

CLASS NOTES -- the book of ACTS

CHAPTERS ONE THROUGH EIGHT -- PETER

Reference material -- See:

"Acts Dispensationally Considered" by C. R. Stam (4 volumes).

"Understanding Acts" by Charles F. Baker.

"Help in Hard Places" by William P Heath, pages 124 - 131 (first printing); pages 114 - 120 (second printing).

Outlines.

Chapters 1 - 8 -- Peter.

Chapters 9 - 15 -- Peter and Paul.

Chapters 16 - 28 -- Paul

OR -- C. R. Stam's outline:

1:1 - 8:40 -- Peter the central figure.

9:1 - 31 -- Paul introduced.

9:32 - 11:18 -- Peter phased out.

11:19 - 28:31 -- Paul the central figure.

1:1. The "former treatise" is the Gospel according to Luke. In Acts it is Christ who continues to **DO** and to **TEACH**. It is **He** who offers Himself and the kingdom, and sets Israel aside when they reject Him anew. He is the One who introduces the Age of Grace, raises up Paul to be its Apostle, and reveals to him the message for this age.

1:3. Acts is a book of **transition**:

-- From Peter to Paul.

-- From ministry to Jews only (11:19) to "no difference" (15:9).

-- From the temple in Jerusalem (Luke 24:53) to imprisonment in his "own rented quarters" in Rome.

-- From the Gospel of the Kingdom (3:19, 20) to the Gospel of the Grace of God (20:24).

-- From the kingdom program, according to prophecy (2:16; 3:21) to the normal course for the dispensation of grace, a mystery.

-- From synagogues and the Sanhedrin to Caesar's household.

-- From the quoting of Joel (as at least partly fulfilled) to the writing of Ephesians, Colossians and Philippians (28:30, 31).

1:4. This appearance of the risen Christ was no vision or dream or "seance." Notice:

-- He ate with them. "And eating with them, commanded them -" (1:4 margin in the Scofield Bible).

-- It was evidently outside and in the daylight -- they could clearly see what was going on (1:9).

-- They had time to ask questions (1:6).

-- He gave them answers, evidently loudly enough to be heard by the whole group.

-- He was visible as He ascended from them. Only the cloud shut off their view of Him.

-- They had immediate angelic confirmation of what they had seen (1:10, 11).

-- He had been appearing over a period of forty days -- more than a month -- so any excitement had had a chance to die down: their surprise was over. They had plenty of time to question the validity of what they were seeing and put it to the test (John 20:25 - 29). By this time they were there with clear minds and wide open eyes. Yet not only these, but 500 who saw Him on another occasion (1 Cor. 15:6), were willing to bear testimony to the reality of the resurrection.

The promise of the Father was not the **receiving** of the Holy Spirit, but the Spirit **coming on them with power**. They **received** the Spirit in John 20:22 -- if we are to believe Christ's words to them and make anything significant out of His breathing on them! Remember what happened when He breathed on the newly created, but lifeless, body of Adam in Gen. 2:7 (John 1:3). Consider the promise made in John 7:39. The glorification mentioned there came not at His public ascension, but at His resurrection and the following, almost immediate, secret ascension to the Father. See the note at 1:9. By John 20:22 the restraint of John 7:39 had been lifted.

1:6. This was a legitimate and intelligent question in view of Jer. 23:5, 6; Matt. 19:28; and Luke 1:68 - 75.

1:7. See 1 Thess. 5:1.

1:8. "My witnesses" (NASB). See 1:22; 2:32; 3:15; 1 Cor. 15:15. Compare Isa. 43:10, 12; 44:8.

The idea that this verse does not present the **chronological order** of ministry, but only the **scope** of a simultaneous effort, must contend with Luke 24:47 (written by the same human author).

1:9. Concerning the near certainty of a previous (secret) ascension right after the resurrection, see "A Systematic Theology" by Lewis Sperry Chafer, vol. 5, pages 262 - 273.

