

THE CHURCH IN JERUSALEM

1:1 — 7:60

All the events of the first seven chapters can be summed up under the heading: **"The Church in Jerusalem."** In the picture of the preceding page you can observe an artist's conception of Jerusalem as it appeared in the time of the events recorded in the book. Within the walls are designated four buildings. These are lettered and named as follows:

- A. The Upper Room,
- B. The Temple,
- C. The Public Ward or Jail,
- D. The Synagogue of the Libertines.

In and around these buildings, (which, with the exception of the Temple, are conjecturally located) all the events recorded in the first seven chapters took place. These events can be counted as eighteen in number and are so designated on the preceding page. You can follow these events, one by one, as to where they took place and as to what happened by following the numbers on the chart from one through eighteen and reading the scripture references given.

The pages following are simply an enlargement upon the points or numbers you found upon the foregoing picture. The scripture is printed under the heading of the points and the comment following is intended to make the events recorded in the text a living reality to your mind and heart.

INTRODUCTION 1:1-5.

- 1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach,
- 2 until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen:
- 3 to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:
- 4 and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me:
- 5 for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

Here are a few of the points of interest found within these verses Luke penned as an introduction to the history of the church in Jerusalem:



MOUNT OF OLIVES.

In the drawing you are looking at the mount of ascension and the chapel of ascension. The Mount of Olives is a limestone ridge, a little more than a mile in length. There are seven peaks in this ridge that runs the whole length of the city of Jerusalem. On the north the ridge bends around to the west and thus encloses the city on the north and east. David walked down from the city of Jerusalem into the Kidron valley and up the slopes of the Mount of Olives in his flight from Absalom (II Sam. 15:30). Solomon built high places on the Mount of Olives. (II Kings 23:13). Ezekiel saw the Mount of Olives in a vision. Read about that strange sight in Ezekiel 10:4, 19; 11:23. The prophet Nehemiah indicated that at one time there were many trees growing in this valley. (Neh. 8:15). It was on the road up from this valley that our Lord rode in His triumphal entry into Jerusalem. (Mark 11:8) It was on this Mount that Jesus sat when He viewed the city of Jerusalem and wept because of their unbelief. (Mark 13:1; Matt. 23:37). The garden of Gethsemane is in the valley at the foot of the Mount of Olives. (John 18:1; Matt. 26:30, 36). Our Lord last appeared on earth on the fortieth day after His resurrection on the Mount of Olives.

1 He wrote a "former treatise," or book, to the same person to whom this present work is addressed—one "Theophilus." This name is Grecian and is said to mean "lover of God." In this former treatise he discussed all that Jesus did and taught. Notice that he says he wrote "concerning" all that Jesus did and taught. He does not say he recorded every spoken word of Christ nor described every act of the Master. He says that he only wrote "concerning" these things. This is in agreement with John 20:30, 31; 21:25.

2 The former treatise ended with the day in which He (Jesus) was received up. By referring to Luke 24:50-53 we find the events described in exact agreement with the time spoken of in Acts 1:2a. Luke also says that Jesus was received up only after he had "given commandment through the Holy Spirit unto the apostles whom he had chosen." J. W. McGarvey arranges this verse in the following order—"until the day in which, having given commandment through the Holy Spirit unto the apostles whom he had chosen, he was taken up." (Read the verse over and then read McGarvey's comment upon it which follows.) "In this rendering of verse two, the exact order of the clauses in the Greek is followed and the connection between the day of the ascension and the commandment given on that day is expressed as in the original." (*New Commentary on Acts* Vol. I, pages 1 and 2.) Jesus gave the "commandment," or as we so often call it, "the Great Commission," more than once. The time of its giving here was on the ascension day which will be described in the ensuing verses. The fact that the Commission was given "through the Holy Spirit" to "chosen apostles" lends force to its great importance.

3 The words "to whom he also showed himself alive." refer, of course, to the apostles. Notice that the chronological order of events as found in the life of Christ is not here followed. Rather, the thought expressed in verse two, i.e. "the apostles whom he had chosen," suggests the thought of verse three and this thought further suggests those appearances of Jesus "after his passion" to his chosen leaders in which He spoke to them things concerning the kingdom of God.

4 Then the thought of His appearance to His apostles during the

1. To what does the "former treatise" refer?
2. What do you know of Theophilus?
3. How is the word "began" used in verse 1?
4. How is the word "concerning" used?
5. On what day was the former treatise concluded?
6. What advantage is there in the arrangement of verse 2 as given by J. W. McGarvey?
7. Was the Great Commission given more than once? If so where is the other place or places?

forty-day period suggests one of those appearances in which Jesus said something upon the subject which is to follow in the book of Acts, so Luke speaks of that time when, in the upper room, Jesus showed Himself alive. The whole wonderful story is recorded in Luke 24:13-49.

