

22a ACTS

Let's begin our study of the Word of God this evening by taking a moment at the outset to clear our minds and prepare our hearts and acknowledge the presence and the ministry of God's Spirit. Shall we pray? Father, thank you for this day. Thank you for the provision and the protection and the watch care that you have encircled us with.

We thank you for the preservation of your Word and the opportunity that we have to own our own copy and to read it and study it at any time. We thank you for the country in which we live and the leadership that oversees it. We ask that you would continue to bless and guide them and bless us as we study your Word this evening.

We pray that we will glean from it the truths that you would have for us to remember and apply in the days ahead. We pray it in Jesus' name, amen. I can't remember if I have ever had class on Halloween night before, have we? We did.

I was just going to explain that if there was any wrapper noises in the background or static, unexplainable static, it's probably candy wrappers. Yeah, not solar flares. But we pick up our study tonight in the eighth chapter of the book of Acts.

Now, we have seen some interesting things in the first seven and a half chapters here and this that we are about to look at tonight is no different. I think you will, as I have, find it to be interesting and hopefully illuminating. We saw the whole thing with Simon the magician last time.

He was sort of the king of the domain. In comes Christianity and kind of steals his thunder. And so he becomes a believer, but he wants to bring his same mode of operation and his same status and he just wants to do the same thing in a new venue.

Have you ever seen biographies of musicians and things? It seems like we're so inwardly drawn and so sort of ingrown anymore that entertainment spends time looking at entertainers and you just get biographies of entertainers. And it's like entertainment can't go address social issues or great literature. They've got to go look at themselves.

Anyway, I was studying the other night and something came on and it was James Brown, the Godfather's soul, had the whole story of James Brown, which, by the way, he is a believer. And it was quite interesting to look at that. It was interesting to me.

Patty walked out on it. She was completely uninterested in James Brown. But my point in even bringing him up is that and he is not alone.

People sometimes have to reinvent themselves. They will start out in one kind of music and then that becomes passe. And so they go into a new kind of music and try to become the same level of entertainer or the same type of leader in that field or that type of music as they did in the previous one.

And he reinvented himself two or three times. He started out in soul and then went through a couple of other kinds of music. Well, this is what Simon the Magician tried to do.

He was big in the pseudo magic of his day and he was the David Copperfield. He was the Houdini. He could do things nobody could figure out.

Well, here came Christianity and the actual work of the Holy Spirit in healing and in doing supernatural things. Well, he was convinced because he knew that this was not put on. He knew every trick in the book.

And this was the real deal. And he said, this is the genuine article. I believe in Jesus Christ.

I come to faith. But then he started thinking in his old terms in his own ways. He said, well, now I want to be the Grand Poobah miracle guy in Christianity, just like I was in the old fake stuff.

And the application we saw for ourselves in that is that it's easy for us to try to continue to operate in the human realm as believers. We want to use the same kind of power, the same kind of problem solutions, the same kind of what the Latin people call *modus operandi*, which you can figure out what it means, mode of operation. We want to do the same thing, only just kind of glaze it over with Christianity, throw in a few thank you lords and bless Jesus and then just do the same thing everybody else is doing.

Well, that's not the Christian faith. It's not the Christian life. One of the great things that I learned, and I can tell you the time, I can tell you the week, I can tell you the day that it hit me in the head.

It was in 1986 when I went over to Conway, Arkansas to a pastor's conference. And one of the main speakers there was talking about Jesus on the cross when he said, My God, my God, why hast thou forsaken me? And I had always been taught my whole life that when Jesus said, My God, my God, he was talking to the other two members of the Trinity. He was talking to God, the Father and God, the Spirit.

He says, My God, Father, my God, the Spirit, you've left me. I'm here on the cross bearing the sins of the world and I'm alone. And Pastor Thiem said, That is not so.

He himself had taught that earlier on. He said, I need to correct this because it violates a fundamental principle of the Word of God. The plan of God is never accomplished in human strength.

Never. The plan of God is always accomplished in God's strength. Now, if both members of the Trinity left, and if Jesus, under the doctrine of kenosis, did not access his own deity while he was here on earth, then there's no deity, there's no divine power involved in the

bearing of sin on the cross, which doesn't wash.

And there are passages you could go to once you start looking for them that remind us that God, the Holy Spirit, sustained the Lord Jesus throughout his time on earth and gave him the ability in his humanity to fulfill the plan of the Father. And the Holy Spirit never did leave Jesus, even though God the Father judicially turned his back during those three hours of darkness. You do not fulfill God's plan in human strength.

