**The Fear of God**

By Pastor Ricky Kurth

There was once a grand old walnut tree that stood just inside the fence of a local cemetery. One day a couple of boys came by and filled a big bucket full of walnuts, and then sat behind one of the tombstones to divvy them up. The older boy took charge, saying, “One for me and one for you, one for me and one for you,” and so on. As they worked, they dropped one of the nuts, and it rolled down to the fence. Just then another boy walked past the cemetery, and when he heard someone inside saying, “One for me and one for you,” he was *terrified.* He just *knew* he was overhearing God and Satan dividing up the *souls* in the cemetery. And since he wasn’t sure if he was good enough to go to heaven, or bad enough to go to hell, he figured he’d just hide behind the fence till they finished and left. But just then he heard them say, “Okay, that’s all of them. Now let’s go get that nut by the fence and we’ll be done!” They say he ran away so fast he was passing kids on bicycles, once he got a healthy dose of the fear of God.

 Well, as you know if you’ve been following along with our study of the Book of Acts, Chapter 5 began with the story of a married couple named Ananias and Sapphira, who lied to the apostle Peter to try to convince him to let them join God’s church. Peter responded by striking them both dead on the spot, something that would be uncharacteristic of what God is doing today in the dispensation of grace, but something that was not out of place at Pentecost. And as you can imagine, this caused *the fear of God* to fall on all the people who heard about this judgment, as we see in the opening words of our text in Acts 5:11-16:

 **“And great fear came upon all the church, and upon as many as heard these things” (Acts 5:11).**

Now as we begin, you might be wondering why great fear came upon *the church.* I mean, it’s easy to understand why a great fear of God would come upon the *unbelievers* who heard that Peter had stricken some unbelievers dead. But why would great fear come upon *believers* in the church? I mean, what did they have to fear? They hadn’t lied to Peter. They’d done what they were supposed to do to be saved and join the church in those days. They had sold all their possessions and gave the proceeds to the apostles to distribute to the poor. So how come great fear fell on *them?*

 Well, look what the psalmist prayed to God in Psalm 130:3,4:

 **Psalm 130:3,4: “If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, *that Thou mayest be feared”***

Well, I have a question for you. If God has forgiven you, what have you got to fear? This is a question that you should want to know the answer to, because if you’re saved—if you know that the only reason you’re going to heaven is because the Lord Jesus Christ died to pay for your sins—you too have been forgiven of your sins (Col. 2:13). So you probably want to know why *you* should fear God, and why our apostle Paul says that we should be “perfecting holiness *in the fear of God”* (II Cor. 7:1). And why he says we should be “Submitting yourselves one to another *in the fear of God”* (Eph. 5:21), and to “…work out your own salvation *with fear and trembling”* (Phil. 2:12).

 If you’re saved, you know you can never be lost, for you know that your salvation doesn’t depend on what you do, it depends on what Christ did for you on the cross. But if your salvation doesn’t depend on what you do or don’t do, why does Paul say that you should fear God?

 Well, one of the definitions of the word “fear” is *reverence,* as we see if we let the Bible define itself in Psalm 89:7:

 **“God is *greatly to be feared* in the assembly of the saints, and *to be had in reverence* of all them that are about Him” (Ps. 87:7).**

Do you see how that verse defines the word *fear* as “reverence”? And reverence is another words for *great respect,* the kind of respect that mere men like us should *always* give God, even after He had forgiven us. Wouldn’t you have a lot of respect for someone who saved your life? How much *more* should you respect the God who saved your *soul* from an eternity in hell and the lake of fire. *Especially* when you think about how long it took you to *get* saved, and what could have happened to you if you had died before believing on Christ.

 I say that because of what the prophet Hosea said about the people of Israel in Hosea 3:4,5:

 **“For the children of Israel shall abide *many days*…without a sacrifice…*Afterward shall the children of Israel return,* and seek the LORD their God…and shall fear the LORD *and His goodness* in the latter days” (Hosea 3:4,5).**

Hosea predicted that the children of Israel would continue “many” more days without bringing the animal sacrifices that paid for their sins, but then they would *return* to the Lord “in the latter days.” That’s a reference to how someday the people of Israel will return to God, and He’ll give them the kingdom of heaven on earth in the latter days. When that happens, they’ll be *enjoying* God’s goodness in the kingdom. But if that’s the case, why does the prophet say that they will *fear* God’s goodness once they begin to enjoy it?

