

Audio Transcript of Sermon
December 12, 2020
Acts-A Man is Healed

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Today we continue our study of the Book of Acts and will see how Peter and John got caught up in a controversy similar to what happened to Jesus by going to the temple. Let's start by looking at Acts chapter three verse one.

Acts 3:1

1. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

The ninth hour was three in the afternoon and was one of multiple hours of prayer established at the temple with other hours of prayer at nine in the morning and noon. These times are not required in the Bible and reflect tradition that was followed at this time. Following the hour of prayer at the ninth hour was the daily sacrifice. With the recent death of Jesus why would the early apostles still go to the temple and synagogues, and not establish their own churches in which to meet with their congregations? They did not go there to participate in the sacrifices as there was no need. They likely went there to share the Gospel of the Kingdom of God and eternal life that comes through Jesus Christ.

Throughout the New Testament is the theme that physical sacrifice does not bring a person to perfection as the death of Jesus Christ did, that only through the sacrifice of Jesus Christ is it possible to remove sin and that only through His death are we made holy, or sanctified. Hebrews chapter ten beginning with verse one.

Hebrews 10:1-10

1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3. But in those sacrifices there is a remembrance again made of sins every year.

- 4. For it is not possible that the blood of bulls and of goats should take away sins.**
- 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**
- 6. In burnt offerings and sacrifices for sin thou hast had no pleasure.**
- 7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**
- 8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;**
- 9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**
- 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

While at the temple, Peter and John came across a person unable to walk and through the name of Jesus Christ healed him. This man had a congenital disability and was unable to walk from birth. Every day the man was brought to the gate of the temple called Beautiful and begged for money from all who entered the temple, and also begged money from Peter and John. Instead of giving this man money, they healed this man in the name of Jesus Christ, and immediately this man was able to get up and walk, soon was jumping and praising God, and when others saw the excitement in this man, they began to wonder how this man with his lifelong disability was suddenly healed. Acts chapter three beginning with verse two.

Acts 3:2-26

- 2. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;**
- 3. Who seeing Peter and John about to go into the temple asked an alms.**
- 4. And Peter, fastening his eyes upon him with John, said, Look on us.**
- 5. And he gave heed unto them, expecting to receive something of them.**
- 6. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.**
- 7. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.**

8. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God:

10. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Peter was paying attention to the crowd and was able to determine that the confusion and debate among them was a result of the healing that had occurred. They saw the look in the eyes of the people and knew these people were considering them as the source of this miracle. Right away they knew they needed to let them know it was Jesus Christ who was the source of this miracle, and reminded them that Jesus was still powerful even though the people had recently demanded He be put to death. Peter told them they were witnessing the power of the resurrection and the power of faith in Jesus Christ.

He told them that their prior actions were done out of ignorance, and the Greek word transliterated as *Agnoiāh* should remind us of the word agnostic, somebody who does not believe in or know God. Peter was asking these people to move from a position of not knowing God and Jesus Christ to knowing God and Jesus Christ. He shared with them that even though death was the fate of Jesus, this fate was ordained for Jesus and that their actions helped fulfill prophecy. Verse twelve.

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Peter then asked for the crowd to repent and to become converted and follow Jesus so that unlike the life they currently had with animal sacrifices, by believing in Jesus their sins could be blotted out through the death of Jesus who only had to die once for all. He told them that in time, Jesus would be sent to restore all things and was the prophet that Moses spoke of when he told the people of his time that God would raise up a prophet from among the people and that the people needed to listen to His message. Moses warned the people that anyone who would not listen to this future prophet, whom Peter identified as Jesus Christ, would be destroyed from among the people, because Jesus was sent to turn people away from their sins. Verse nineteen.

19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20. And he shall send Jesus Christ, which before was preached unto you:

21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

In the first recorded trip of Peter and John to the temple after the giving of the Holy Spirit, it should come as no surprise that they encountered similar circumstances that Jesus found when coming to Jerusalem during His earthly ministry when Jesus came to the temple. John chapter five verse one.

