

Believing Jesus but not Zealous for Him Acts Chapter 21 through 28

Introduction

After his conversion to Jesus the Apostle Paul was dedicated to convince unbelievers about the fulfilled prophecy of the death and resurrection of Christ Jesus. But then he was forced to confront some believers that remained zealous to keep the law in their efforts of pleasing God.

And again many failed to accept the resurrection of Jesus from the dead. They knew the Romans had put Him to death, because they witnessed it or knew someone that had. But the notion of Jesus being resurrected from the dead, for many, was too much to swallow! And it seems they had the attitude, “believing certain things about Jesus is O.K., but without continuing in the law there could be no pleasing God unto salvation”?

Act 21:19 And when he (*Paul*) had saluted (*greeted*) them (*temple Jews at Jerusalem*), he declared particularly what things God had wrought among the Gentiles by his ministry.

Act 21:20 And when they (*believers at Jerusalem*) heard *it*, they glorified the Lord, and said unto him (*Paul*), Thou seest, brother, how many thousands of Jews there are which believe; and they are all **zealous** of (*or zealous to keep?*) the law:

These are the circumstances that finally resulted in Paul’s confrontation with judgment at Roman; which eventually demanded, and put him to death.

One may ask the question, “Well what is wrong with being zealous for the law”? My response is as follows:

NOTHING IS WRONG WITH THE LAW! THE LAW IS FROM GOD AND THEREFORE, GOOD AND RIGHTEOUS. BUT NONE OF US (SEED OF ADAM) CAN KEEP THE LAW SUCH THAT GOD THE FATHER IS PLEASED! Every one else may be pleased, but God is the one that matters.

IF ONE COULD PLEASE GOD BY KEEPING THE LAW, THERE WOULD BE NO NEED FOR JESUS, WHO IS NOT THE SEED OF ADAM; BUT THE SEED OF GOD! Thus, the Scripture:

Luke 5:31 And Jesus answering said unto them, **They that are whole need not a physician; but they that are sick.** (*Jesus is the physician and His sacrificial blood that He willingly shed on the cross is the only remedy that pleases God the Father to forgive/ redeem/ account righteous, the human race!*

Zechariah Chapter 5 (the ending paragraph(s) of this study) prophesied of Jesus as the sin bearer, or curse bearer for the human race breaking the Laws of God; And John 3:16 completes the purpose God intended.)

The Father is pleased only with Jesus as the one that has ever kept, or ever shall keep ALL of the law!

With this in mind therefore, let us examine Paul’s dilemma(s) in the following Chapters of the Book of Acts as he defended himself against the Jewish religious authority of

Jerusalem. And preached the truth of the Gospel of Jesus resurrected from the dead as was prophesied in the Old Testament.

Paul's preaching was to the Gentile world and his fellow Jewish brethren, even though most Jews did not care to hear; but planned how to kill Paul.

Acts Chapter 21

Act 21:1 And it came to pass, that after we were gotten (*departed*) from them (*saints at Miletus/ Acts 20:17 through 20:38*), and had launched (*sailed*), we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

Act 21:2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

Act 21:3 Now when we had discovered (*arrived?*) Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade (*unload*) her burden (*cargo*).

Gentile believers ask Paul to avoid returning to Jerusalem

Act 21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

Act 21:5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way (*said good by to us*), with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

Act 21:6 And when we had taken our leave (*said last farewells*) one of another, we took ship; and they returned home again.

Act 21:7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted (*greeted*) the brethren, and abode with them one day.

Act 21:8 And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

Act 21:9 And the same man had four daughters, virgins, which did prophesy.

Act 21:10 And as we tarried *there* many days, there came down from Judaea a certain prophet, named Agabus.

Act 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles (*Roman Empire*).

Act 21:12 And when we heard these things, both we, and they of that place, besought him (*Paul*) not to go up to Jerusalem.

Paul declared his dedication to the purpose of Jesus and the Gospel, even unto death

Act 21:13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Act 21:14 And when he would not be persuaded, we ceased, saying (*disagreeing*), (*but said instead, let*) The will of the Lord be done.