 Well, it might have something to do with the “many days” they will go *before* they return to God, during which time God could *judge* them instead of patiently waiting for them to return. My point is, if you need more convincing to fear God now that you’re saved, you might want to think about the “many days” that *you* lived in rebellion against God, and the danger of eternal punishment in which you lived in those days.

 If you are thinking, “I wasn’t very rebellious against God,” I would submit to you that every day you spent thinking you were good enough to be saved by your own good works was a day you spent rebelling against God, for He says that you *weren’t* good enough to be saved, that you needed to be saved by faith in Christ.

 If you are thinking, “I got saved when I was pretty young, so I didn’t spend *many* days rebelling against God,” I would suggest that when we’re talking about an eternity in the lake of fire, even *one* day is too many days, wouldn’t you agree? That’s why if you’re not saved, I hope you’ll trust Christ before even one more day passes.

 Now when Peter struck those two unbelievers dead, that was a miracle of *judgment,* of course. But those weren’t the only kinds of miracles that the twelve apostles were doing at Pentecost, as we see as we read on in our text:

 **“And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch” (Acts 5:12).**

Now as we’ll see later in this passage, the “signs and wonders” that it mentions here were miracles of *healing* that God gave the apostles the power to do. And this raises *another* question that I’m frequently asked, and that is: How come *we* can’t do miracles like that today in the dispensation of grace? I know there are Christians who call themselves Pentecostals because they think they *do* have the power to do signs and wonders like they did here at Pentecost. But the only thing that people “wonder” about *their* “miracles” is how anyone can fall for them!

 So why can’t we do the same kind of mighty works the apostles did at Pentecost? Well, there are a number of reasons, but one of them is that “the Jews *require* a sign” (I Cor. 1:22). The reason the Lord gave the twelve the ability to do miracles of healing is that the Jews to whom they were ministering won’t believe unless they *see* miracles like that.

And the reason for that is, they’re just a miraculous people by nature. Remember, that nation got started when God gave Abraham and Sarah a son when he and his wife were *way* too old to have a son—and Sarah was barren even when she was young! After that, God taught the people of Israel to *look* for miraculous signs like that. When God called Moses to lead Israel out of Egyptian bondage,

**“Moses answered and said, But, behold, *they will not believe me,* nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, *and it became a serpent;* and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. *And he put forth his hand, and caught it*, and it became a rod in his hand” (Exodus 4:1-4).**

God gave Moses the power to turn a rod into a *snake,* and then gave him the power to *take up* serpents without being harmed! All to get the people of Israel to believe the message that He was sending them through Moses. And God gave the twelve apostles the power to do miracles so the Jews would believe *their* message as well.

 So now we have to ask why God is *no longer* giving the people of Israel signs like that. Doesn’t He want the Jews to believe any more? It sure looks that way!

 But let me ask you: When God was doing miracles for the Jews in time past and *not* for the Gentiles, was it because He didn’t want the Gentiles to believe? No! It was because He planned to reach the Gentiles *through the Jews.* So He gave the Jews miracles so they’d believe, and then turn around and reach the Gentiles. Remember, if a Gentile wanted to be saved back then, he had to get saved *through the Jews.* Isn’t that what the Lord told a Gentile in John 4:22 when He said, “salvation is *of the Jews.”*

 But today, in the dispensation of grace, salvation is *of the Gentiles.* Today if a Jew wants to get saved, he has to get salvation from Paul, the *apostle* of the Gentiles (Rom. 11:13). So today God is not giving the Jews miraculous signs so they’ll believe and reach the Gentiles. Today He’s giving the Gentiles something so they’ll believe and reach the Jews, something we read about in the rest of I Corinthians 1:22

**“For the Jews require a sign, *and the Greeks seek after wisdom”***

Now here I should add that when the Bible talks about *Greeks,* it’s talking about Gentiles. You see, at the time the New Testament was written, the Greeks had *conquered* all the Gentiles! They say Alexander the Great conquered so many of them that he wept because there were no more worlds to conquer.

 So I Corinthians 1:22 is actually saying that *the Gentiles* seek after wisdom *by nature,* the way the Jews require a sign by nature. If you don’t believe that, you probably weren’t paying attention in school when they taught you about Aristotle, Socrates, Plato, and all of the rest of the Greek philosophers who were *famous* for their human wisdom.