You say, Well, that's interesting theological point for Jesus. But so what? Well, we often tend to act like Simon the Magician. We want to jump in and try to be a Christian or try to do things that belong to being a Christian.

But we're going to try to do it the old way, what we're used to and what we've always done and what we have seen work and what seems to be the norm and what everybody else agrees is the way to do it. And it's just not right. You can't find people outside of your Bible class who are going to group together and agree on the plan and the power of God, because the only place you find it is in the Word of God.

You're not going to find it in any kind of other group. It's only going to be believers who are studying the Word of God who are going to recognize this principle. But it is exceedingly important.

Think about Simon Magus, Simon the Magician here. He hasn't shaken the old ways. And he gets in severe trouble for it.

You remember Peter says to hell with you and your money in verse 20. That's the literal translation from the Greek to hell with you and your money. Because you thought the gift of God could be purchased with money.

You have neither part nor portion in this matter. You don't have any blessing, you don't have any inheritance, you don't have any reward in this matter. Meros and Kleros are the two Greek words that are used here.

And if you don't have a Kleros and you don't have a Meros, you have nothing. You're going to show up singed by the flames, just resurrected and glad to not be in the lake of fire. And that's it.

And that is no way to arrive in the eternal future. So Peter says, change your mind, Simon, verse 22, about this your wickedness. Pray, God, if perhaps the thought of your heart may be forgiven you.

Notice he has not actually paid money. He has not actually gone out and done anything. It was a desire expressed.

Now we had a good thought, a good question raised last time. You know, Ananias and

Sapphira fouled up and got struck dead in front of this very same apostle. Why is Simon Magus not struck dead for this very heinous error? I think there are two reasons.

First, he is a brand new convert where it appears that Ananias and Sapphira had been in the church long enough to know better. So there is a sense in which this is a sin of ignorance on Simon's part. Secondly, theirs is a conscious sin of commission.

They sell the land. They bring the money. They tell the lie.

Upon questioning by the apostle, they repeat the lie. And it is a fully committed act of deception on their part. Simon hasn't done anything yet.

He just asks. He says, look, if you'll give me this power, I'll chip in a big chunk of change. And so it is an intent.

And God stops him before he does a grievous act. If you want a parallel for this, you can go back to Balaam. Balaam was about to go take a big load of treasure away from Balak for cursing Israel.

And God stopped him. He was expressing an intent to do this. And God put the angel in the path of his donkey and said, stop three times.

And Balaam is out there whacking the donkey. You remember that story? Well, there was an intent, but he did not die. The angel said, if your donkey had not stopped, you would have died.

But the Lord has basically stopped you in your tracks and given you a chance to change. And so that's what happens with Simon here. Well, so after Peter and John have finished testifying and preaching the word, testifying and preaching the word, they returned to Jerusalem preaching the gospel in many villages of the Samaritans.

And the implication is they did this on the way. It's a little bit out of sequence. They didn't return to Jerusalem and then preach to the Samaritans.

But we understand what is meant here. They made to return and as they returned, they preached in many villages of the Samaritans. Now we are seeing this spread of the good news of Christ and of the Christian faith spreading beyond Jerusalem and beyond Judea into Samaria here in particular.

This next episode is going to be a harbinger, a foreshadowing of even greater reaches of the gospel. And it is going to be a sign. It's going to signify something to the believers in Jerusalem.

We begin in verse 26. Now an angel of the Lord spoke to Philip saying, Arise and go toward the south along the road which goes down from Jerusalem to Gaza. This is desert.

So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace, the queen of the Ethiopians, who had charge of all her treasury and had come to Jerusalem to worship, was returning. And sitting in his chariot, he was reading Isaiah the prophet.

Then the Spirit said to Philip, Go near and overtake this chariot. So Philip ran to him and heard him reading the prophet Isaiah and said, Do you understand what you are reading? And he said, How can I unless someone guides me? And he asked Philip to come up and sit with him. The place in the scripture which he read was this.

Now this is a quote from Isaiah 53 verses 7 and 8. He was led as a sheep to the slaughter and as a lamb before its shearer is silent, so he opened not his mouth. In his humiliation, his justice was taken away. And who will declare his generation? For his life is taken from the earth.

