming from church pulpits will never escape the confusion ... because it is poured into their minds like a continuous stream of poison. They'll never escape chaos if they keep listening to confusion. It produces a form of insanity.

People must change. Those who are called out of confusion will automatically seek and hear truth. They follow it willingly. They don't need to be dragged or forced. They cease preferring error. They have a spirit of truth (i.e., "holy spirit"; "ears to hear").

You can't force the unrepentant to hear. On the other hand, you can't stop the repentant from hearing.

We must stop pursuing the obstinate and unrepentant. Quit plowing where the ground is shallow and rocky ... where nothing will grow. Further more, quit carrying a grudge that Jesus isn't working in the areas (i.e., the churches) where minds are poisoned. Concentrate on fertile ground. It may surprise you to find where those seeds will grow. Just sow them, and notice where the growth occurs.

QUESTION: Why do you condemn Judeo-Christian churches? They are family-oriented! After all, in this un-Christian world the Judeo-Christian churches are some of the few places you'll find an emphasis on Jesus Christ, the Bible, and family!

ACTS 18:7-17 WORSHIPPING GOD CONTRARY TO LAW?

So he left there and came into the house of a man named Titius Justus who worshipped God, and whose house joined next to the synagogue.

And Crispus, the head of the synagogue, believed on the Lord with all his house; and many of the Corinthians who heard believed and were baptized.

Then the Lord spoke to Paul in the night by a vision, Be not afraid, but speak, and do not keep silent:

For I am with you, and no one will impose upon you to hurt you: for I have many people in this city.

And he stayed there a year and six months, teaching the word of God among them.

But while Gallio was proconsul of Achaia, the Jews conspired together and came against Paul, and brought him to the judgment seat,

Saying, This fellow is persuading men to worship God contrary to the law.

But as Paul was about to open his mouth, Gallio said to the Jews, If it were, indeed, some wrong or willfully wicked act, O Jews, I could reasonably bear with you.

But if the controversy is about words and names, and your own laws, you see to it yourselves; for I will not be a judge of such matters.

And he drove them from the judgment seat.

And they all laid hold of Sosthenes, the head of the synagogue, and were beating him before the judgment seat. And Gallio did not concern himself with these things.

PAUL TOLD the Jews that he was through with them, and was taking the gospel elsewhere. His statement may have worked like reverse psychology upon Crispus (then chief of the synagogue at Corinth) for he and his whole house repented and turned to Christ.

Paul had become cautious of speaking to the Jews about Christ's Kingship since they tended to stone him and beat him. But Jesus reassured him that he could speak openly there in Corinth. Sometimes even men like Paul need encouragement.

Notice in verse 10, the ones to whom Paul was sent had already been prepared by the Lord: "*I have many people in this city.*" Paul did not convert them. It had already been done. Those whom Jesus had called

out were already spiritually separated.

The Lord had prepared certain people to hear this message and Paul was commissioned to take it to them. So he stayed there a year-and-a-half teaching and witnessing.

Achaia was the Roman name for Greece. Gallio was the proconsul of Achaia at that time. He was Rome's appointee to oversee the empire's interests there. The Jews who accused Paul brought him to Gallio's court.

What was Paul's alleged crime? He was declaring Christ's Kingship ... which they claimed to be against the law! Not unlike in modern America, teaching that Jesus is King can be considered a "hate crime," "sedition and "conspiracy." The Jews described-his message as, "... teach-

ing people to worship God contrary to the law.

What law was Paul violating by teaching men to worship God? Was it Jewish law? Obviously Paul was teaching a non-Jewish law system and a non-Jewish God.

A "god" is whoever or whatever makes your laws. Paul taught law that was from the God of Israel ... a God that was foreign to the Jews and to the Romans. It was the law of Yahweh. The Jews and the Romans perceived it as a hostile system from a foreign god. They were right. Yahweh's system and law are foreign to man's law systems ... and vice-versa. These Jews knew that if they worshipped Paul's God they would be abandoning their own gods. Their

systems were based on laws invented by men.

Paul taught that Jesus was King and that Yahweh was the only rightful Lawgiver. The Jews and Romans believed in systems where men were supreme and made and changed law according to their own whims.

In verse 15 Gallio confirmed that the Jews had their own traditions, and he refused to be drawn into them. Gallio said that if Paul had done something that was obviously wrong or wicked (a real crime) then there would be reason to listen to the rantings of the Jews. But Gallio was not impressed with their religious squabbles and prejudices.