1:11. See Zech 14:4. Christ told them **when** to gaze into the sky in Luke 21:28. But **we** look up in expectation **all through** this Age of Grace. Contrast 1 Thess. 1:10; Phil. 3:20; Titus 2:13.

This promise, given after John 11:25, 26 and 14:3, describes the coming in glory, **not** the Rapture. Thus the passages in John could not be the Rapture presented as the believer's hope. These believers are told to expect the coming in glory, which would happen after they were gone in the Rapture, **IF** the Rapture has already been revealed as their hope. Notice that here the disciples did not go part of the way with Him to say "Good bye" in the air, nor will the fulfillment of Acts 1:11 involve believers going to meet Him to say "Hello" in the air, then to return with Him to earth!

1:14. "AND Mary," not (praying) **TO** Mary.

1:16. See Psa. 109 -- the "Judas Psalm." Consider particularly Psa. 109:6 - 20.

1:18. See Psa. 147:6.

Is this referring to the field purchased by the chief priests with the money Judas threw away (Matt. 27:5 - 8)? The word in Matt. 27:7 is "*agapadzo*" which has the idea of purchasing by personally paying a price. In Acts 1:18 it is "*ktasomai*" which is translated "provide" (Matt. 10:9); "possess" (Luke 18:12; 21:19; 1 Thess. 4:4); "purchased" (Acts 1:18 [King James Version]; 8:20); and "obtained" (Acts 22:28). These are the **only** occurrences of the word in the NT (New Testament).

Evidently the chief priests made the actual **purchase** with the money of Judas. Judas **acquired** it through their purchase. Perhaps he was even buried there (See Psa. 109:10 - 12 where Judas was so financially ruined that he may have needed a free burial place). Truly no man dwelt (**lived**) on this land, for it became a cemetery.

1:21, 22. The authority for the qualifications Peter listed here (to become one of the twelve apostles) is found in John 15:27. See note at 1:23.

1:22. See Judges 21:17. Here, as there, all twelve tribes must be represented.

1:23. It is possible, even likely, that only these two could meet the requirements stated in v. 22. Paul surely did not qualify. See Acts 13:31 where Paul backs Peter's judgment as to the requirements for the chosen witnesses! See Paul also in 1 Cor. 15:7 where his own testimony is **in addition** to "**ALL**" the apostles -- which are numbered as **twelve** (1 Cor. 15:5). Since Judas never saw the risen Christ, it must have been Matthias who made up the Twelve. He was not yet an apostle at that time but, looking back later, Paul can refer to him as one of the Twelve. Paul, then, could not have been the one to replace Judas as one of the Twelve. See note at 2:14.

2:1. Compare "in the fullness of time" with reference to Christ's birth (Gal. 4:4).

2:1 - 4. Evidently not just the Twelve (2:14 note) but **all** (presumably the 120 of 1:15) were gathered and spoke in tongues. Thus, even if there were as many as 120 languages represented by the listeners, each one could have heard one of them speaking his own language -- and his familiarity with that language would single it out to his ear.

However, in light of 1 Cor. 14:27, 31, 33, it seems they would take turns speaking rather than creating confusion with everyone speaking at once. Since "the Spirit gave them **utterance**," it evidently was a miracle of **speaking** rather than a miracle of **hearing**.

2:2. "- A noise **like** a violent rushing **wind** -" (NASB). It was not a **wind**, but a sound **like** a wind.

2:10. The strangers of Rome were visitors from Rome -- **Jews**. The proselytes were Gentile **converts** to **Judaism**. No Gentiles, as such, are mentioned.

2:11. Compare Numbers 11:25. This fulfillment of Pentecost, too, was never repeated, though similar spiritual manifestations occurred later in Acts (10:44 - 46; 1:15; 19:6).

2:14. Peter plus eleven equals twelve. So Matthias is included here.

2:16. "This" -- the pouring out of the Spirit, not the tongues. Joel does not mention tongues.