John 5:1-18

1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

When Jesus came to Jerusalem to go the temple we know he came by a sheep market next to a pool of water, Bethesda, which had five porches. This area was a gathering spot for people with disabilities who wanted their disabilities removed from them. They believed that if they were the first to enter the water when the water moved, they would be healed because they believed an angel stirred the waters, giving the water the ability to heal. When Jesus came to Bethesda, he came across a middle-aged man and asked him if he wanted to have his disability removed from him. Verse two.

2. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

The man told Jesus he had no way to get into the water ahead of other people who were also waiting for the water to be stirred because he was there by himself. Even if he tried, others would get into the water first. Jesus simply told this man to take his bed and walk, and this all happened on the Sabbath. Verse seven.

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

Instead of being happy that a person who for his entire life acted in faith to have a disability removed from him, now had the disability removed from him, people began to criticize the man because he was working on the Sabbath by carrying his bed. The healed man told those who criticized him that he was doing what the man who had healed him told him to do. By this time Jesus was no longer at the pool of Bethesda. Verse ten.

10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Later, Jesus came across this man at the temple and reminded him that his disability had been removed from him and that he should no longer sin, lest something worse come upon him. As the man departed the temple he told the people he encountered that it was Jesus who had healed him and the people began to persecute Jesus who told them He was doing the work of God the Father. The people wanted to kill Jesus not only for doing work on the Sabbath but also because he said God was his Father. Verse fourteen.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17. But Jesus answered them, My Father worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

It should come as little surprise that Peter and John would find the same grief through an act of healing and for preaching the resurrection of the dead through Jesus. Imagine the scene of Peter and John talking to people within the temple compound. Today, this would be like going to a church, synagogue, mosque, temple, tabernacle, pagoda, kingdom hall, and any religious house of worship to preach about the Kingdom of God and how this is made possible through the sacrifice and resurrection of Jesus. Just like the religious leaders of those houses of worship would be protective of their congregants, the leaders of the temple were no different. The leaders of the temple, the priests, the captain of the temple, and the Sadducees all knew about the man Jesus and stubbornly refused to accept the idea of His divine nature.

Peter and John were preaching the resurrection of the dead through Jesus and this was upsetting to the religious authorities who detained them overnight. They knew that even though these two men, Peter and John, were detained they had already amassed a following of five thousand people in the short time since Pentecost. The teachings and faith of Jesus were well-received by the people and the church was growing exponentially. The religious leaders saw this as a challenge to not only their authority but to the faith they understood. To them, what Peter and John were preaching was apostate, an unacceptable deviation from the faith. They did not or were unwilling to understand that the teaching and faith of Jesus were always part of the grand design and that the death of Jesus replaced the need for animal sacrifices. Acts chapter four verse one.

Acts 4:1-8

1. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3. And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

The next day, Peter and John were brought before the religious establishment, the rulers, elders, scribes, Annas the high priest, Caiaphas a high priest, along with the many supporters of the high priest. The high priests at this time was a political rather than lifetime appointment, and high priests served for a limited amount of time. This group wanted to maintain the status quo and asked Peter and John by what power or name were they preaching the resurrection of the dead in the temple.

Knowing the fate that had come to Jesus, they could have easily been frightened, and maybe this group was remembering the recent imagery of the trial of Jesus and was trying to give to Peter and John the most negative feedback possible. Instead of being filled with worry, Peter's response was inspired by the Holy Spirit. Verse five.

5. And it came to pass on the morrow, that their rulers, and elders, and scribes, 6. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

Peter and John remembered what Jesus had taught them years before. Jesus warned his disciples about people who would deliver them to councils to be punished by the religious elite. He told them their message would seem so threatening that even civil authorities would intervene, and that even Gentiles would seek to stop their message. Instead of worry and doubt, Jesus told them to take no thought on what or how they should speak. Jesus did not just merely tell his disciples to be without worry and doubt, He told them to take no thought on what or how they should speak.