Paul's final decision is to confront the Jews at Jerusalem

Act 21:15 And after those days we took up our carriages, and went up to Jerusalem.

Act 21:16 There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

Act 21:17 And when we were come to Jerusalem, the brethren (*believers in Jesus*) received us gladly.

Act 21:18 And the *day* following Paul went in with us unto James (*the Apostle?*); and all the elders (*Jewish/ Temple authorities*) were present.

Act 21:19 And when he (*Paul*) had saluted (*greeted*) them, he declared particularly what things God had wrought among the Gentiles by his ministry.

Act 21:20 And when they heard *it*, they glorified the Lord, and said unto him (*Paul*), Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law (*or zealous to keep the law*):

The Temple Jews express their disagreement with Paul about his teaching

Act 21:21 And they are informed (*or have information*) of thee, that thou teachest all the Jews which are among the Gentiles to forsake (*the laws of*) Moses, saying that they ought not to circumcise *their* children, neither to walk after the (*Jewish*) customs (*and laws*).

Act 21:22 What is it (*or what do you think you are doing*) therefore? the multitude (*or all of us*) must needs come together (*be on one accord*): for they (*the multitude*) will hear that thou art come (*or the multitude will hear that you are here in Jerusalem*).

The Temple Jews at Jerusalem make demands of Paul such that he is given opportunity to purify himself from his teachings to the Gentiles, and other Jews among the Gentiles; teachings that exclude the law. Teaching that the blood of Jesus alone and His resurrection is true salvation unto eternal life promised of God; as spoken of by the prophets:

Demand one:

Act 21:23 Do therefore this that we say to thee: We have four men which have a vow on them;

Act 21:24 They take, and purify thyself with them, and be at charges (*responsible*) with them, that they may shave *their* heads: and all may know that those things, whereof they were informed (*taught*) concerning thee (*your doctrine*), are nothing (*false*); but *that* thou thyself also walkest orderly, and keepest the law (*of Moses*).

Demand two:

Act 21:25 As touching the Gentiles which believe (*on the God of the Jews*), we have written *and* concluded that they observe no such thing (*as our Jewish customs/ laws*), save (*except*) only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

Act 21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. (*At the end of Paul's and the four*

men's purification there is to be an offering! Leviticus Chapter 4 describes the purification offering)

It seems Paul intended to avoid a fight with the religious authority; but then Jews not from Jerusalem became upset at seeing Paul in the temple:

Act 21:27 And when the seven days (*of Paul's purification*) were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him (*to kill him*),

Act 21:28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place (*temple at Jerusalem*): and further brought Greeks (*Gentiles*) also into the temple, and hath polluted this holy place (*the temple*).

Act 21:29 (For they (*Jews not of Jerusalem*) had seen before with him (*Paul*) in the city Trophimus an Ephesian (*Gentiles with Paul*), whom they supposed (*or concluded without evidence*) that Paul had brought (*Gentiles*) into the temple.)

Act 21:30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors (*to the temple*) were shut.

Act 21:31 And as they went about to kill him (*Paul*), tidings came unto the chief captain (*Roman authority*) of the band (*Roman guard charged with keeping the peace*), that all Jerusalem was in an uproar.

Act 21:32 Who (*chief captain/ Roman authority*) immediately took soldiers and centurions, and ran down unto them (*Jews/ people of the city about to kill Paul*): and when they (*the people*) saw the chief captain and the soldiers, they left (*discontinued*) beating of Paul.

Act 21:33 Then the chief captain (*Roman authority*) came near, and took him (*Paul*), and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

Act 21:34 And some (*of the people*) cried one thing, some another, among the multitude: and when he (*chief captain*) could not know the certainty (*reason*) for the tumult (*disturbance*), he commanded him (*Paul*) to be carried into the castle (*Roman Headquarters*).

Act 21:35 And when he (*Paul*) came upon the stairs, so it was, that he (*Paul*) was borne (*carried*) of the (*Roman*) soldiers for (*because of*) the violence of the people.

