

# LINCOLN/OMAHA/MILFORD BLENDING CONFERENCE

May 1-3, 2009

## THE CONTINUATION OF THE BOOK OF ACTS

### Message One

#### CONTINUING TO BE WITNESSES OF THE RESURRECTED AND ASCENDED CHRIST AND CONTINUING TO BE FILLED WITH THE HOLY SPIRIT INWARDLY AND OUTWARDLY

**John 5:17** But Jesus answered them, My Father is working until now, and I also am working.

**Acts 1:8** But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth. **v. 22** Beginning from the baptism of John until the day on which He was taken up from us, one of these should become a witness of His resurrection with us.

**4:33** And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

**6:3** But brothers, look for seven well-attested men from among you, full of the Spirit and of wisdom, whom we will appoint over this need.

**10:39-40** And we are witnesses of all the things which He did, both in the land of the Jews and in Jerusalem; whom also they did away with by hanging *Him* on a tree. This One, God raised on the third day; and He has made Him manifest.

**13:52** And the disciples were filled with joy and with the Holy Spirit.

**28:31** Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

#### **I. The book of Acts actually has not ended; rather, it has been left open so that more may be added—28:31:**

- A. God is always advancing and never stops; if we know this and believe in this, we will praise the Lord—John 5:17; Acts 16:25.
- B. The book of Acts is a book without an ending because this book is still being continued; although the written record no longer continues after chapter 28, God's work has been going on—v. 31:
  1. The reason for this must be that the work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ has not yet been completed and needs to be continued for a long period of time—1:8; 2:22-36; 28:30-31.
  2. The evangelical work for Christ's propagation, multiplication, and spread is according to God's New Testament economy for the producing of many sons for God, that they might be the members of Christ to constitute His Body for the carrying out of God's eternal plan and the fulfillment of His eternal will—Rom. 8:29; 12:5; Eph. 1:5, 9, 11; 3:11.
- C. If, as living members of Christ, we live by Him and for Him and depend on Him in everything, we will be in the "twenty-ninth chapter" of Acts—John 6:57; 15:4-5; Rom. 14:7-8; 2 Cor. 5:15.

**II. If we would be in the continuation of the book of Acts, we need to be witnesses of the resurrected Christ—1:8, 22; 2:24, 32; 4:2, 33; 10:39-40; 17:3, 18; 22:14-15; 23:11; 26:16:**

- A. In Acts the apostles and disciples were the Lord's witnesses, His martyrs—1:8; 22:20.
- B. The apostles were witnesses of the resurrected Christ, bearing witness of His resurrection—1:22; 3:13-15.
- C. In his narration of the Lord's move on earth, Luke emphasizes the testimony of the Lord's witnesses—4:33; 10:39-40:
  - 1. To be a witness is to testify of one's personal experience of the Lord; in order to testify, we need experiences of seeing, participation, and enjoyment—22:14-15.
  - 2. The apostles were witnesses of the resurrected Christ not in word only but also by their lives and actions—3:1-16.
- D. Paul was an outstanding witness of Christ; he was the kind of witness whom the Lord spoke about in 1:8:
  - 1. The resurrected Christ propagated Himself by coming into Paul and making him a living witness of Christ—22:15.
  - 2. Paul not only preached the propagation of Christ—he lived this Christ—9:21-22; 13:33-34; Phil. 1:20-21a.
  - 3. As one who lived Christ and was a living testimony of Christ, Paul was absolutely different from the Jewish religionists, the Roman politicians, and those in the church in Jerusalem—Acts 21:20-21; 23:14-15; 24:25-26.
- E. Satan could instigate the Jewish religionists and utilize the Gentile politicians to bind the apostles and their evangelical ministry, but he could not bind Christ's living witnesses and their living testimony; the more the Jewish religionists and the Gentile politicians bound the apostles and their evangelical ministry, the stronger and brighter their living testimony became—7:54-60; 28:23-31.