So the eunuch answered Philip and said, I ask you, of whom does this prophet say this? Of himself or of some other man? Then Philip opened his mouth and beginning at the scripture, at this scripture, preached Jesus to him. Now as they went down the road, they came to some water. And the eunuch said, See, water.

What hinders me from being baptized? Then Philip said, If you believe with all your heart, you may. He answered and said, I believe that Jesus Christ is the Son of God. So he commanded the chariot to stand still and both Philip and the eunuch went down into the water and he baptized him.

Now when they came up out of the water, the spirit of the Lord caught Philip away so that the eunuch saw him no more. And he went on his way rejoicing. But Philip was found at Azotus and passing through, he preached in all the cities till he came to Caesarea.

Okay, in verse 26, it says now an angel of the Lord spoke to Philip saying, Arise and go toward the south along the road which goes down from Jerusalem to Gaza. This is desert. Now I think the quotation mark in the New King James is in the wrong place.

I think it goes after the word desert. I think this is part of what the angel spoke. Doesn't really matter because this was a piece of common knowledge.

But when it says an angel of the Lord spoke to Philip, we don't have too many New Testament appearances of the angel of the Lord. We have Gabriel speaking to Mary and to Joseph. You have some appearances of angels to the wise men to actually not to the wise men to the shepherds.

And some of these it's indeterminate whether it's a vision or an actual angelic visitation. In the case of Mary, it's quite clear that Gabriel walked in and spoke with her. But keep in mind that we tend to put a much more rigid interpretation on the word angel than the

Greek speaking world did.

Angel means messenger. And messengers and messages come in many forms. And this is not necessarily a proper name that there is one individual called the angel of the Lord.

This is a messenger of the Lord spoke to Philip. This could have been a Christian with a gift of prophecy. This could have been the appearance of an individual in a dream or vision.

It could have been an actual angel. There is no stress laid upon the actual identity of this messenger. We're going to see before long when Peter is freed from prison another instance where you have to be careful in the interpretation of this word angel.

But the important thing is, it is a human type of speech, whether it is angelic or a human messenger, it is spoken it says spoke to Philip saying, arise and go toward the south along the road which goes down from Jerusalem to Gaza. This is desert. That's all the information that is given.

So here's Philip. You remember he is one of the appointed deacons in the church. He has a ministry there.

He's also the one that has gone up to Samaria and had a very fruitful ministry there. He's well known. He's popular among the people.

And now God says, I want you to go the other direction. If you look at a map of Israel, and I brought one here for those of you that are in the room with me. You remember, if I draw in the air, you remember the Sea of Galilee, the Jordan River and the Dead Sea down below it.

You always start with that. You've got the Mediterranean Sea out to the west, you've got the coastline, you come in, you've got that straight vertical configuration, Sea of Galilee, Jordan, Dead Sea. Just to the west of the north edge of the Dead Sea, this is where Jerusalem is.

Well, Gaza is southwest of Jerusalem. The coastline of the Mediterranean Sea as it curves around toward Egypt, just where it really starts into a serious curve in that crook there is a patch of desert. And the last city before you get to that desert is Gaza.

Now, God appears to tell Philip to go to the middle of nowhere, basically. Here's a map. You can probably see this about as well as my air map.

Sea of Galilee, Jordan River, Dead Sea. Here is Jerusalem. And Gaza is way down here.

He was up in Samaria, up here, kind of west of the middle of the Jordan there. But now he's supposed to go way down here. And the road that goes that way goes through vast stretches of uninhabited areas.

There didn't even used to be a road that went that way until the Romans came. And it winds its way through dry wadis and over this mountain ridge area and through vast desolate wastes. So God says, Philip, go down this deserted road.

We tend to just gloss right over that. But it is often the case that God sends us in a direction that seemingly has no purpose and he doesn't tell us why. Go to a deserted place, God says to Philip.

And there is a lot of meaning in those few words that say, so he arose and went. Is this our response when we've got a lot going on and there seems to be so much potential? And then God says, No, go in this deserted direction. Go in a way that doesn't seem to have any potential.

We don't tend to think in those terms. But remember Simon Magus, this is the reason this is given in this order. We can't bring our old viewpoint with us.

Philip is used by God because when God says go in the deserted direction, he gets up and goes. He doesn't care that there's a desert down there. He doesn't care that it's a lonely, scarcely populated road.

He's probably not going to see another soul on the way. He just gets up and goes. This should remind us by way of a principle of application, not to faint or be discouraged when the plan of God takes us in a direction that doesn't seem fruitful.