Act 21:36 For the multitude of the people followed after, crying, Away with him (*Paul*).

Act 21:37 And as Paul was to be led into the castle, he said unto the chief captain (*in the Greek language*), May I speak unto thee? Who said, Canst thou speak Greek?

Act 21:38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

Act 21:39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city (*or no city of great importance?*): and, I beseech thee, suffer me to speak unto the people.

Act 21:40 And when he (*chief captain*) had given him (*Paul*) licence (*permission to speak*), Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

Acts Chapter 22

Paul speaks to the crowd of Jews that want to kill him

Act 22:1 Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

Act 22:2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

Act 22:3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel (*a noted Pharisee and scholar of Jewish Law*), *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Act 22:4 And I persecuted this way (*resurrection of the dead/ Gospel of Jesus being proof*) unto the death, binding and delivering into prisons both men and women.

Act 22:5 As also the (*the current*) high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Paul gives an account of his conversion to the Gospel of Jesus on the road to Damascus

Act 22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

Act 22:7 And I fell unto the ground, and heard a voice saying unto me, **Saul, Saul, why persecutest thou me?**

Act 22:8 And I answered, Who art thou, Lord? And he said unto me, **I am Jesus of Nazareth, whom thou persecutest.**

Act 22:9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

Act 22:10 And I said, What shall I do, Lord? And the Lord said unto me, **Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.**

Act 22:11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

Act 22:12 And one Ananias, a devout man according to the law (*of Moses*), having a good report of all the Jews which dwelt *there*,

Act 22:13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him (*Ananias*).

Act 22:14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One (*Righteous Jesus/ Messiah*), and shouldest hear the voice of his mouth.

Act 22:15 For thou shalt be his witness unto all men of what thou hast seen and heard.

Act 22:16 And now why tarriest thou (*or what are you waiting for*)? arise, and be baptized, and wash away thy sins, calling on the name of the Lord (*Jesus Christ*).

Act 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

Act 22:18 And saw him (*Jesus*) saying unto me, **Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.**

- Act 22:19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:
- Act 22:20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. (*See Acts 7:58*)
- Act 22:21 And he (*the Lord Jesus*) said unto me, **Depart: for I will send thee far hence unto the Gentiles.**
- Act 22:22 And they (*the crowd of Jews that wanted to kill Paul*) gave him audience unto this word (*or until he said Jesus spoke to him*), and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.
- Act 22:23 And as they (*the crowd of Jews that wanted to kill Paul*) cried out, and cast off *their* clothes (*declaring their disdain for Paul*), and threw dust into the air,
- Act 22:24 The chief captain (*Roman authority*) commanded him (*Paul*) to be brought into the castle (*Roman Headquarters*), and bade that he should be examined by scourging (*whipping*); that he might know wherefore they cried so against him (*And so the crowd that wanted to kill Paul heard his witness, but refused to believe on Jesus; and Him raised from the dead*).

Paul was born a free Roman citizen

- Act 22:25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge (*whip*) a man that is a Roman, and uncondemned?
- Act 22:26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.
- Act 22:27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He (*Paul*) said, Yea.
- Act 22:28 And the chief captain answered, With a great sum (*of money*) obtained I this (*my*) freedom. And Paul said, But I was *free* born.
- Act 22:29 Then straightway they departed from him (*Paul*) which should have examined (*scourged*) him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
- Act 22:30 On the morrow, because he (*chief captain*) would have known the certainty (*reason*) wherefore he (*Paul*) was accused of the Jews, he loosed him (*Paul*) from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Acts Chapter 23

Paul addresses his fellow Jewish leaders of Jerusalem, and in this Paul affirm that he is a Pharisee

- Act 23:1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.
- Act 23:2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.
- Act 23:3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

Act 23:4 And they (*other members of the Jewish council*) that stood by said, Revilest thou God's high priest?