**III. If we would be in the continuation of the book of Acts, we need to be filled with the Holy Spirit inwardly and outwardly—2:17; 4:8; 6:3; 13:9, 52:**

- A. The Scriptures clearly reveal to us that there are two aspects of the work of the Holy Spirit—the inward aspect for life and the outward aspect for power—John 20:22; Eph. 5:18; Luke 24:49; Acts 1:8.
- B. Every believer in Christ should experience both aspects of the work of the Holy Spirit, being filled with the Holy Spirit inwardly and outwardly:
  - 1. According to its usage in Acts, *pleroo* denotes the filling of a vessel within, and *pletho* denotes the filling of persons outwardly.
  - 2. The disciples were filled (*pleroo*) inwardly and essentially with the Spirit (13:52) for their Christian living and were filled (*pletho*) outwardly and economically with the Spirit for their Christian ministry (9:17; 13:9).
  - 3. The inward filling Spirit, the essential Spirit, is in the disciples (John 14:17; Rom. 8:11), whereas the outward filling Spirit, the economical Spirit, is upon them (Acts 1:8; 2:17).
  - 4. We all must be filled inwardly with the Holy Spirit as life and be clothed outwardly with the Holy Spirit as power—Luke 24:49; Acts 1:8; 4:8; 6:3; 13:9, 5

## Message Two

### CONTINUING AS THE LORD'S CALLED AND SERVING ONES (1)

#### The Person of One Called to Serve God -- The Signs of a Called One

**Exodus 3: 1** Now Moses was shepherding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back of the wilderness and came to the mountain of God, to Horeb.

**2** And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.

**3** And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up.

**4** And when Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush and said, Moses, Moses. And he said, Here I am.

**6** And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

**13** Then Moses said to God, If I come to the children of Israel and say to them, The God of your fathers has sent me to you, and they say to me, What is His name? what shall I say to them?

**14** And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

**15** And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

**Exodus 4: 2** And Jehovah said to him, What is this in your hand? And he said, A staff.

**3** And He said, Throw it on the ground. And he threw it on the ground, and it became a serpent; and Moses recoiled from it.

**4** And Jehovah said to Moses, Stretch out your hand, and take it by its tail - so he stretched out his hand and seized it, and it became a staff in his hand -

**6** And Jehovah further said to him, Now put your hand into your bosom. And he put his hand into his bosom, and when he took it out, there his hand was, leprous like snow.

**7** And He said, Put your hand into your bosom again - so he put his hand into his bosom again, and when he took it out of his bosom, there it was, restored like the rest of his flesh -

**8** And if they do not believe you or heed the first sign, then they may believe the next sign.

**9** And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water that you take out of the River will become blood upon the dry ground.

**10** And Moses said to Jehovah, Please, Lord, I am not a man of words, neither in the past, nor since You have spoken to Your servant, for I am slow of speech and slow of tongue.

**24** And at the lodging place on the way, Jehovah came upon him and sought to put him to death.

**25** Then Zipporah took a flint and cut off her son's foreskin and cast it at Moses' feet, and she said, You are indeed a bridegroom of blood to me!

**26** So He let him alone. It was then that she said, A bridegroom of blood, because of the circumcision.

**I. A person who is called by God must see the vision of the burning thornbush—Acts 7:22-36; Exo. 3:2-3:**

A. Because of God's redemption, the excluding flame of Genesis 3 has become the visiting and indwelling flame of Exodus 3—Gal. 3:13-14; Rom. 12:11; 2 Tim. 1:6-7:

1. The thorns in Genesis 3 indicate that fallen man is under a curse; sin brought in the curse, and the curse brought in the excluding flame of fire— vv. 17-18, 24.
2. In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush—vv. 2-4.
3. The redeeming Christ has taken away the curse, and the Spirit as the fire has been given to us—Gen. 3:21; 4:4; John 1:29; Gal. 3:13-14; Luke 12:49; Acts 2:3-4.