Today, we think of debate and debate practice, or scripting a speech. Jesus told them to do none of that. When it comes to defending our religious faith either we

choose to defend our own faith or surrender this right to Jesus and the Holy Spirit, and Jesus told the disciples to surrender these concerns to the Holy Spirit who would defend them. When our faith is challenged by the religious authorities or anyone, we can either choose to trust in ourselves and our knowledge, or we can trust that with the knowledge and we have been given through the Holy Spirit, the Holy Spirit will defend us.

Aside from the religious and civil authorities, Jesus told the disciples and by default is telling us today to expect betrayal from family members, and it makes no difference who you are in relation to the family and that some will be put to death. He added that we would be hated of all men because of our faith and that we must endure to the end to be saved, whether the end is the end of our life or the end of the world when Jesus returns. He also shared that if persecutions become intense in one location to move to another location implying that God will use this persecution to help preach the Gospel of the Kingdom of God into the entire world and the lands of Israel. Matthew chapter ten beginning with verse seventeen.

Matthew 10:17-23

17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Going back to Acts, Peter was speaking to religious establishment who politically held a good deal of power in the land. Peter explained to them that they were teaching about a good deed done on behalf of mortal men, that mortal man without the Holy Spirit is incomplete and that through Jesus all can have access to immortal life when raised from the dead. Peter shared that the words he was speaking and his ability to stand before them was not of his doing or ability but through Jesus, that he Peter had this hope of eternal life, knowing that Jesus is the cornerstone of our faith, that only through Jesus can a person be saved. Acts chapter four verse nine.

Acts 4:9-13

9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11. This is the stone which was set at nought of you builders, which is become the head of the corner.

12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

The message that it is through the name of Jesus we are saved is a message that is repeated throughout the New Testament. Paul would write to the church at Ephesus that it is through mercy and grace we are saved in faith. It is through the mercy of God that we are called, because no person can come to Jesus unless they are called of God the Father. The calling and provision of the Holy Spirit is a gift of God that we did nothing to earn. We may have repented and been baptized, but those did not earn us our calling and the provision of the Holy Spirit. The very faith in Jesus we have is also a gift. We did not originate this faith in our own mind, we did not ordain the death of Jesus to pay for the sins of all of mankind. We did nothing to deserve this faith, it is a gift from God. If we did anything to earn our calling, the Holy Spirit, or our faith, our very beliefs would be no different than working for an employer or buying merchandise at a store. Instead of a belief system based on a relationship with and faith in Jesus, our belief system would be transactional and could be summed up in the question, "Would you like to pay for your beliefs with cash or credit?" What we have is a gift and not of our doing, we like Peter and John who were standing before men

who wanted to take their life, we should know that through our relationship with and faith in Jesus we will be saved if we endure to the end knowing that we have been ordained to do good works. Notice Ephesians chapter two beginning with verse four.

Ephesians 2:4-10

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9. Not of works, lest any man should boast.

10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

It is with this understanding that we are ordained to do good works that we consider what Paul wrote to the church at Rome. He reminded them that as Christians we are not under the law but under grace, but that did not give us a license to sin. He reminded the church at Rome then and we can read it today for our own admonition that what we do identifies our lord. Is Jesus our Lord and Savior, or do we serve another lord? If we serve sin and walk in a path that leads to death, we serve sin and death, not Jesus. Conversely, if we walk in obedience, we are walking on the path to righteousness. The question we must ask ourselves is do we obey the teachings of Jesus? Do we disobey? Because we are free from sin we are to become servants of righteousness, because if we become a servant of sin, we will be free of righteousness. Like Paul reminded the Romans, we must not be ashamed of what we do focusing on doing what will lead us to the Kingdom of God and the righteous of God and Jesus Christ so that we can have eternal life. He concluded by telling the church that if we disobey we will earn death, but that eternal life is always a gift of God, because the calling of the Holy Spirit and the Holy Spirit itself is nothing we can earn, nothing we can buy. Romans six verse fifteen.