Act 23:5 Then said Paul, I wist (*knew*) not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

The Sadducees were already biased against Paul, because they say there is no resurrection, angels, nor spirit. But the Pharisees could find no evil in Paul and wanted to release him:

Act 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

Act 23:7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

Act 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Act 23:9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

Jesus inform Paul that he must bear witness of Him at Rome also

Act 23:10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them (*Sadducees and Pharisees*), commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

Act 23:11 And the night following the Lord stood by him, and said, **Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.**

Some of the Jews become more determined to kill Paul

Act 23:12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

Act 23:13 And they were more than forty which had made this conspiracy.

Act 23:14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

Act 23:15 Now therefore ye with the council signify to the chief captain that he bring him (*Paul*) down unto you to morrow, as though ye would enquire something more perfectly (*clearer understanding*) concerning him (*his ministry*): and we, or ever he come near, are ready to kill him.

Act 23:16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

Act 23:17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

Act 23:18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

- Act 23:19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?
- Act 23:20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council (*of the Jews*), as though they would enquire somewhat of him more perfectly.
- Act 23:21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.
- Act 23:22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

The chief captain, Claudius Lysias send Paul to Felix the governor

- Act 23:23 And he (*chief captain*) called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;
- Act 23:24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.
- Act 23:25 And he (*chief captain*) wrote a letter after this manner:
- Act 23:26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.
- Act 23:27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.
- Act 23:28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:
- Act 23:29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.
- Act 23:30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.
- Act 23:31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.
- Act 23:32 On the morrow they (*the soldiers*) left the horsemen to go with him (*Paul*), and returned to the castle:
- Act 23:33 Who (*the soldiers*), when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.
- Act 23:34 And when the governor had read *the letter*, he asked of what province he (*Paul*) was. And when he understood that *he was* of Cilicia;
- Act 23:35 I will hear thee, said he (*the governor, Felix*), when thine accusers are also come. And he commanded him (*Paul*) to be kept in Herod's judgment hall.

Acts Chapter 24

- Act 24:1 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. (***In modern terms Thertullus seems to be a kind of prosecutor***)

Act 24:2 And when he (*Paul*) was called forth, Tertullus began to accuse *him*, saying,
Seeing that by thee (*Felix*) we enjoy great quietness (*peace and order*), and that very
worthy deeds are done unto this nation by thy providence (*governing?*),
Act 24:3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.
Act 24:4 Notwithstanding, that I be not further tedious (*taking up more time*) unto thee,
I pray thee that thou wouldest hear us of thy clemency (*mercy*) a few words.

Paul is accused of being a pestilent that causes sedition

Act 24:5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among
all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:
Act 24:6 Who also hath gone about to profane the temple: whom we took, and would
have judged according to our law.
Act 24:7 But the chief captain Lysias came *upon us*, and with great violence took *him*
away out of our hands,
Act 24:8 Commanding his accusers (*the Jewish council*) to come unto thee: by
examining of whom thyself mayest take knowledge of all these things, whereof we
accuse him.
Act 24:9 And the Jews also assented (*agreed with Thertullus*), saying that these things
were so.

***Paul speaks for himself before the governor, Felix; and in doing so give witness of the
Gospel of Jesus Christ resurrected from the dead:***

Act 24:10 Then Paul, after that the governor had beckoned unto him to speak, answered,
Forasmuch as I know that thou hast been of many years a judge unto this nation, I do
the more cheerfully answer for myself:
Act 24:11 Because that thou mayest understand, that there are yet but twelve days since I
went up to Jerusalem for to worship.
Act 24:12 And they neither found me in the temple disputing with any man, neither
raising up the people, neither in the synagogues, nor in the city:
Act 24:13 Neither can they prove the things whereof they now accuse me.
Act 24:14 But this I confess unto thee, that after the way (*resurrection of the dead/
Paul's conversion to Gospel of Jesus*) which they call heresy, so worship I the God
of my fathers, believing all things which are written in the law and in the prophets:
Act 24:15 And have hope toward God, which they themselves also allow (*seek after*),
that there shall be a resurrection of the dead, both of the just and unjust.
Act 24:16 And herein do I exercise (*conduct*) myself, to have always a conscience void
of offence toward God, and *toward* men.
Act 24:17 Now after many years I came to bring alms to my nation, and offerings.
Act 24:18 Whereupon certain Jews from Asia found me purified in the temple, neither
with multitude, nor with tumult.
Act 24:19 Who (*Jews from Asia, Paul's accusers*) ought to have been here before thee,
and object, if they had ought against me.
Act 24:20 Or else let these same *here* say, if they have found any evil doing in me, while
I stood before the council (*of Jews from Jerusalem*),