2:17. See note number one on page 1151 of the 1917 edition of the Scofield Bible. The opening statement in this note is correct, but it fails to recognize that Peter, Jude and John are speaking of **Israel's** last days, not the last days of this Age of Grace.

2:20. Compare Matt. 24:29.

2:23. "Foreknowledge" -- see "Practical Use of the Greek New Testament" by Kenneth S. Wuest, pages 22, 23. See also notes at Rom. 11:2 and 11:4 in "Class Notes on Romans 9 - 11" by W.P.H.

"By wicked hands," is translated "by the hands of godless [without law -- i.e. heathen] men." in the NASB. The Gentile soldiers furnished the "hands" but it was **Israel** who really crucified Him. Compare how David killed Uriah (2 Sam. 12:9).

2:29. According to this verse David was not one of the many saints who were raised at Christ's resurrection (Matt. 27:52, 53). This also proves that not all OT (Old Testament) saints were raised then. See Rev. 11:18 for the time their resurrection will take place.

2:30. Peter speaks here of Christ being raised to sit on David's throne. In Acts 13:37 - 39 Paul speaks of Christ being raised that through Him men might receive justification by faith apart from the Law. To see the difference, try to imagine Paul's message being used **here** and Peter's being used **there!**

2:32. See Acts 1:8; 3:15; John 15:27.

2:36. Did the Father create Christ (as some cults try to prove from this verse)? The word for "make" does not mean "create." Also if God (the Father) has placed Him as Lord and Messiah -- then that is what He **IS!** The Father is called King (Isa. 43:15) and Lord (Isa. 43:12; 44:6). But Christ is called "Lord of lords and King of kings." If the Father and the Son are not one, then the Son is **OVER** the Father! -- Observation by Potentiano Undag, pastor in the Philippines.

2:37. They put the same question asked in 16:30 by the Philippian jailer. Compare Peter's answer here to Paul's answer there.

2:38; I.e. repent of the murder of your Messiah (v. 36)! See 5:31.

2:40. In other words, we have the gist, the heart, of his message -- not the whole sermon. "Untoward" means "perverse."

2:41. Compare the result of the giving of the Law -- **death** (Ex. 21:14 - 17, 29) with the 3,000 souls (persons) given **life** here!

2:42. In this context the expression "breaking of bread" can hardly refer only to **eating a meal**. However in v. 46 it **may** at least include the breaking of bread at the meal. (Compare

the use of this expression by Luke in 24:35 of his Gospel)

2:46. Compare "in the temple" here with "outside the camp" in Heb. 13:11 - 13.

3:2. This man was over forty years old (2:22), and had been lame from birth. If he had been set down every day in the temple, then Christ must have walked past him many times during His ministry. Why didn't He heal him? Was this one man reserved, as a cripple, for this very hour? It seems so. God's waiting times are by His wise appointment and for His glory. Also this indicates Christ was not **primarily** concerned with physical healing **as such**.

3:8. Here is a true "leap of faith." This is a double miracle. Not only were his legs instantly healed, but he had never learned to walk, even as a child (v. 2), and now -- without a learning process -- he not only walks but jumps around. "**He doeth all things well.**"

3:13. What a tragedy, humanly speaking, that Pilate's courage did not match his determination! See Luke 23:14, 22 - 24.

3:14. What a travesty of justice, and suicide of mentality, that they should make such a choice!

3:15. What a paradox of grace that God should permit the Prince of **life** to be **slain!**

3:17. Ignorance can be a source of great tragedy -- and is inexcusable if we **have** the word of God and fail to **know** it. 2 Tim. 2:15. See Rom. 10:3 as a case in point. See 1 Cor. 2:7, 8.

3:18. Thus they exercised their **free** will and fulfilled prophecy based on God's **sovereign** will.

3:19. "- That so may come times of refreshing from the face of the Lord and [that] He may send ... Jesus Christ -" -- Scofield marginal reading. See Hosea 5:15 -- 6:2. Compare 2 Chron. 30:6.

3:19 - 21. Compare Matt. 23:39.