It doesn't seem promising. It doesn't seem to have potential. In fact, it looks quite the opposite.

Where is the very first place Jesus went after the Holy Spirit descended on him like a dove, after the baptism in Jordan by John the Baptist? Where did he go? And how long was he there? He was in the desert 40 days. That was the beginning. It is as though without that desert experience, he will not be qualified.

He will not be prepared. He will not be able to fulfill the potential of God's plan for his ministry. When God delivered Israel out of bonds in Egypt and took them across the Red Sea and drowned Pharaoh's army, where did they go? They went to the desert.

How long were they there? Forty years. Why? God said, I am taking you out here to test you, to try you, to teach you, to prepare you for living in the land of plenty, living in the land of promise. Countless examples in the Scripture.

We don't have time to look at them all. But it ought to remind us that the desert is not a scary place if you're relying on God. God rained manna on the Israelites.

God sustained the Lord Jesus. God sustained the prophets. God sustained John the Baptist.

God will sustain us. Philip doesn't even hesitate. He doesn't say why.

He doesn't say how. He doesn't say when. He gets the word and he just gets up and goes.

Go toward the south along the road which goes down from Jerusalem to Gaza. Notice, God gives him a particular path because God has a purpose. He doesn't just say go to Gaza.

He says take the Jerusalem-Gaza road. I looked on the map and in these times there are three or four different ways you could go. You could go straight south to Beersheba and then cut across almost due west and it's a much easier road, a much more populated.

What if something goes wrong? What if I'm accosted? What if I run out of stuff? What if I pull up lame or something? It would be better to stay on those well-traveled roads. The angel said take the road from Jerusalem to Gaza. There's only one.

By the way, another way to go if you take the northern route goes through Emmaus. The road to Emmaus would take you this direction. In tracing that road I found out that there were two cities called Emmaus, a near one and a far one from Jerusalem.

He's going to go between those two ways, right across in this arid desert way heading down toward Gaza. Now, Gaza is a word that you are familiar with although you don't know it because it has come into our English and American parlance. It is a word we use almost every day and that we hear almost every day.

Gaza, the meaning of it is treasure or treasury. When we began to have the advantage of movable type and the printing press and that sort of thing and people started putting the treasures of news and the treasures of articles and things into periodicals, they called it a magazine. The gazine portion of that is from the old ancient word Gaza.

It means a treasury of information. Magazine. Gaza means treasury.

That is the name of this ancient city which was the final stop before you made the traverse across the desert there at the southeastern part of the Mediterranean Sea going around toward Egypt and parts further south. So, he's going to the very edge of nowhere. He arose and went and behold, a man of Ethiopia.

This isn't a very good translation. It seems like a minor difference but this is in the Greek an Ethiopian. It's not a man of Ethiopia.

It's an Ethiopian is a better way to translate this. It says, behold, Aneir Aithiops. And then it calls him Eunuchos.

Eunuchos means Eunuchos. Eunuchos which comes transliterated as eunuch. Now, eunuch of course means a male that has had his genitals modified.

He has been castrated. They used to do this in the ancient world so that a man could be trusted to oversee the royal harem without getting in trouble with the king. However, this comes to be a term that is used for someone who holds an office of trust and it is unlikely that this man is actually physically a eunuch.

In fact, you will find that this same term is used in Genesis chapter 37 and again in chapter 39 verse 1 of Potiphar. And in your New King James it says that he was an officer in Pharaoh's court. Well, the word officer there is the Hebrew word for eunuch.

But obviously Potiphar wasn't a eunuch. He was married. His wife got tangled up with Joseph and it wasn't because her husband was a eunuch.

But he was a high official. So sometimes it's hard to tell where the term is literal and where it is figurative. But at any rate, you don't have to get tangled up worrying about this man's physical status.

The reason it says he is a eunuch of great authority is because he was one of the highest officials in this particular government. It is the government of Candace, the queen of the Ethiopians. Candace is not a personal name.

Candace is a title like Pharaoh or Caesar. This was the title of all of the queens of the Ethiopians during this period. There is an earlier Candace who was spoken of by some of the historians who was a real case.

She was belligerent and warlike and only had one eye and she gave the Romans all kinds of trouble. But that's another story. This Candace, as far as I know, had both of her eyes and was not quite so belligerent.