 So rather than giving the Gentiles miraculous signs to get them to believe, God gives *them* wisdom—the wisdom found in Paul’s epistles—so they’ll believe, and then reach the Jews. And if you’ve *read* Paul’s epistles, you know God isn’t being chintzy with His wisdom in the dispensation of grace, “He hath *abounded* toward us in *all* wisdom” (Eph. 1:8). God *abounds* toward us in wisdom to get us Gentiles to believe, just like He abounded with miracles at Pentecost to get the Jews to believe.

 Do you know what that means? It means that rather than trying to do miracles to attract people to believe, like our Pentecostal friends are trying to do, you should try to attract people with the wisdom of God. And that means you should be delving into the Word of God to learn as much of God’s wisdom as you can, as often as you can!

 Now one more thing about Acts 5:12. When it says they were in “Solomon’s porch,” that was a reference to a part of the Jewish temple. That means the twelve apostles weren’t starting a new Gentile church here. They were still hanging out at the Jewish temple! I know it’s popular to think that Pentecost was the beginning of “the church, which is His body” (Eph. 1:22,23), but we’re seeing *way* too many things that say otherwise as we study this church.

For instance, this is the *second* time we’re hearing about Solomon’s porch. Earlier we read,

 **“as the lame man…was healed...the people ran…*in the porch that is called Solomon's”* (Acts 3:11).**

And there’s a reason why Solomon is mentioned *again* here in Acts 5. It has to do with the question that the apostles asked the Lord in the very *beginning* of this book:

**“Lord, wilt Thou at this time *restore again* the kingdom to Israel?” (Acts 1:6).**

They were asking if it was time for the Lord to establish the kingdom of heaven on earth, of course. But the reason they used the word “restore” is that they knew the kingdom would be like it was when *Solomon* was their king, back when the nation of Israel was at the very height of her power and influence in the earth. And as we’ve seen, God was giving them a taste of what the kingdom would be like here at Pentecost. That’s why all of these things revolved around *Solomon’s porch.* And that’s *more* proof that this wasn’t the start of the church of today. Pentecost was just a continuation of the Jewish church that the Lord started when He was here on earth and salvation was “of the Jews” (John 4:22).

 And when it says they were “of one accord,” that’s just another way of saying something we read earlier about these disciples, when Luke tells us that “the multitude of them that believed *were of one heart and of one soul…”* (Acts 4:32). The reason the Bible mentions this oneness *again* is that when Peter struck those two Jews dead, you’d think *someone* would have complained about it—you know, like they did when Moses called on God to strike some of His people dead, and

**“…all the congregation of the children of Israel *murmured against Moses and against Aaron*, saying, *Ye have killed the people of the Lord”* (Numbers 16:41).**

I mean, if your pastor were to strike one of the members of your church dead, I daresay someone would have something to say about it! Christians complain about the littlest of things, even something as inconsequential as the color of the new carpeting in the church!

 I mention all of this to point out again that, in some ways, this one ness is the biggest miracles we’re reading about here in Acts. The oneness they were enjoying was unheard of in Israel in time past, and it hasn’t happened in Israel any time since then either, or any place else in the world for that matter. That’s going to be one of the best parts of heaven! Nobody will be griping about the color of the carpeting in heaven!

 Now with all of these great miracles of healing going on in the church, you’d think that a lot more unbelievers would try to weasel their way into their midst. But as we read on in our text, we see that’s not the case!

 **“And of the rest durst no man join himself to them: but the people magnified them” (Acts 5:13).**

Now here we have to ask…the rest of *who?* Well, remember, this chapter started by talking about two unbelievers who tried to lie their way into God’s church. Here we learn that they were only part of a *bunch* of unbelievers who planned to lie their way into the church. And they didn’t hatch this plan on their own, either. Remember what Peter asked one of them?

 **“Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?” (Acts 5:3).**

Here we see that *Satan* was behind the attempt that those two made to infiltrate the church. And Satan didn’t pin all of his hopes on one man, or even on just that married couple. He had a whole *slough* of folks plotting to try and infiltrate the church. But after they saw what happened to Ananias and Sapphira, the rest of the group suddenly thought of someplace else they needed to be, and something else they needed to be doing!

 And listen, those people weren’t just planning to get in so they could enjoy the oneness that those saints were experiencing. They wanted to get in *disrupt* their fellowship, and lead the saints astray.