B. Everyone who is called of God must realize that he is just a thornbush (a sinner under God's curse—Gen. 3:17-18) with a fire burning within him and that this fire is the Triune God Himself, the God of resurrection—Deut. 33:16; Mark 12:26:

1. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel—Lev. 10:1-11; Rom. 12:11; 2 Tim. 1:6-7; Phil. 4:13; Col. 1:29.
2. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested—Deut. 33:1, 16; Psa. 90, title; cf. 2 Cor. 4:7; Phil. 1:20, 25; 2 Tim. 3:16-17; cf. Jer. 23:29.

C. The church is a corporate thornbush burning with the God of resurrection— Num. 9:15-16; Deut. 33:16; Heb. 3:6; cf. Gen. 2:22; Eph. 2:6:

1. God's ultimate goal is to obtain a dwelling place, to build up His habitation—John 1:14; 2:19; 1 Cor. 3:16; Rev. 21:3, 22.
2. The church is the Triune God burning within redeemed humanity; this is the divine economy—Luke 12:49; Acts 2:3-4; 1 Tim. 3:15-16; Rev. 1:14b; 4:5; 5:6.
3. The children of Israel, typifying today's church, were a corporate thorn- bush, who were redeemed (Exo. 13:14-16), sanctified (v. 2), transformed, and built up:

- a. Do not say that the church is poor, low, or dead; the more you say this, the more you put yourself under a curse; but if you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing—Gen. 12:2; Num. 23:21; 24:5, 9b; 1 Cor. 1:2; Eph. 1:3.
  - b. In spite of all the division, sin, confusion, abuse of gifts, and heretical teaching in the church in Corinth, the apostle still called it the church of God, because the divine and spiritual essence which makes the assembled believers the church of God was actually there—1 Cor. 1:2.
- D. The Triune God burning within and upon His redeemed ones is the focal point of the divine revelation in the Scriptures; the record of the burning thornbush is to be a continuing memorial and testimony to God's called ones—Deut. 33:16; Mark 12:26.

## **II. A person who is called by God must have a revelation of who God is:**

- A. For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One—Exo. 3:2, 6; John 20:21-22; Zech. 2:6-11.
- B. The name of the One who called Moses is “I Am”—Exo. 3:14-15:
  - 1. The name “I Am” indicates that God, Christ, is the reality of every positive thing—John 8:58; 6:35; 8:12; 15:1; Col. 2:16-17.
  - 2. We must know that the God who calls us is and we are not—Heb. 11:6.
- C. The One who called Moses was the God of his father—Exo. 3:6:
  - 1. *The God of your father* denotes history with God.
  - 2. In the eyes of God, the Lord who calls us is the God of our spiritual father— 1 Cor. 4:15, 17; Psa. 103:7; Phil. 2:19-22; cf. 1 Cor. 1:9; Phil. 3:14.
- D. The One who called Moses was the God of resurrection—the God of Abraham, Isaac, and Jacob, the resurrecting Triune God—Matt. 22:31-32; Exo. 3:6:
  - 1. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him—Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.
  - 2. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with the life of the enjoyment of His abundance, and with a life in peace—25:5; 26:3-4, 12-33.
  - 3. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply—48:15-16; Rom. 8:28-29.
  - 4. A called one of God must be in resurrection and do everything in resurrection for the building up of the church, which is altogether in resurrection— Acts 2:24; Rev. 1:17-18; Eph. 1:19-23; Rom. 8:11; 1 Cor. 15:45b, 58; 2 Cor. 1:8-9.
- E. The One who called Moses was the God of the Hebrews, the God of the people who have crossed the river for the fulfillment of God's purpose—Gen. 14:13; Exo. 3:18.

**III. A person who is called by God must know the purpose of God's calling— v. 8:**

- A. The purpose of God's calling is to deliver God's chosen people out of the usurpation and tyranny of Satan and the world, typified by Pharaoh and Egypt— Rom. 1:16.
- B. The purpose of God's calling is to bring God's chosen people into the all- inclusive Christ realized as the all-inclusive Spirit in our spirit, typified by the land of Canaan flowing with milk and honey—Col. 2:6; Gal. 3:14; Rom. 8:16; cf. Isa. 7:14-15.