But when it says a eunuch of great authority under Candace, the queen of the Ethiopians who had charge of all her treasury, guess what the word for treasury is? Gaza. On the road to Gaza, this is the man that is in charge of the Gaza. Now, when we have a word in Scripture mentioned, it's important.

When it's repeated, you cannot afford to pass by without taking a closer look. Something about this whole meeting has to do with Gaza, with treasure. So we want to make a mental note of that and we will come back to that principle before we finish.

So, he is on the road to Gaza. He is in charge of the Gaza. He had come to Jerusalem to worship, was returning, sitting in his chariot, reading Isaiah the prophet.

The spirit said to Philip, go near and overtake this chariot. Notice, it is the spirit who says to Philip, go near and overtake the chariot. Still doesn't tell him what the mission is or what's going on.

He gets instructions as he needs them. And this is principle number two for this evening.

Principle number one is, don't fear the desert.

God knows what he is doing if he sends us into it. Principle number two, God will provide the information we need when we need it. If he hasn't provided it, guess what? We don't need it yet.

Philip gets all the information he needs when he needs it, if he is a man of faith. Now, if he is not a man of faith, then an instruction to go to the desert isn't going to be sufficient. Wait a minute, Lord.

How much provision should I pack? How many changes of sandals? How long am I going to be there? Am I going to meet somebody? Can I take a camel? Can I go through Beersheba? God says go, and Philip just gets up and goes. He says, I will go until I get further instructions. And he does.

God says, see that chariot? Through the spirit. This time it is not the angel of the Lord, this is the spirit. We don't know exactly what it was.

Was it a voice? Was it a vision? Was it a prompt? We don't know. It is not important. God would tell us if it was.

What it does tell us, though, is that divine guidance comes through the ministry of God's spirit, and it also comes through messengers sent by God. A messenger of God will speak the word of God, right? So, the spirit says go near and overtake this chariot. Now, before we go any further, has anything occurred to you in this story like it occurred to me? What kind of trip is this eunuch on? Why is he even in the area? He went up to worship in Jerusalem, right? Well, why didn't God send an apostle to him when he is in Jerusalem? How did he go to Jerusalem, stay there several days, worship, and is in his chariot on the way back, almost out of Israel, and God sends... I mean, this seems extremely inefficient.

Where is the church? Where are the 11 apostles? They're all in Jerusalem. The man has just been in Jerusalem. Didn't see Apostle 1, apparently.

So now he's in his chariot on his way back, all by himself. May have picked up his scroll of Isaiah in Jerusalem. These kind of things didn't grow on trees.

It was rare to have your own copy of the Hebrew scriptures because they had to be painstakingly copied out by hand. They were expensive. They were hard to get.

This man is an important official some way or other. He has acquired a scroll of Isaiah. And you know how it is.

You get something and it's so interesting you can't wait to get home. You read it on the way. So he opens it up and he's reading it in his chariot.

But he has already been to Jerusalem and is now leaving. I ask myself, why did God do this? Why put Philip to all this trouble? Why send Philip into the desert when he could have just made a call on him when he was up in Jerusalem? Well, he had come to Jerusalem to worship and was returning. There, I think, are a couple of reasons why God does it this way.

First of all, this is a reminder that the gospel is spreading outward and one no longer has to be in Jerusalem to worship God. One no longer has to be in Jerusalem to get the Word of God. There would have been a different symbolic value for this non-Jewish man to have to have gotten his information in Jerusalem.

This would be the Old Testament model. If you want to find God, you come to Israel. If you come to Israel, you go to the temple in Jerusalem.

And this is where you get close to God. This is where the truth of God is taught and brokered, if you will. It's through the Levitical sacrifices, through the law of Moses, as it is acted out in ritual form in Jerusalem, in Israel.

This man is on his way out and God sends someone to catch up with him and give him the information that he's looking for, not in Jerusalem. And he's not headed toward Jerusalem. He's headed away.

And he's going to get the information he needs so much so, because you would think, well, but wouldn't it have been better to tell him in Jerusalem and then he could have stuck around for several weeks and gone to Bible class at the Apostle Bible class there in Jerusalem's church? God says, no, he doesn't need that. Once you explain this Old Testament book to him, he will be able to take that and go on and do fine. He's going to have God in the Holy Spirit.

He's going to have the Word of God and that's all he needs. He doesn't have to be in Jerusalem. He doesn't even need the apostolic ministry to be able to grow and learn and function in God's plan.