As with the modern Jews, these first-century Jews liked to draw people into arguments and fights and then back out, leaving them to fight among themselves. Gallio, apparently, was smarter than that. He said, “No, I won’t be drawn into your word games, your prejudices, and your silly traditions.”

Furthermore, some of the Greeks took Sosthenes, the new chief of the synagogue (after the former chief, Crispus, had walked out), and beat him! Not only was it just desserts that Sosthenes got the beating, but also it must have had a good effect, for we see later, in the book of 1 Corinthians, that Sosthenes eventually turned to Christ and came to be called “our brother”:

1. Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, ...

1 Corinthians 1:1

The Jews lost two of their synagogue chiefs (both Crispus, and Sosthenes) to Christ in a short period of time. God works in mysterious ways.

QUESTION: How can worshipping Christ be against the law of the land? Are you saying it is illegal to attend churches?

PONDER THIS:

Man’s law is incompatible with God’s law. For instance:

1. The Bible teaches that usury is an act of war, and should not be done among brethren ... but man’s law legalizes usury. Just as in Paul’s time, obeying God is often contrary to the law of the land.

2. The Bible also teaches that we are not to worship man. But man’s system makes men (politicians) lawmakers and thus gods.

ACTS 18:18-28 THE POWER OF THE SPOKEN WORD

And Paul, after remaining yet some days, took his leave of the brethren and sailed out to Syria together with Priscilla and Aquila; having cut his hair in Cenchrea for he had a vow.

So they arrived in Ephesus, and he left them there: but he entered into the synagogue, and reasoned with the Jews.

And when they (Priscilla and Aquila) requested him to stay-

longer, he did not consent;

But took his leave, saying, I will return this way to you, God willing. And he set out from Ephesus.

And when he came to Caesarea he walked up and greeted the ecclesia, then he walked down to Antioch.

And after some time, he went (again) and passed

through the country of Galatia and Phrygia confirming all the disciples.

And a certain Jew named Apollos, Alexandrian by birth, an eloquent man, and powerful in the scriptures, arrived in Ephesus.

This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurate-

lythe things of Jesus, being acquainted only with the baptism of John.

And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard of him, they took him and expounded to him more accurately the way of God. And as he wished to

go across into Achaia, the brethren wrote to the disciples to receive him: who, when he arrived, he greatly helped them who had believed through grace:

For he tenaciously persuaded the Jews, publicly showing by the scriptures that Jesus is the Christ.

IN CENCHREA Paul got a haircut. He didn't shave his head bald, as it seems to imply in some translations. He merely shortened his hair. He apparently had bound himself by a vow, and hadn't cut his hair for some time. Scripture does not indicate what his vow was, but perhaps it had to do with how far his trip would extend, for it appears that the vow was completed when he turned around and began his return voyage home ... at which time he got his hair cut.

Paul left from Cenchrea (a city in Greece) to begin his return voyage home, back to Antioch. Priscilla and Aquila accompanied him across the Aegean Sea to Asia Minor and the city of Ephesus.

Notice in verse 19 that once Paul arrived in Ephesus he renege on his decision to avoid the synagogues. He was still burdened for the people he left behind in the synagogues. It took Paul a while to accept in his heart what he already knew in his head – that synagogues (churches) were gathering places for the dead whom Jesus called sepulchers full of dead men's bones (Mtt.

Paul wanted to continue his journey homeward toward Antioch. Priscilla and Aquila wanted him to stay longer with them at Ephesus because they couldn't accompany him any further. He declined and bid them farewell, and promised to return again to them if God willed. From there he sailed across the Mediterranean to Caesarea in Syria. From Caesarea he went to Jerusalem, and then on to report to the ecclesia in Antioch.

Now if you have a King James Version Bible you will notice, in verse 21, that the scribes inserted nearly an entire sentence. Take your pencil and mark the sentence, because it is not supposed to be there. According to the best and oldest manuscripts it was arbitrarily inserted by church scribes sometime before the 17th-century ... before the "Authorized King James Translation."

The insertion was ... "*I must by all means keep this feast that cometh in Jerusalem, but ...*" It implied that this feast was the same as Israel's Old Covenant feast of Passover ... and that Paul was obligated to attend it. But, in fact, that was not the case.