3:20. "The official answer [to the message of Peter] was the imprisonment of the apostles and the inhibition to preach, so fulfilling Luke 19:14." -- Scofield note. This may have been the **official** answer, but the **final** answer was the stoning of Stephen.

3:21. This verse proves that the millennial kingdom is in view. "Since the world began" -- Contrast Rom. 16:25.

3:24. Samuel initiated the **prophetic era**. Both Abraham and Moses were prophets before the era began. See Gen. 20:7 and Acts 13:20.

3:26. "You first" -- compare Rom. 1:16. Christ was "sent," after His resurrection, to

bless Israel. Here it is not Christ's personal presence that is in view, but Christ as presented through His **word**.

4:6. John 11:49; 18:13 represent **Caiaphas** as being High Priest. Luke 3:2 lists both Annas and Caiaphas as High Priests. Since only one could be High Priest at a time, perhaps Annas and his son in law, Caiaphas (John 18:13), traded off every year? Barnes suggests Annas **had been** High Priest and retained the **title**, much as today a retired judge is still called "Judge." The "John" here is not the apostle John, for the apostle was one of the accused (v. 13).

4:11. "**He** is the Stone -" (NASB), **not** Peter! Compare Matt. 16:18; Psa. 118:22. "Set at nought" is "rejected" in the NASB. It is the same word as "despise" in 1 Thess. 5:20.

4:12. Compare Psa. 54:1; Isa. 43:11 and Hosea 13:4.

4:15. "Council" is the Sanhedrin here and in 5:41 (see note at 6:15).

4:18 - 37. Notice the description of the ministry of these believers. There was:

- Strong opposition - 4:20, 21.
- Earnest prayer - 4:24 - 30.
- An answer from God - 4:31-a.
- Bold testimony - 4:31-b.
- Blessed unity - 4:32.
- "Great power" - 4:33.
- "Great grace" - 4:33.
- Complete dedication - 4:34 - 37.

4:24, 25. "- O **Lord**, it is **Thou** who ... **by the Holy Spirit, through the mouth of our father David**, Thy servant --" (NASB). The inspiration triad: the **LORD** speaks by the **HOLY SPIRIT** through **DAVID**. The Lord = the **source**. The Holy Spirit = the mode or **agent**. David = the writer or human **instrument**.

4:27. The word "child" is "*pais*" in Greek. It is also used in 3:13, 26 and 4:30 concerning Christ and in 4:25 concerning David. It is translated "servant" in Matt. 8:6, 8, 13; 14:2; "child" in Luke 2:43; 9:42; Acts 4:27, 30. It is translated "son" in John 4:51; Acts 20:12. It is definitely **NOT** the word for "**baby**."

Who killed Christ? A list of responsible parties is submitted here by Luke.

4:28. In spite of this verse they **were held accountable**. See 2:23.

4:29, 30. "See Heb. 2:4. Contrast Paul's prayer request in Eph. 6:19, 20. No request **there** for signs and wonders!" -- C. R. Stam.

4:31. They spoke the word of God with boldness, but not (here) with tongues.

5:1, 2. The first problem in the "commune" program, noted in this chapter, was **greed**. The solution was severe discipline. The second one was **partiality and/or discrimination** (6:1). The solution was responsibility put upon Spirit filled men to organize the work (6:3).

5:1 - 11. Here is Matt. 18:18 at work.

5:3, 4. These two verses prove both the personality and deity of the Holy Spirit.

5:4. This program of selling all and laying it at the apostles' feet was **voluntary**. It was not because Ananias kept back part of the price that he was judged, but because he pretended (or perhaps said) that he had given it **all**. In v. 8 it is more specific. Peter asked if the amount brought was the price for which it was sold and Saphira said, "Yes, that was the price." This was a direct lie.

5:6. "And the **younger** men arose - " (NASB margin). This seems to indicate that Ananias was not a young man (unless it means they were younger than Peter).