Paul identifies the “legalese” accusation the Jews brought against him; which is “resurrection of the dead”, the Lord Jesus being proof:

Act 24:21 Except it be for this one voice, that I cried standing among them (*my accusers*), Touching the resurrection of the dead I am called in question by you this day.

Act 24:22 And when Felix heard these things, having more perfect knowledge of *that* way (***resurrection of the dead***), he deferred (***adjoined***) them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

Act 24:23 And he (***Felix***) commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him. (***Paul is now under what we called today, “house arrest”***)

Felix wanted to know more from Paul of his faith in Christ Jesus, and may have released him for a bribe

Act 24:24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

Act 24:25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

Act 24:26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

Act 24:27 But after two years Porcius Festus came into Felix' room (***position as governor***): and Felix, willing to shew the Jews a pleasure (***favor***), left Paul bound (***under house arrest***).

Acts Chapter 25

Festus the new governor side with Paul’s accusers, the Jewish council at Jerusalem:

Act 25:1 Now when Festus was come into the province (***as governor***), after three days he ascended from Caesarea to Jerusalem.

Act 25:2 Then the high priest and the chief of the Jews informed him (***Festus***) against Paul, and besought him,

Act 25:3 And desired favour against him (***Paul***), that he (***Festus***) would send for him (***Paul***) to Jerusalem, laying wait in the way to kill him.

Act 25:4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*.

Act 25:5 Let them therefore, said he (***Festus***), which among you are able, go down with *me*, and accuse this man (***Paul***), if there be any wickedness in him.

Act 25:6 And when he (***Festus***) had tarried among them (***Jews at Jerusalem***) more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

Act 25:7 And when he (***Paul***) was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

Paul knew the Jews were not seeking justice, but only wanted to kill him. Thus, he chooses not to be judged of them, and asked to be judged in Caesar's court at Rome

Act 25:8 While he (**Paul**) answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

Act 25:9 But Festus, willing to do the Jews a pleasure (**favor**), answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Act 25:10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

Act 25:11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

Act 25:12 Then Festus, when he had conferred with the council (**of Jews**), answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

Paul gives his witness before King Agrippa and those accompanying him

Act 25:13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

Act 25:14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds (**house arrest**) by Felix (**the previous governor**):

Act 25:15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

Act 25:16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. (**Festus also knew the Jews were not seeking justice, but only wanted to kill Paul**)

Act 25:17 Therefore, when they (**the Jews**) were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man (**Paul**) to be brought forth.

Act 25:18 Against whom (**Paul**) when the accusers (**Jews**) stood up, they brought none accusation of such things as I supposed (**serious**):

Act 25:19 But had certain questions against him (**Paul**) of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

Act 25:20 And because I doubted of such manner of questions, I asked *him* whether he (**Paul**) would go to Jerusalem, and there be judged of these matters.

Act 25:21 But when Paul had appealed to be reserved unto the hearing of Augustus (**Caesar**), I commanded him to be kept till I might send him to Caesar.

Act 25:22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

Seems King Agrippa and his fellow socialites prepare to attend Church?

Act 25:23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

Act 25:24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

Act 25:25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him (*to Rome*).

Act 25:26 Of whom I have no certain thing to write unto my lord (*Caesar*). Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write (*to Caesar*).