The Jews were celebrating a Babylonian feast and calling it "Passover" – a label they had stolen from ancient Israel. Modern churches teach that this Jewish Passover was the same one given to Israel by Moses. But it wasn't. The Old Covenant and its feasts had been abandoned and lost over 700 years earlier ... before the time Israel went into captivity. In Babylon the Israelites became accustomed to Babylonian culture and holidays ... and gave some of them labels from Israel's old covenant feasts. The Jews' Passover was a counterfeit replacement for Moses' Passover.

This resembles modern churches that claim to be "Christian." They use Christian and Biblical terms, but are actually non-Christian. It is deception.

After the Babylonian captivity, those heathen traditions were continued in Jerusalem. Thus, the Jews' Feast of Passover (Jn. 5:1 & 6:4) was a Babylonian

ritual that had taken the name of the old Israel ritual. This Babylon-tainted ritual is the one that churches today assume to be the Passover of Israel. But obviously it was not. The Jews had given it the same label, but it was not the same. Judaism was a child of Babylonian theology – not Bible theology. Judaism's Talmud (holy book) is titled, *The Babylonian Talmud*. That title says it all.

Thus, the Jews' Passover (Jn 2:13) was actually a Babylonian Passover. It had no connection to the Bible. Furthermore, the Old Covenant Passover had been broken for centuries ... since the time of Samuel (1 Sam. 8.) ... so there was no obligation for Paul to attend such a ritual anyway.

The first-century Jews kept their Babylonian passover and ignored Christ, the true Passover Lamb of God. They did it because theirs was a different religion, a different god, and a different passover. They didn't recognize Jesus as the Christ because their theology was not from God. It wasn't a case of mistaken identity. It was a case of a different religion. It was Judaism. It came from Babylon ... not the Bible.

Verse 21 is one of the scriptures quoted often by modern feast-keepers who choose to keep those Babylonian feasts. The added text implies that in order to be good Christians like Paul we should keep the Jewish Passover Feast. The truth is, by the best manuscript, Paul never said that! It was added by scribes.

Verse 22 says Paul landed at Caesarea on the coast of Syria, and went up to Jerusalem to greet the ecclesia, and then down to Antioch. That doesn't mean the ecclesia was on a hill; it just means he traveled to it and then from it.

Following his visit to Jerusalem, he went to Antioch toward the north. This marked the end of Paul's second missionary journey.

Verse 23 actually marks the beginning of Paul's third missionary journey, which we'll continue in chapters 19-21. And then Paul will take yet one last journey -- this time directly to Rome. We'll see this beginning in chapter 21.

There is an important insight in verses 24-28. This should be noted by leaders who are called and ordained by the Lord. Apollos was an educated and eloquent man, mighty in the scriptures, and good at communicating. He apparently also was knowledgeable in history.

But Apollos, by all indications, had no official title. He had no papers, letters or certificates. He was recognized by neither the “clergy” nor the government.

He was not “ordained” by men. He was neither licensed, bonded nor approved by men. He was a man called by God. A man who could think, learn, and therefore could teach. He was recognized by God ... not by man.

It is often thought that a leader must have some sort of “certificate” or “ordination” authorized by recognized officials. I have reflected on this natural proclivity of man.

At the beginning of my personal experience as a minister I received ordination papers. Because of the influence of tradition, I and my colleagues thought I needed a certificate. In fact, I’ve been ordained twice, by two different ministries. Reflecting back on things, the papers did not reflect my calling. Rather, they reflected my attachment to a church organization.

The rituals of licensing and certifying are obviously not for the purposes that people suppose. I put no credence in ordination certificates. Apollos was not ordained by men.

However, He obviously was called by Jesus to teach and lead.

Apollos was “... *instructed in the way of the Lord.*”

The term “instructed” had an extra connotation that doesn’t come out in the English translation. It indicated that he was instructed “*by echo.*” “Instructed by echo” signifies the instruction didn’t come from Christ firsthand. He learned the ways of Christ from others. He wasn’t a first-hand witness as some were. So Apollos did much the same as we do today: he read, listened, and learned “by echo” ... inspired by holy spirit.

Paul and Apollos might have crossed paths, or they might not; the Scripture doesn’t tell us.

CONCLUSION

In the next chapter (19) things get interesting when Paul returns to Ephesus.

The book of Acts is an exciting adventure. It allows us to walk in the shoes of the apostles. It teaches valuable insights. For instance, in chapter 19, Paul encounters a Jewish-style exorcism, a book burning, has a run-in with Jewish silversmiths who were making and selling idols, and finds himself on trial at town square by an assembled ecclesia in Ephesus. That ecclesia was not a “church.” It was a civil ecclesia – a called-out body politic.

We’ll read about it in Chapter 19.