**IV. A person who is called by God must know how to deal with Satan, the flesh, and the world—Exo. 4:1-9; 1 John 3:8; Gal. 5:17; 1 John 2:15:**

- A. Anything that we rely upon apart from God is a hiding place for the serpent— Exo. 4:2-4; Luke 10:19; cf. S. S. 8:5a.
- B. Our flesh is a constitution of leprosy—sin, rottenness, uncleanness, and corruption— Exo. 4:6-7; Rom. 7:17-18, 24-25; cf. Isa. 6:5; 2 Kings 5:1-14.
- C. The world with its supply, entertainment, and amusement is filled with the blood of death—Exo. 4:9; 1 John 5:19; Gal. 6:14.

**V. A person who is called by God needs the experience of matching and cutting—Exo. 4:14b-16, 24-26; Luke 10:1; 1 Cor. 1:1; 2 Cor. 1:9; 4:10-12:**

- A. A called one must have someone to match him in the principle of the Body for his restriction, safeguard, and protection—Exo. 4:14b-16; Deut. 32:30; Eccl. 4:9-12.
- B. A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful to the Lord for the fulfillment of His eternal purpose and the carrying out of His commission—Exo. 4:24-26; Phil. 3:3.
- C. May every aspect of God's calling be our experience in the Lord's recovery today.

## Message Three

### CONTINUING AS THE LORD'S CALLED AND SERVING ONES (2)

#### The Living of One Called to Serve God --A Life Hidden with Christ in God

Scripture Reading: Col. 3:3-4; Matt. 6:1-6; Col. 2:7; Jer. 17:7-8; SS 1: 2-4; Isa. 45: 15

#### **I. The life of a serving one should be a hidden life—a life hidden with Christ in God—Col. 3:3-4:**

- A. In God, Christ—not our self, our soul—is our life; this life is now hidden—v. 3.
- B. God in the heavens should be the sphere of our living; with Christ we should live in God—v. 1:
  - 1. Because God has been processed, we who believe in Christ are now in God; we are also in the heavens and in the church; to be in God is to be in the heavens, and to be in the heavens is to be in the church.
  - 2. We are truly one with Christ and cannot be separated from Him—1 Cor. 1:30; 6:17:
    - a. In God we are with Christ, in the heavens we are with Christ, and in the church we are with Christ—Col. 3:1, 3-4.
    - b. Where Christ is, there we are also; with Christ, our life is hidden in God—John 14:3, 10-11, 20; 17:24.
- C. God's life is the life of Christ, and the life of Christ has become our life— 5:26; Col. 3:4:
  - 1. For Christ to be our life means that He is subjective to us to the uttermost—John 1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:6, 10-11:
    - It is impossible to separate a person from the life of that person, for a person's life is the person himself. To say that Christ is our life means that Christ has become us and that we have one life and living with Him—Col. 3:4; John 14:6a; Phil. 1:21a.
  - 2. With Christ as the believers' life there are three characteristics that distinguish it from the natural life:
    - This life is a crucified life (Gal. 2:20); this life is a resurrected life (John 11:25); and this life is a life hidden in God (Col. 3:3-4; Matt. 6:1-6, 16-18).
  - 3. If our natural life has not been dealt with, our service in the church will not last long, but if our life in serving is a crucified, resurrected, and hidden life, nothing will be able to defeat it—Gal. 2:20; Col. 2:12; Rom. 5:17.
  - 4. Whatever we do in the church should be done by a life hidden with Christ in God—Col. 3:3; S. S. 4:12, 15-16.