5:9. Is this the origin of the saying, "Honest to Pete [Peter]"? It would seem so. It is better not to use even such seemingly innocent expressions as this.

5:11. The charismatic movement challenges people to be like the believers in the book of Acts. Do they sell their possessions and give the full price to the church? Do they bring death to those who lie to the Holy Spirit? Do they heal "**every one**" who comes to their healing meetings (5:16)? Do prison doors open to them in countries where they are imprisoned for their message (4:19)? Are they witnessing to the resurrection of Christ (4:33) -- or to their own "experiences"?

5:16. They healed "**every one.**" Not like "healing meetings" today!

5:17. Filled with "indignation" or, literally, "jealousy." This was the source of their animosity and rebellion. Contrast the believers who were "filled with the Holy Spirit" (4:31).

5:26. It is too bad they did not fear **God**. Fear of man brings a snare. This reprieve saved the apostles only **temporarily** -- as was true of Christ also (Mark 12:12).

5:28. They had already brought Christ's blood upon **themselves**. They had said (It was really a "prayer"), "His blood be upon us and on our children" (Matt. 27:25).

5:31. Observe that the call to repentance in these chapters is **specifically** to the **Israel** of Christ's generation. They had actually, physically, crucified Christ.

5:34 - 39. Gamaliel's advice should have been, "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). They should have taken the attitude of the Bereans (Acts 17:11).

5:38. "It will be overthrown" (NASB). Yes, but perhaps not now, or even **soon**. See the success of the heathen religions and the cults. It surely **is** true that if it be of God they cannot overthrow it. However they did not fully follow his advice to "let them alone."

6:1 - 6. The Scofield Bible entitles this chapter "The first deacons." This is nonsense. It is not really the appointing of "deacons" here, but the setting apart of one group of "deacons" to serve tables so other "deacons" could minister the Word. Verse four says, "We will give ourselves continually to prayer, and the ministry [literally '**deaconing**'] of the Word."

The word "deacon" is not used concerning these men in this passage. However the word translated "use the office of a deacon" in 1 Tim. 3:10, 13 (*diakoneo*) is used **many** places where no **office** at all is in view. *Diakoneo* is used in verse two here, but not as an office. It is translated "serve."

The noun form (*diakonia*) is used twice in Acts six. In verse one it is translated "ministration" and, in verse four, "ministry." It is translated "office" in Rom. 11:13; "administrations" in 1 Cor. 12:5; "ministration" in 2 Cor. 3:7, 8, 9; "relief" in Acts 11:29; etc. It is used often as "ministry."

Another related word, (*diakonos*), is translated "deacons" in Phil. 1:1; "servant" in Matt. 23:11; Rom. 16:1 and "minister" in Rom. 13:4; 15:8; 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:15, 23; Gal. 2:17; Eph. 3:7; 6:21; Col. 1:7, 23, 25; 4:7; 1 Thess. 3:2, and 1 Tim. 4:6.

6:3. The "deacons" were **selected** by the congregation (Look **ye** out -"); **commissioned** by the Apostles ("whom **we** may appoint -"); and **dedicated** by prayer and the laying on of the Apostles' hands (v. 6).

6:4. The preacher should not normally be doing the things which can be done by others -- but keep to his own ministry and give them an opportunity to exercise theirs. (Though he should be **willing** to do anything honorable, even serve tables, if necessary)

6:7. "A great company of the priests were obedient to the faith." Perhaps this was a result of the testimony of many cleansed lepers, as well as the various activities (teaching, driving out money changers, healings, etc.) which took place in the Temple. See Mark 1:44; Luke 5:14.

6:10. Persecution is the reply of those who cannot answer with argument and proof. "The man who strikes the first blow admits he has lost the argument" -- the gist of an ancient Chinese proverb.