Act 25:27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

Acts Chapter 26

Once again Paul speaks for himself in defense of his accusers, the Jewish council:

Act 26:1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

Act 26:2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

Act 26:3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

Act 26:4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

Act 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

Paul says he is being judged for the very thing he and all Jews were raised to hope for according to promises God made to their fore fathers; which is life eternal by resurrection from the dead:

Act 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

Act 26:7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Act 26:8 Why should it be thought a thing incredible with you, that God should raise the dead? (*After all He made promises to our fathers in prophecy!*)

Paul makes the point that before his conversion to the Gospel of Jesus resurrected from the dead he, as a Pharisee, he also persecuted those that were followers and believers in the Gospel of Jesus!

Act 26:9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

Act 26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

Act 26:11 And I punished them oft in every synagogue, and compelled *them* to blaspheme (*deny Jesus*); and being exceedingly mad against them, I persecuted *them* even unto strange cities.

Act 26:12 Whereupon (*but then*) as I went to Damascus with authority and commission from the chief priests,

Act 26:13 At midday, O king, I saw in the way (*of my journey*) a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

Act 26:14 And when we were all fallen (*knocked*) to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.*

Act 26:15 And I said, Who art thou, Lord? And he said, *I am Jesus whom thou persecutest.*

Act 26:16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;*

Act 26:17 *Delivering thee from the people, and from the Gentiles, unto whom now I send thee,*

Act 26:18 *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

Act 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

Act 26:20 But shewed (*witnessed*) first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for (*worthy of*) repentance.

Act 26:21 For these causes the Jews caught me in the temple, and went about to kill *me*.

Act 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

Act 26:23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Act 26:24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

Act 26:25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

Act 26:26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner (*but in the open that all could see*).

Paul appeal to King Agrippa whether he believe the prophets? And King Agrippa determined that Paul might have been set free if he had not already appealed onto Caesar

Act 26:27 King Agrippa, believest thou the prophets? I know that thou believest.

Act 26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

Act 26:29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Act 26:30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

Act 26:31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

Act 26:32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Acts Chapter 27

Paul is sent to Rome

Act 27:1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

Act 27:2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

Act 27:3 And the next *day* we touched (*docked*) at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

Act 27:4 And when we had launched (*departed*) from thence, we sailed under (*around?*) Cyprus, because the winds were contrary.

Act 27:5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

Act 27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

Act 27:7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

Act 27:8 And, hardly passing it, came unto a place which is called The fair havens (*harbors?*); nigh whereunto was the city *of* Lasea

Paul admonished the ships crew not to set sail because of the weather

Act 27:9 Now when much time was spent, and when sailing was now dangerous, because the fast (*preparation to sail?*) was now already past, Paul admonished *them*,

Act 27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading (*cargo*) and ship, but also of our lives.

Act 27:11 Nevertheless the centurion believed the master (*navigator/ captain?*) and the owner of the ship, more than those things which were spoken by Paul.

The voyage is plagued by hurricane force winds

Act 27:12 And because the haven (*harbor*) was not commodious (*large enough*) to (*stay the*) winter in, the more part advised (*or the ship master(s) advice was*) to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven (*harbor*) of Crete, and lieth toward the south west and north west.

Act 27:13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

Act 27:14 But not long after there arose against it a tempestuous wind (*hurricane force wind*), called Euroclydon.

Act 27:15 And when the ship was caught, and could not bear up into (*sail against*) the wind, we let *her* (*the ship*) drive (*take its own course?*).

Act 27:16 And running under a certain island which is called Clauda, we had much work to come by (*prepare/ strengthen*) the boat:

Act 27:17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven (*tossed about*).

Act 27:18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship (*threw cargo over board*);

Act 27:19 And the third *day* we cast out with our own hands the tackling of the ship.

Act 27:20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

Finally, Paul said "I told you so, that we should not have sailed from Crete!", but as long as we all stay together no life shall be lost

Act 27:21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

Act 27:22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship (*the ship shall be lost*).

Act 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Act 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

Act 27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me (*by the angel of God*).

Act 27:26 Howbeit we must be cast upon a certain island.