And this is the whole idea. God told the Apostles, through Christ, you will be witnesses in Jerusalem, Judea and Samaria until the end of the age. The Apostles are witnessing there.

Notice this is not an Apostle talking to the Ethiopian. It's a second generation guy. It's Philip the deacon, Philip the evangelist.

And this is telling the Jerusalem church, telling the first generation church, God is going to change the way he's operating. Yes, the first ripple, the first witness comes from the Apostles, but now it's going to move out. It doesn't have to happen in Jerusalem.

It doesn't have to be an Apostle and it doesn't have to be to the Jews. It can be a second

generation believer talking to a non-Jew outside of Jerusalem. You see what this is doing? It's making a point.

It's easing them into the idea that the Gospel is going to go to the Gentiles. It's going to go to the whole world. It's not going to be a Jewish domain.

It's not going to be a Jewish thing the way the Law of Moses was. To us it's no big deal, but to them this is shocking. And so God is easing them into it.

God will prepare us. God will initiate us into what He is doing in our lives. He works at our speed.

He talks our language. He gives it to us at the rate and at the time and in the way that we can best assimilate it. And this is what God is doing.

This is actually a lesson for the Jerusalem church. And this is just the first step because Philip is going to do some other things. So when the Spirit says to Philip, go near and overtake this chariot, Philip still doesn't know exactly what's happening.

He doesn't know who's in the chariot. He doesn't know what he's supposed to do. But when the Word of God is clear, he does what the Word of God says and he leaves the results up to God.

And this is a great model and a great example for us. It's a hard thing to do because we want to second guess. We want to estimate and figure and calculate and project and try to dope out what's about to happen.

And God says, look, I'll give you the information when you need it. Act on it. Just operate in faith and obedience and it will all work out fine.

But we are people of sight. We like to walk by sight and not by faith. The Bible says just the opposite.

We walk by faith and not by sight. It's a hard thing. Philip has got it figured out.

So Philip ran to him and heard him reading the prophet Isaiah. Now he doesn't need any further angelic or spirit guidance, does he? As soon as he hears the man reading the prophet Isaiah, now he could figure out what's going on. Does he know the book of Isaiah? I think so.

Can he tell that here's a foreigner? The man's black as the ace of spades reading. He's obviously not Jewish. He's reading this scroll.

And by the way, this was not in Hebrew. This is a Greek scroll because Greek is the common language. So he comes up and he says, do you understand what you are reading? And of course the man says, how can I unless someone guides me? And this is

again a model for the church age.

We can look at the word of God. We are welcome to read it and do our best to comprehend it. But God will often send us someone to guide us.

That's what pastors are for. That's what teachers are for. That's what those who are gifted and trained and positioned by God in particular places.

And there's just hundreds and thousands of people who are so designated. This is what they are for, is to give us guidance, to help us understand. He doesn't take the scroll away and say, let me read this to you and I'll give you the highlights.

He says, you read it. I'll help you understand what you are reading. And this is the great thing about our age.

We have our own scriptures. We look at them ourselves. We can get some guidance.

We can get some help. Commentary, radio program, pastor, teacher, whoever. But we look at the word of God for ourselves at first hand.

It's not chained to a pulpit. It doesn't get announced from the top steps of the Vatican to us. It is ours.

And we can avail ourselves of guidance. That's how it works in this age. Do you understand what you are reading? I need someone to guide me.

He asked Philip to come up and sit with him. Notice, Philip did not run up to the chariot, jump in, get the guy down on his back and say, sit still and let me give you the gospel. He was asked.

He was invited. Be ready always to give an answer to anyone who asks you a reason for the hope that is in you, Peter says. This is the biblical model.

Do not accost people. Do not tackle them. Do not abuse your relationship with them.

If they are interested, they will ask. It's pointless to talk about it unless someone is curious, unless they are interested, unless they are seeking. What did Jesus say about pearls and pigs? Remember the pearls and pigs saying? Do not cast your pearls before swine.

If you look at that in the Greek, the swine are running away and the guy is throwing the pearls over their heads in front of them because he says, if you do that, they will turn and tear you to pieces. The pigs are running away. Don't throw your pearls.

Say, wait a minute, wait a minute. Let me try to turn you around. If someone is approaching and questioning, that's the time to speak, to speak the truth and love.

Well, we've got to pause here and take our break. When we come back, we're going to jump in the chariot with Philip and the Ethiopian and see what's going on in Isaiah chapter 53.