 How do I know that? I know that because of what the Lord warned these same apostles earlier when He told them,

**“Beware of false prophets, *which come to you in sheep's clothing*, but inwardly they are ravening wolves” (Matthew 7:15).**

Now here we have to ask, if the Lord was warning them about false *prophets,* why did He compare them to *sheep?* Wouldn’t you think He would have compared them to *shepherds,* the leaders of sheep? Well, it was because He knew that when they approached the “little flock” of the Lord’s followers (Lu. 12:32) that they wouldn’t come in looking like *leaders.* They’d come in looking like *followers,* like *sheep,* in order to lead the saints astray.

 And that’s what would have happened here in Acts 5, if God hadn’t nipped Satan’s effort in the bud by sending the first two of those wolves in sheep’s clothing to the cemetery.

 Now is there anything we can learn from that? What did Paul tell the leaders of the Ephesians grace church in Acts 20:28,29?

**“Take heed…*to all the flock…*feed the church of God...For I know this, *that after my departing shall grievous wolves enter in among you,* not sparing the flock”**

Our apostle says that we’re in the same danger of people infiltrating our churches in an attempt to lead God’s people astray. And if you want to know how *much* danger we’re in, look what Paul went on to tell those leaders:

**“…*by the space of three years* I ceased not to warn every one *night and day with tears”* (Acts 20:31).**

As you can see, warning those leaders about wolves in sheep’s clothing wasn’t just a minor part of Paul’s ministry. It was a major theme of his ministry! And there’s *still* danger that even grace believers will be led astray. Not all of the saints who attend a grace church are as grounded in the truth as you might think. Pastor Stam told me many years ago that even in the church pastored by J. C. O’hair, the great founder of the modern grace movement, people would sometimes move to a new city and *not* seek out a grace church.

 Do you know what Paul’s solution to this danger was? After outlining the danger to the Ephesian elders, he went on to tell them in the very next verse,

**“And now, brethren, I commend you to God, *and to the word of his grace, which is able to build you up…”* (Acts 20:32).**

The only way to prepare for the infiltration of grievous wolves is to be built up in grace! It is your only defense against heartless men who might slip into your assembly, “not sparing the flock.”

But now, what’s it mean when it says that the people “magnified” the twelve apostles (Acts 5:13)? Well, as you know, to *magnify* something means *to make it bigger.* That’s what magnifying glasses do, they make things larger. So how did the people make *the apostles* seem larger? I mean, magnifying glasses weren’t invented until 1250 ad. Before that, if you wanted to make something bigger, you had to pick it up and draw it close to your face.

Well, in a sense, that’s how the people magnified the twelve apostles. They went around *getting in people’s faces,* so to speak, saying things like, “Did you hear about what those apostles are doing and saying?”

But now here we have a dispensational difference. *You’re* not supposed to be magnifying the twelve apostles! You’re supposed to be doing what Paul did after declaring that he was the apostle of the Gentiles. Here’s a fuller version of that verse I quoted earlier:

**“For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, *I* magnify *mine* office” (Romans 11:13).**

Paul used that same word *magnify* to say that *he* went around getting in people’s faces, talking about what God was doing and saying *through him.* And so should we! That is, if you want to be like Paul.

 Sadly, most pastors and teachers today *minimize* what God wants *magnified.* They spend more time in Matthew, Mark, Luke and John than they do in Paul’s epistles. All that does is magnify the twelve apostles! That was a good thing to do at Pentecost, but not today! Today God wants *Paul’s* apostleship magnified.

 If instead you magnify the twelve apostles, you’re probably going to wonder why you don’t see the kind of results that the twelve apostles saw at Pentecost, results that Luke describes for us in the very next verse of our text:

 **“And believers were the more added to the Lord, multitudes both of men and women” (Acts 5:14).**

Now these “multitudes” are *in addition* to the 3,000 men and their families that we saw get saved on the first day of Pentecost, and the 5,000 men and their families that were added the very next day. So how come pastors and spiritual leaders who magnify the twelve apostles don’t see that kind of results? And why don’t *we* see that kind of results when we magnify Paul, if magnifying Paul is what God wants us to do today in the dispensation of grace?