Act 27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed (*estimated*) that they drew near to some country;

Act 27:28 And sounded, and found *it (the sea)* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

Act 27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day (*light*).

Act 27:30 And as the shipmen were about to flee out of the ship, when they had let down the (*life*) boat into the sea, under colour as though they would have cast anchors out of the foreship,

Act 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. (***In other words, everyone stay in the ship!***)

Act 27:32 Then the soldiers cut off the ropes of the (*life*) boat, and let her fall off.

Act 27:33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing (*to eat*).

Act 27:34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

Act 27:35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

Act 27:36 Then were they all of good cheer, and they also took *some* meat.

Act 27:37 And we were in all in the ship two hundred threescore and sixteen (276) souls.

Act 27:38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

Act 27:39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust (*guide*) in the ship.

Act 27:40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

Act 27:41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

Act 27:42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

Act 27:43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

Act 27:44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all (276) safe to land.

Acts Chapter 28

There was no loss of life, but Paul and all those on the ship with him were shipwrecked on the island called Melita

Act 28:1 And when they were escaped (*from the broken ship*), then they knew that the island was called Melita.

Act 28:2 And the barbarous people shewed us no little kindness (*or the people of the island showed them much kindness*): for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

Act 28:3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

Act 28:4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth (*him*) not to live.

Act 28:5 And he (*Paul*) shook off the beast (*venomous snake*) into the fire, and felt no harm.

Act 28:6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he (*Paul*) was a god.

Act 28:7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

Act 28:8 And it came to pass, that the father of Publius (*chief man of the island*) lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

Act 28:9 So when this was done, others also, which had diseases in the island, came, and were healed:

Act 28:10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

Act 28:11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

Act 28:12 And landing at Syracuse, we tarried *there* three days.

Act 28:13 And from thence we fetched a compass (*navigated to*), and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

Act 28:14 Where we found brethren (*Jews, or saints Christ Jesus?*), and were desired to tarry with them seven days: and so we went toward Rome.

Paul arrived in Rome

Act 28:15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Act 28:16 And when we came to Rome, the centurion delivered the (*other*) prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Act 28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Act 28:18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

Act 28:19 But when the Jews spake against *it*, I was constrained (*forced*) to appeal unto Caesar; not that I had ought to accuse my nation of (*but I have nothing to accuse my nation of*).

Act 28:20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

Act 28:21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

Act 28:22 But we desire to hear of thee what thou thinkest: for as concerning this sect (*the Gospel of Jesus resurrected from the dead*), we know that every where it is spoken against.

Act 28:23 And when they had appointed him (*decided upon*) a day, there came many to him (*Paul*) into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

Some believed Paul's witness and teachings about the Gospel of Jesus resurrected from the dead, and some did not

Act 28:24 And some believed the things which were spoken, and some believed not.

Act 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word (*or Paul spoke this prophecy from Isaiah ... :*), Well spake the Holy Ghost by Esaias (*Isaiah*) the prophet unto our fathers,

Act 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

Act 28:27 For the heart of this people (*Israel*) is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

Act 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

The Jews were hard of hearing to receive the testimony of Paul

Act 28:29 And when he (*Paul*) had said these words, the Jews departed, and had great reasoning among themselves.

Act 28:30 And Paul dwelt two whole years in his own hired house, and received all (*Gentile or Jew*) that came in unto him,

Act 28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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Zechariah Chapter 5

The prophecy of Jesus as the sin bearer, or curse bearer for the human race breaking the Laws of God:

The whole prophecy of Zechariah dates to the time of the rebuilding of the Temple at Jerusalem. The circumstance is that it has been about seventy years since the temple and Jerusalem was destroyed by Nebuchadnezzar, king of Babylonians, around 586 B.C. Also read the prophecies of Jeremiah 25:11 - 25:12, and Jeremiah 29:10. Zechariah Chapter 1 verse 1 says it is currently the second year of the reign of Darius, which is likely the same Darius spoken of in the Books of Ezra, Haggai, and Daniel.