Romans 6:15-23

15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18. Being then made free from sin, ye became the servants of righteousness.

19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20. For when ye were the servants of sin, ye were free from righteousness.

21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The religious authorities who listened to Peter ascertained a boldness and understanding that would not be easily explained by men who were uneducated. Today we take education for granted. Public education is available in most countries of the world. The ability of people to read and write to some degree is not questioned today. In many countries it is the exception to find a person who cannot read or who cannot write. Back in this time, the religious authorities who were educated were amazed that these men who were not educated academically or religiously through the temple were able to present a compelling argument. They also had difficulty because next to Peter and John was the man who was healed. Faith and belief can be argued and debated. It becomes harder to dispute results, and the religious authorities knew that everyone knew that this healed man had a disability since birth that prevented his walking. They needed to go into what today would be called executive session and asked Peter, John and the healed man to wait outside the room. Acts four verse thirteen.

Acts 4:13-37

13. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14. And beholding the man which was healed standing with them, they could say nothing against it.

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

They then debated what to do. They understood many were talking about the miracle that had happened and there could be no denying the miracle. Instead of taking punitive action, the group decided to threaten Peter and John so that they might be quiet and no longer preach about Jesus and the resurrection from the dead. Verse sixteen.

16. Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

Still being led by the Holy Spirit, Peter and John did not condemn them or revile them and asked them to evaluate for themselves if it made more sense for them to obey this group of men or God. Through the Holy Spirit, they asked the group to render a judgment explaining what they should do while also explaining that all they could do is explain what they saw and heard, implying for all who would hear that they claimed no divine intervention from God, what happened to them is what they observed through their five senses, a very human thing, and generally not disputable.

The Holy Spirit had checkmated the religious authorities, and even after another round of threats, the religious leaders had no choice but to let the men go. They had no actionable heresy claims to detain Peter and John or to punish them. They also knew the man was older than forty years, was well-known previously as a

person with a disability and they had no other way to explain the miracle. They were all let go. Verse nineteen.

19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20. For we cannot but speak the things which we have seen and heard.

21. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22. For the man was above forty years old, on whom this miracle of healing was shewed.

Peter and John returned to their group. We don't know if the man who was healed followed them or not, or returned to his family. Upon returning to the congregation, they offered a prayer to God for their deliverance from the religious authorities and acknowledged that it was by the hand of God that the miracles that were done in the name of Jesus were possible. They asked that the servants of God speak with boldness proclaiming the word of God.

Speaking boldly does not mean speaking stupidly, rudely, or adversarially. When Peter and John spoke boldly, they were led by the Holy Spirit. We cannot mistake our stupidity, rudeness, or adversarial nature as a sign of the Holy Spirit.

Remember that the Holy Spirit led Peter and John to pose a question to the religious authorities on who they should obey, man or God, and they did not ask the question rhetorically where they also provided or implied the response, they asked the religious authorities to render judgment. When we are led by the Holy Spirit and respond through the guidance of the Holy Spirit we speak boldly because nothing is bolder than the power of God. The Holy spirit will lead us to speak boldly if we ask for and if we allow this. Verse twenty-three.

23. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28. For to do whatsoever thy hand and thy counsel determined before to be done.

29. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

The early church believed and shared with each other. They did not see their possessions as their own but collectively worked together to help each other, almost as if they were setting up a separate government and society on earth. People sold what they didn't need and the extra money was used so that all would have enough, including people like Joses who sold land he didn't need. Verse thirty-two.

32. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37. Having land, sold it, and brought the money, and laid it at the apostles' feet.

Remember that if all in the church sold everything that soon nobody would have any property and all would be in need, and today we know only a Ponzi scheme could be used to support this type of plan. Next week we will read more about the selling of property to support the church and how Ananias and Sapphira came to an early death.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.