 You know, when preachers preach on this passage, they generally pound home the point that we *could* see results like that if we were just as faithful as the twelve were. But listen, there was a *reason* why the twelve were seeing results like that. It had to do with where they stood in the program of God. God *predicted* this growth when He told the Jews,

**“*I will pour My spirit upon thy seed,* and My blessing upon thine offspring: *And they shall spring up as among the grass, as willows by the water courses”* (Isaish 44:3,4).**

The prophet Joel had *predicted* that God would pour out His Spirit at Pentecost (Joel 2:29), and Peter was quick to identify the fulfillment of this prophecy as soon as it took place (Acts 2:17,18). And now we’re seeing what Isaiah predicted would happen next, that believers would begin to “spring up as among the grass, as willows by the water courses.”

 Now if you don’t know how much higher grass grows when it’s around water, you’ve probably never had to mow a lawn with a septic field underneath! They say the grass is always greener on the other side of the fence, but those of us who don’t have sewer pipes connected to our houses know that it’s always greener over the septic field! You see, that’s where the water from your house goes if you’re *not* connected to a sewer system.

 But there was a *reason* why the Lord was raising up so many believers at Pentecost. God planned to *use* those saints to reach the entire city of Jerusalem, as the psalmist predicted when he wrote,

**“There shall be *an handful of corn in the earth* upon the top of the mountains*…and they of the city shall flourish like grass of the earth”* (Psalm 72:16).**

The disciples at Pentecost were the “handful of corn” he had in mind. That word “corn” is the Bible word for seed of any kind, as when the Lord talked about “a corn *of wheat”* (John 12:24). So when it says that a handful of corn will cause “the city” to flourish, that means God planned to *plant* the disciples in the city of Jerusalem to get them to “flourish” and believe. Then God planned to use the city of Jerusalem to reach the rest of the world, as He predicted of them in Zechariah 10:8,9:

**“…they shall increase…And I will sow them among the people: *and they shall remember Me in far countries;* and they shall live with their children…”**

This is where the Lord got the idea for the parable He told in Mark 4:30,31. In one of His other parables, the seed in His story represented the Word of God, but not in this parable:

**“*Whereunto shall we liken the kingdom of God?* or with what comparison shall we compare it? *It is like a grain of mustard seed*, which…*is sown in the earth…”***

We know that the grain of mustard seed here represents the saints at Pentecost, for the Lord explained in Matthew 13:38 that “the good seed *are the children of the kingdom,”* not the Word of God as in the parable of the sower. And notice that the Lord said that the grain of mustard seed was sown “in the earth.” Didn’t Psalm 72 predict that “there shall be an handful of corn *in the earth”?* The Lord was talking about the disciples at Pentecost!

 The reason He compared them to “a grain of mustard seed” is that mustard seeds were the smallest of seeds! But look what the Lord said would happen after the small seed of those disciples was sown in the earth in Jerusalem:

**“…a grain of mustard seed…is less than all the seeds*…But when it is sown,* it groweth up, *and becometh greater than all herbs, and shooteth out great branches…”* (Mark 4:31,32).**

God planned to plant that tiny group of 120 believers (Acts 1:15) in Jerusalem and have it grow into the greatest kingdom on earth!

 And *that’s* why the twelve apostles were seeing those kind of resuts. It was because they were simply in the right place at the right time. Now I’m not saying they weren’t faithful, for they were being *very* faithful. But a lot of God’s people have been just as faithful, before and after them, throughout the Bible, and haven’t seen results like that.

 So if you ever get discouraged that we don’t see thousands of people getting saved all at once like they did at Pentecost, just remember it’s not because you’re not being faithful. It’s because God is not sowing gobs of believers in the earth to start the kingdom!

 Of course, God’s plan was interrupted when the people of Israel refused to believe the message preached by the twelve, as evidenced by their response at the stoning of Stephen, and God introduced the dispensation of grace. And the reason we don’t see that kind of results is that our apostle says that our dispensation isn’t going to end with great *growth.* He says it will end with the very opposite. He predicted, that “…in the latter times *some shall depart from the faith…”* (I Tim. 4:1).

 Now the thing about that word “some” there is that it can often mean *a lot,* as it does when we talk about something being “some miles away.” It can even mean *most* in the Bible, as we see when Moses sent the 12 spies to check out the Promised Land, and Hebrews 3:16 says,

**“…*some…did provoke:* howbeit not all that came out of Egypt by Moses”**

If you know the story, you know that not only did 10 of the 12 spies provoke God, *the entire congregation* provoked Him when they believed the evil report of those 10 spies, rather than the report given by Joshua and Caleb. So when it says that “some” provoked God there, it meant that *most* of them provoked Him.