The LORD has judged the violation(s) of His commandments; and His commandments shall prevail!

This, Chapter 5 of Zechariah, prophesies the detail process concerning the one the LORD has chosen to bear the weight of His broken Commandment(s)/ Law(s), such that He may forgive and deliver anyone that disobey, and brake His Law(s) because of sin. Thus, His love, mercy, and grace of forgiveness is made available to those guilty of his broken Law(s), through His special servant; sin bearer/ blood sacrifice/ Messiah/ Jesus, alone. Need I remind you of the scripture that says, “For all have sinned and come short of the glory of God”; Romans 3:23.

But we of the household of God know the Lamb of God prevailed over death for the purpose of offering eternal life to the world, according to John 3:16:

Zec 5:1 Then I (*Zechariah*) turned, and lifted up mine eyes, and looked, and behold a flying roll (*upon which the commandments/ word/ judgments of the LORD are written?*).

Zec 5:2 And he (*the angel that talked with me*) said unto me, What seest thou? And I (*Zechariah*) answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits (*30 feet by 15 feet*).

The condemnation of the broken Law(s) of God upon the race of man:

Zec 5:3 Then said he unto me, This (*broken Law(s)*) *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it (*the roll/ broken Law of God*); and every one that sweareth shall be cut off *as* on that side according to it.

Zec 5:4 I (*the LORD*) will bring it (*my judgment/ law*) forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Zec 5:5 Then the angel that talked with me (*Zechariah*) went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

These next verses illustrate the portion of an ephah that is the provision(s) being put in place to receive/ bare punishment for the broken commandments of God among the nations; this provision from the LORD God shall deliver men out of their sin, against Him/ His commandments.

Consider Leviticus 5:11, the minimum required sin offering:

Lev 5:11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

Zec 5:6 And I (*Zechariah*) said, What *is* it? And he (*the angel that talked with me*) said, This *is* an ephah (*provision*) that goeth forth. He said moreover, This *is* their resemblance through all the earth (*or this is provided through all the earth?*).

Zec 5:7 And, behold, there was lifted up a talent of lead (*representing the weight of the broken Laws of God, which is wickedness*): and this *is* a woman (*not a man, but a woman with her seed*) that sitteth in the midst of the ephah (*provision(s)*).

Zec 5:8 And he (*the angel that talked with me*) said, This (*talent of lead*) *is* wickedness (*or weight of the broken Law(s) of God?*). And he cast it (*the talent of lead*) into the midst of the ephah (*provision(s)*), *or woman with the seed; which is Jesus?*); and he cast the weight of lead upon the mouth (*of the ephah*) thereof (*which silenced the voice of condemnation upon men for the breaking of the Law(s)/ commandment(s) of God?*). **Recall Romans 8:1:**

Rom 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who (*always*) walk not after the flesh, but after the Spirit (*Jesus always walk not after the flesh, but after the Spirit*).

But the commandments of the LORD shall prevail even among the heathen, according to the provision(s) in Jesus; which provision is lifted up between the earth and the heaven?!

Zec 5:9 Then lifted I (**Zechariah**) up mine eyes, and looked, and, behold, there came out two women (**Israel and Judah that bare/ birthed Jesus according to the flesh?**), and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah (**provision, Jesus**) between the earth and the heaven (**in crucifixion?**).

The permanent place of the provision/ sin bearer of the broken Law(s) of God is established in the rightful place, and even in the wilderness place (Babel/ Babylon/ the world/ Shinar), on the earth:

Zec 5:10 Then said I (**Zechariah**) to the angel that talked with me, Whither do these bear the ephah (**provision/ Jesus**)?

Zec 5:11 And he (**the angel that talked with me**) said unto me, To build it (**the provision, Jesus**) an house in the land of Shinar: and it shall be established, and set there upon her own base. ***Notice that this verse does not allow us to incorrectly give the seed of man credit, but correctly, the woman, credit for the provision: by stating, “and set there upon her own base”. This is meaningful because of Genesis 3:14 and 3:15?!***

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