QUESTION: How can you test to determine if a man has been “called” by God or if he is falsely claiming to have been “called” and is actually carrying on a scam for his own personal interests? Isn’t the process of ordination, and ordination papers, a safeguard against insincere men (or women) who prey on the people?

END OF CHAPTER EIGHTEEN

FOR ANSWERS AND NOTES, SEE ENCLOSED "ANSWER SECTION."



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POINTS TO REMEMBER:

1. The word "Jew" was a later adaptation, in both form and meaning, from the original Greek "*Iudaios*." In the New Testament, the term "Jew" referred to one's culture, religion, or location. It did not refer to race. Today the original word has come to mean different things to different folks. Some folks even go so far as to imagine that the word "Jew" means "favored race."
2. The actual New Testament word for "Jew" is *Iudaios* (pronounced Yoo-day'-os). It derives from the name Rome gave to the province Judea ("*Iudaia*" - pronounced: Yoo-day'-ah). It infers "association with Judean culture, either by location, religion, or custom."
3. The Greek word "*Iudaios*" was understood to mean "Judean" or "Judaist" .. but came to be rendered "Jew" in popular usage. Depending upon the context, it denotes residence, custom or religion (not race).
"Judean" (Jew) is distinct from the term "Israelite." It is also distinct from the Hebrew term, "Judah" (*Yah-hoo'-dah*) – one of Israel's 12 tribes and the name of the Southern Kingdom after Israel divided into two parts in about 900 BC.
4. The Greek "*Iudaios*" (usually translated "Jew") did NOT signify race. The word had no racial connection, but derived from the name of the land of Judea, and signified residence and/or connection to the customs of that land (Judea).
5. Some folks wrongly assume that the word "Judea" (*Iu-dai'-os*) is the Greek equivalent to the Hebrew "Judah" (*Ye-hoo'-dah*), an Israel tribe. But the two words are not the same, nor are they directly related. Their only connection is that the Romans, in naming the province (Judea), used similar sounds from the former Hebrew name. The land had not been called "Judah" for six centuries. It had become a Roman province and

was named "Judea" by the Romans. There was no Israel tribe of "Judea."

6. The quote, "*Worshipping God contrary to the law*," (Acts 18:13) denotes a problem few modern Christians have considered.

There is a "great gulf" between the laws of God and the laws of man. These two systems of law are forever opposed to each other. They are opposed ultimately in the sense that both systems claim to be sovereign. Thus, continual war ("*war in heaven*") is the result. And, naturally, the laws of one system often countermand the laws of the other.

Modern churches seem to ignore the fact that Man's ways are opposed to the ways of God's system; that men hate Christ as well as his followers. Therefore, if the world does not hate you then it may be time to reexamine your standards. It is possible that you've become a "*friend of the world*."

To not expect adversity from the world is to be unprepared for life.

7. Don't look to institutionalized authority to set the standards of truth. Look to God!

ANSWERS:

pg.2

Americanism is shaped by American government more than any other factor. Churches are merely byproducts of government. The idea that church is independent of central government is a farce. Independence requires freedom. If the state is sovereign, church is not. Church is dependent upon sovereign government.

It is ludicrous to talk of "separation" or "independence" of church and state when the state dictates the laws under which churches may exist. In fact, the status of "nonprofit" and "tax exempt" is a government sanction.

No nation can be "Christian" while under man's government.

pg. 3

The first order of churches is to promote and sustain the industry ... not the people. They are not family oriented. They are oriented to support man's system and to destroy family structure. They do not emphasize Christ's Kingship, they emphasize man's rule.

Churches are an abomination! They pervert the Bible and twist the word of God to follow man's agenda according to the government. They deny Christ's Kingship, and they worship false gods. Churches are condemned because they are anti-Christ.

pg. 5

The United States and its government are no more Christian than was Rome. Worshipping the true Jesus will get you in trouble in the USA the same as it did in Jerusalem or Rome. Churches, on the other hand, get along great with government because they are legal and not Christian. They do not conflict with the state because they honor man's laws and create no problems for the system that usurps Christ's kingship.

pg. 7

Since church ordination is for the purpose of control and authority, not to assure ability or quality, the institution has no purpose in preventing insincerity, ineptitude, fraud or false doctrine. It only insures the church's control over its hirelings.

The tests to determine a man's calling are Mtt. 13:16-17; John 3:18-21; John 10:27; and 1 John 4:1-10 (with emphasis on verse one). These are valid as long as they are