6:14. Compare Matt. 26:61; Mark 14:58; 15:29; John 2:19 - 21. Now that He has raised the temple of His body in three days, this accusation does not mention the **raising up** of the temple -- only its **destruction**. Not many years later He did destroy their Temple (Herod's) through Titus and the Roman legions (in 70 ad.). Christ had predicted its destruction (Matt. 24:2), but so had Daniel (Dan. 9:26). It is interesting how the destruction of the Temple has such a prominent place in all these verses.

6:15. "Council" is the Sanhedrin. This is the last mention of this body until Acts 22:30. This word occurs in Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 28 and 24:20. It does not occur at all in the epistles. Since the decision for the nation must be made by this group of leaders, it could not have been made after Acts seven unless it was made at the time of Paul's visit to Jerusalem in Acts twenty one. There is no indication that such a decision was made there. Also it could not have been made at Acts twenty-eight, there was no Sanhedrin in

Rome!

7:9. Here is his first "barb" (to prick their consciences) for these leaders of Israel. As the Patriarchs sold Joseph because of envy (Gen. 37:4, 11), so they have sold Christ because of envy (Matt. 27:18). In verse thirteen he notes that "at the **second** time" they knew Joseph as **Governor**. So these men will yet bow to **CHRIST** at **HIS** Second Coming and know Him as **LORD**.

7:9, 10. After being rejected by his **brethren** he was honored and exalted by **Gentiles**.

7:15, 16. Notice "- he, and our fathers, ... were ... laid in the sepulchre that Abraham bought." Evidently all of the sons of Jacob were buried in Abraham's burying place in Sychem.

7:22. Compare Exodus 4:10.

7:25. "Deliver" is the same word translated elsewhere "save." Just as they "understood not," so the Israel of Christ's day understood not -- even though He had wrought reconciliation for them (as Moses attempted to do for the brethren in verse twenty six -- "would have set them at one").

7:27. Here is the second "barb." As Moses was rejected by the **wrong-doer**, so they have rejected Christ. In verse thirty five Moses **came again** as a **ruler** and a **deliverer**. So also will Christ.

7:30. "An angel" turned out to be "the angel of the Lord" whose name was "**I Am**" (Ex. 3:14). See also verse thirty eight.

7:35. This is the third "barb." "Whom they disowned" (NASB) refers to the first coming of Moses to Israel. He became deliverer and ruler at his second coming. So also Christ was disowned at His first coming, but will bring deliverance and will reign at His return.

7:39, 42. Notice they turned **first** (from God), **then** God turned (from them). Compare Rom. 1:24.

7:42, 43. They evidently failed to avail themselves of the sacrificial system and the true use of the Tabernacle -- even in the wilderness. See Amos 5:26 and context (Stephen quotes it here).

7:44. It was the **WITNESS** (typology) of the Tabernacle, not its size or beauty, which was of importance.

7:44 - 50. The Tabernacle was **sufficient** in God's sight: **1.** It was **appointed** of God (v. 44). **2.** It was made according to the pattern (v. 44 -- so it could picture spiritual realities. Most of the typology was lost in the Temple). **3.** It was brought into the land by the Fathers (v. 45). Evidently it was intended by God to continue as the center of worship. **4.** With only the Tabernacle, God effectively worked on their behalf in the wilderness (v. 45).

Notice: In wanting to build a temple for God, they had the wrong idea as to the purpose

of the Tabernacle. They thought of it as a **house** for God to **live** in -- and thus it ought to be a **mansion**. God's purpose was that it be a pattern of heavenly realities, a giant object lesson. Solomon admitted that "the heaven of heavens" could not contain God (1 Kings 8:27), but still looked at the Temple as, in some way, filling that purpose (1 Kings 8:13). Notice that when the book of Hebrews presents the true purpose of the Tabernacle (Heb. 9:24) it is the **Tabernacle** (Heb. 8:2) which is in view **NOT** the **Temple**.

7:51. Compare Isa. 63:10. Here the Calvinistic notion that the work of the Holy Spirit is irresistible is shown to be false.

The basic reasoning of Stephen's message seems to be:

The rejection of Joseph and Moses prefigures their own rejection of the One of whom Joseph and Moses were types (7:52).