#### **II. The life of a serving one in the kingdom of the heavens should correspond with the mysterious, hidden nature of the divine life—Matt. 6:1-6:**

- A. We should live in an emptied and humbled spirit and walk in a pure and single heart under the ruling of the kingdom; we are not allowed to do anything in the flesh to gain the praise of men but must do all things in spirit to please our heavenly Father—5:3, 8; 6:1-2.
- B. As much as possible, our righteous deeds should be kept secret; what we do in our spirit under the heavenly rule to please our Father must not be interfered with by our flesh in its lusting for man's glory—vv. 2-3.

- C. As serving ones in the kingdom of God, we live by the Father's life and walk according to our spirit; thus, we are required to do good things in secret—v. 4a.
- D. As children of the heavenly Father, we must live in the presence of the Father and care for His presence; whatever we do in secret for the Father's kingdom is seen in secret by the Father, and He will repay us—v. 4b.
- E. As serving ones, we must have some experience of praying in private, contacting our Father in secret, experiencing some secret enjoyment of Him, and receiving some secret answer from Him—vv. 5-6.

**III. The life of a serving one should be a life deeply rooted in Christ and thereby be a hidden life before God—Col. 2:7; Eph. 3:17b; Hosea 14:5-7; Jer. 17:7-8; cf. Mark 4:6, 17:**

- A. Roots refer to the hidden life; they are the parts that cannot be seen, that are hidden, and that are in secret—Matt. 13:21; Mark 4:6; Luke 8:13:
  - 1. If we do not have a hidden life before God, we do not have any roots.
  - 2. Those who do not have any roots before the Lord will be dried up in their life—v. 6.
  - 3. Those who do not have a hidden life and who do everything before men and have nothing special before the Lord cannot stand the test of the cross— Mark 4:6, 17.
  - 4. Nothing can preserve us as much as a hidden life before God; it is crucial that we have such a hidden life—Col. 3:3.
  - 5. If we have deep roots and we bring forth riches from the depths of our inner life, other lives will be deeply affected—Matt. 13:52; 2 Cor. 12:2-4.
- B. A serving one who trusts in God is “like a tree transplanted beside water, / Which sends out its roots by a stream”—Jer. 17:8:
  - 1. According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters—2:13a.
  - 2. A tree grows beside a river by absorbing all the riches of the water:
    - a. This is a picture of God's economy, which is carried out by His dispensing.
    - b. In order to receive the divine dispensing, we as the trees must absorb God as the water—cf. 1 Cor. 3:6.
    - c. The riches of the supplying God dispensed into us as the trees constitute us with God's divinity and cause us to grow into God's measure— Col. 2:7, 19.
    - d. In this way we and God become one, having the same element, essence, constitution and appearance—Rev. 4:3; 21:11.
- C. As serving ones, we all need to have deep roots in order to absorb God as the living water so that we may be constituted with His element and essence and thus be able to minister life to others—Jer. 17:7-8; 1 John 5:16.



**Message Four**  
**CONTINUING IN THE GRACE OF GOD**  
**AND**  
**CONTINUING TO BE FAITHFUL TO THE VISION OF GOD'S NEW**  
**TESTAMENT ECONOMY**

**Acts 4:33** And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

**11:23** Who, when he arrived and saw the grace of God, rejoiced and encouraged them all to remain with the Lord with purpose of heart.

**13:43** And when the synagogue gathering had been dismissed, many of the Jews and the devout proselytes followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

**14:3** Therefore they spent a considerable amount of time speaking with boldness in the Lord, who testified to the word of His grace by granting signs and wonders to be done through their hands.

**20:32** And now I commit you to God and to the word of His grace, which is able to build *you* up and to give *you* the inheritance among all those who have been sanctified.