 And I personally believe that when Paul says “some” will depart from the faith in the latter days that he meant *most* will depart from the faith. That means our numbers are going to get *smaller* at the end of our dispensation, not larger.

 So what should we do about it? Well, a couple of verses later, Paul told Timothy what he should do about it, saying,

**“Take heed unto thyself, and unto the doctrine*; continue in them…”* (I Tim. 4:16).**

Paul says that the dispensation of grace is going to end in failure, just like all the dispensations that came before it. But he told Timothy that if we’re going to go down that we should *go down swinging.* He says, if we’re going to go down, let’s not go down *without a fight.* And that should be our mantra as well. Let’s go down taking heed to ourselves and to the doctrine for today found in the epistles of Paul.

 Now if you want to talk about *miracles,* God really starts to pour it on in the next verse of our text:

 **“Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them” (Acts 5:15).**

Now what we’re seeing here is an example of something that the Lord said would happen when He told the apostles,

**“He that believeth on Me, the works that I do shall he do also; *and greater works than these shall he do;* because I go unto my Father” (John 14:12).**

Now why would the Lord say that? Well, as I’m sure you know, when He healed people, it was always one at a time, with a touch or sometimes with just a word. But *Peter* is healing *multitudes* of people all at once with just his shadow! That means He was healing people without even knowing *who* he was healing, nor *what* he was healing them of!

 This wasn’t because Peter was *greater* than the Lord, of course, or more *powerful* than his master. It was because they were getting a taste of the kingdom that Isaiah predicted when he wrote,

**“Behold, *a king shall reign in righteousness,* and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, *as the shadow of a great rock in a weary land.* And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken…” (Isaiah 32:1-3).**

The “king” who will reign in righteousness in the kingdom is the Lord Jesus, of course. He’s also the “man” who will be “as an hiding place from the wind, and a covert from the tempest.” But the “princes” who shall “rule in judgment” are the twelve apostles, whom the Lord said would sit on twelve thrones judging the twelve tribes of Israel in the kingdom (Mt. 19:28). The “rivers of water in a dry place” is a reference to how “they were all filled with the Holy Ghost” (Acts 2:4). And the land is described as “weary” for it was filled with people suffering from physical afflictions, as lands always are. The “shadow of a great rock” is a reference to the *healing* the Rock of Ages was empowering the twelve apostles to do at Pentecost, where the dim eyes of the blind were made to see, and the ears of the deaf were made to hearken.

But as you know, the people of Israel refused to accept the shadow that Peter was casting. Do you know who’s shadow they’ll accept instead? Speaking of the Antichrist, Judges 9:15 says,

 **“…the bramble said unto the trees, *If in truth ye anoint me king over you*, then come and put your trust in *my* shadow”**

Paul tells us that when the Beast shows up, “then shall that Wicked be revealed,”and

**“Even him, whose coming is after the working of Satan *with all power and signs and lying wonders”* (II Thessalonians 2:8,9).**

Antichrist is going to cast an *extremely* long shadow of *miracles* that God’s people in Israel will trust in. They were famous for trusting in the wrong shadow, as we see when Isaiah wrote,

**“Woe to the rebellious children, saith the Lord…That…strengthen themselves in the strength of Pharaoh, *and to trust in the shadow of Egypt!”* (Isaiah 30:1,2).**

 And someday they will trust in the *ultimate* wrong shadow, the Antichrist himself.

 Well, once word got out that all this healing was going on in Jerusalem, people from *other* cities naturally wanted in on this!

 **“There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one” (Acts 5:16).**

Now it shouldn’t surprise you that the apostles were able to heal “every one” of the people who came to them with physical afflictions, and not just those who had “enough faith” as we often hear from healers today. Of course! Is there any disease that God cannot heal? No! So if you have a God-given gift of healing, there shouldn’t be any disease that *you* can’t heal too! What’s that tell you about the modern “healers” who *can’t* heal every one who comes to them?

 But the thing to remember about these men is that in claiming to be able to heal people, they aren’t being *unbiblical,* they’re being *undispensational.* The power to heal is in God’s Word, it’s just not in God’s Word *rightly divided.* And the only answer to any and all such undispensational claims is “rightly dividing the word of truth” (II Tim. 2:15).