The rejection of the Tabernacle ¹ prefigures their rejection of Him who was the second Tabernacle and the anti-type of the first one (John 1:14; Rev. 21:3). The zeal for the Temple was evident in both the crucifixion of Christ (Matt. 26:61) and His post resurrection rejection at Stephen's trial (6:13, 14).

Note: When Israel rejected the original Tabernacle, God, in grace and condescension, "dwelt" in the Temple and claimed it as His own. When Israel rejected the second Tabernacle (Christ Himself -- the anti-type of the first one), God, in infinite grace and longsuffering, dwelt in the Temple of this age, the Body of Christ on earth (1 Cor. 3:16; 6:19; Eph. 2:21).

7:53. The Tabernacle was a part of the Law of Moses -- and they rejected it. Not only had they rejected the Tabernacle, their zeal for the Temple, which had been put in its place, had led them to reject also the fulfillment of the Tabernacle typology, the Lord Jesus Christ who had "tabernacled" among men in His incarnation (John 1:14; Rev. 21:3).

7:57. "Stopped their ears" -- cp. Heb. 3:15; 4:7; 10:26; Rev. 2:7, 11, 17, 29; 3:6, 13, 22. Often, during his ministry, Christ said, "If any man hath an ear, let him hear" -- and the last miracle He performed before His death was to **give** an ear to a man who did not have one, Malchus! (Luke 22:51).

7:60. Concerning the prayer of Stephen:

It is not their rejection of Christ he intercedes for. He asks that they not be held accountable for the further sin of stoning **him**, Christ's servant.

God does not always answer the prayer of a righteous man. It avails **much**, but not **everything**. See Jeremiah's two prayers for Judah (Jer. 14:7 - 9 and 14:19 - 22) and God's answer to him (Jer. 14:10 - 12, specially 14:11; and Jer. 15:1 - 9, particularly 15:1).

Therefore this verse cannot be used to prove that, after this decision by the Sanhedrin, the offer of the kingdom was still open in answer to Stephen's prayer! After Acts seven it was not the kingdom that was offered, but personal salvation. Romans 11:12 and 15 refer back to Acts seven.

8:4. They were **NOT** preaching "to every creature" at this time. **See 11:19!**

¹ It had been rejected twice -- by those in the wilderness not using it (vs. 39 - 43), and by the building of the Temple, which was not "appointed" and did not possess the witness of the Tabernacle typology (vs. 44 - 50).

8:16. Here a clear distinction is made between water baptism and Spirit baptism. So how could the baptism of Matt. 28:19 be Spirit baptism, as some suggest?

8:23. "**Wilt become** in the gall of bitterness" -- the marginal reading in the Scofield Bible.

8:28. He had been to Jerusalem, the City of God, but was returning empty. In their rejection of Christ, the **nation** now had no message for even the proselytes among the Gentiles.

8:28 - 34. See Isa. 53:7, 8. How wonderful to talk to a man whose heart God has prepared!

8:35. Here is final proof that Isaiah fifty three has Christ in view.

8:38, 39. IF "down into" and "up out of" prove water baptism is by immersion, then they also prove that the baptizer immerses **himself** along with the one he baptizes. L. S. Chafer points out that these verses could be as easily translated, "- they went down **unto** the water ... they were come up **from** the water." ("A Systematic Theology," vol. 7, page 40). Also, it would be difficult to find water enough for immersion in the desert (v. 26). The mode of water baptism has no great significance to us today, as we are not sent to baptize (1 Cor. 1:17).

8:39. The Spirit of the Lord miraculously removed Philip from his place of testimony -- but He did not miraculously take him there. He got there on his own two feet in obedience to a call (vs. 26, 27). If we are willing to make our way to the place of service He has for us, He just might catch us away also -- not to Azotus, but to **heaven!** (1 Thess. 4:17) **Maranatha!**

--- William P Heath < My Documents\Class Notes\New Testament\Acts-1> on Microsoft Word.

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