**26:19b** I was not disobedient to the heavenly vision.

**I. If we would be in the continuation of the book of Acts, we need to continue in the grace of God—4:33; 11:23; 13:43:**

- A. Grace is the resurrected Christ becoming the life-giving Spirit to bring the processed God in resurrection into us to be our life and life supply so that we may live in resurrection—1 Cor. 15:10, 45b.
- B. The grace that was seen by Barnabas must have been the Triune God received and enjoyed by the believers and expressed in their salvation, change in life, holy living, and the gifts they exercised in their meetings, all of which could be seen by others—Acts 11:23.
- C. God has given us the resurrected Christ as the holy and faithful things, but in our experience these holy and faithful things become the compound, all-inclusive grace, which is the processed Triune God—13:34, 43.
- D. By God's grace Saul of Tarsus, the foremost of sinners, became the foremost apostle laboring more abundantly than all the apostles—1 Tim. 1:15-16; 1 Cor. 15:10:
  1. His ministry and living by this grace were an undeniable testimony to Christ's resurrection—Acts 13:33-34, 43; 14:3, 26.
  2. The grace that motivated Paul and operated in him was a living person, the resurrected Christ, the embodiment of God the Father becoming the all-inclusive life-giving Spirit, who dwelt in him as his everything— John 1:14; 1 Cor. 15:10, 45b; Acts 15:40; 18:27.
- E. Paul committed the believers to God and to the word of His grace—14:3; 20:32:
  1. The word of God's grace is able to build up the saints; this building up requires the growth in the divine life, and the growth in the divine life needs the nourishment of the divine element and the edification and equipment with the divine knowledge, all of which are supplied by the word of God's abundant grace.

2. The word of God's grace functions to give us the inheritance among all those who have been sanctified; the divine inheritance is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people—26:18; Eph. 1:14.

**II. If we would be in the continuation of the book of Acts, we need to continue to be faithful to the vision of God's New Testament economy—Acts 26:19b; Prov. 29:18a:**

- A. In our reading of the book of Acts, we need to devote our full attention and concentrate our entire being on the vision of God's New Testament economy—Eph. 1:10, 17-23; 3:9-11.
- B. God's economy is focused on the all-inclusive Christ as our life, our person, and our everything; this One is the embodiment of the processed Triune God, and He is realized as the all-inclusive life-giving Spirit, who is within us and upon us; this Spirit is working in us so that we may be brought back directly to Christ to enjoy Him as everything—Col. 2:9; 3:4, 10-11; 1 Cor. 15:45b; John 14:16-17; Acts 1:8.
- C. We need to see the vision of God's New Testament economy—Eph 1:10; 3:9:
  1. In this economy the Triune God became a man in the Son; this means that the accomplishment of God's New Testament economy began with the incarnation of Christ—John 1:14; Col. 2:9.
  2. Through Christ's human living, death, resurrection, and ascension, everything necessary for the accomplishment of God's eternal economy was done—John 6:57a; 1:29; 3:14; 12:24; Luke 24:26, 49-51; Acts 1:1-2.
  3. After breathing the Spirit into the disciples essentially, the Lord, in His ascension, poured out the Spirit upon His Body economically—John 20:22; Acts 1:8; 2:17.
  4. Now the Triune God as the processed all-inclusive Spirit is both within His chosen people and upon them, and with them He is carrying out the New Testament economy—John 14:16-17; Luke 24:49; Acts 1:8; 5:32.
  5. The Lord is propagating Himself by imparting Himself to His believers to make them living members of His universal Body to be His corporate vessel for His expression—v. 14; John 20:17; Rom. 8:29; 12:4-5; Eph. 4:16; 5:30.
  6. This is the vision that Paul saw, and this is what we need to see today—1:17-23.
- D. "I was not disobedient to the heavenly vision"—Acts 26: 19b:
  1. This was a vision, in which the apostle saw the divine things concerning the dispensing of the Triune God into His chosen, redeemed, and transformed people—2 Cor. 13:14; Eph. 1:3-14.
  2. All his preaching in the book of Acts and his writing in his fourteen Epistles, from Romans to Hebrews, are a detailed description of this heavenly vision seen by Paul—Acts 9:4-5, 15; 22: 14-15; 26:16.
  3. May we all continue to be faithful to the heavenly vision—the vision of God's New Testament economy—v. 19b; 1 Cor. 4:2.