5 Finally in verse five, the writer gives us a little more specific information on the precious comment he made in his former treatise (Luke 24:49) when Jesus said "ye shall be clothed with power from on high." Luke now tells us that this is "the promise of the Father" which they had heard from Jesus (John 14:16) and lest they become confused as to what this promise included, he informs them through the words of John the Baptist (Matthew 3:11, 12) "Ye shall be baptized in the Holy Spirit not many days hence."

Now let us take a backward look at the marvelous progression of connected thoughts in these verses. Luke begins his treatise to Theophilus by saying:

- a. He wrote a former treatise concerning the teaching and acts of of Jesus. 1.
- b. That it ended on the day of His ascension. 2a.
- c. That on this day He gave the Commission to his chosen apostles. 2b.
- d. That He had previously shown Himself alive to these apostles by many (infallible) proofs by the space of forty days and had spoken to them things concerning the kingdom of God. 3
- e. That at one of these appearances He charged them, as He was teaching them concerning the kingdom of God, not to depart from Jerusalem—but to wait for the baptism of the Holy Spirit. 4, 5.

1. ON THE MOUNT OF OLIVET 1:6-11.

- 6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?
- 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.
- 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.
- 9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

8. State in your own words the connection of verse 2b, 3, and 4.
9. Show the connection of Luke 24:29; Acts 1:5 and John 14:16.
10. From memory give in your own words the five thoughts of verses 1-5.

- 10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel;
- 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

6 Luke had already told Theophilus that Jesus appeared "by the space of forty days." Now he describes that last memorable day. Luke had further told him that Jesus spoke things to the eleven concerning the kingdom of God, so the question of the apostles would not be at all strange, when they asked, "Lord, dost thou at this time restore the kingdom to Israel?" Not at all strange, did we say? No? Not as to content, but as to the utter lack of understanding of the kingdom of God, it is indeed strange. We remember that the apostles had walked with and listened to Jesus until they had now come to His last day on earth and **still** they had not freed their minds of the thought of the restoration of the physical kingdom of David to Israel.

7-8 Jesus does not chide them for their misconception, possibly being satisfied that the apostles understood that a kingdom was about to be set up, however distorted might be their view of it. He simply reminds them that their question about the "time" of the coming kingdom was not for them to know and was of secondary importance. The all important truth for them at this time was what He had promised them while they were in the upper room—that they were to wait for power through the Holy Spirit; and that through this power, which was to "come upon them," they were going to be made witnesses for Him "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

9-11 The inspired writer pictures graphically the ascension of Jesus. A further word can be added to this description by reading his former treatise on this very point. "... and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven." (Luke 24:50, 51)

We know of no artist who has successfully painted the scene described in verses 9-11. Possibly this is true because the event therein described is beyond the brush of an artist.

11. On what day do the events of verses 6-11 occur?
12. What is not strange and what is strange about the question of the apostles?
13. Why was the time of the setting up of the kingdom of Israel of secondary importance to the baptism in the Holy Spirit?
14. What is the further word added by Luke in his gospel that is not found in Acts regarding the ascension of Jesus?

We want to notice that the two men or angels did not appear in the heavens into which the apostles were gazing—but while their eyes were cast heavenward the two men “stood beside them in white apparel.” With the words, “Ye men of Galilee,” the two men probably turned the heads of the apostles from their worshipful gaze into the sky to staring awestruck upon these two heavenly strangers. The two men left with the eleven the same truth that Jesus had spoken to them at the time He had promised them the Holy Spirit (John 14:1-3). But now they could see; now they could understand; now they could know the true meaning of these strange words. In addition to a reiteration of the promise of the second coming made by Jesus, they said He would “come in like manner as ye beheld him going.”

Now for a backward glance over these verses to formulate an outline as the basis for memorizing the events of Acts 1:6-11.

- a. The apostles gather with Jesus on the mount of Olivet on the day of His ascension. 6a.
- b. Their conversation together consisted of their misguided question about the kingdom and Jesus' reply that the time was in the authority of the Father—but that their need was to realize the coming power and its results in making them witnesses. 6b-8.
- c. The actual ascension of Jesus attended as it was with the amazement of the apostles; the cloud; the two men and their message of His return. 9-11.

Would not you, too, be held by the spell of the moment to the spot on that little hill? To watch before you the bodily form of one you had known so well suddenly begin to rise from the earth; then to see His progress into the sky until He passed out of sight into a cloud? It is true Jesus had told them, before He began this miraculous ascent, that He intended for them to promptly leave for the city—but who wouldn't have forgotten these words for a moment as he stood in the presence of such an event?

2. IN THE UPPER ROOM 1:12-26

- 12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.
- 13 And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.
- 14 These all with one accord continued stedfastly in pray-
15. Where did the two men in white apparel appear and why did they chide the apostles?
16. What did the two angels add to the words of Jesus in John 14:1-3?
17. From memory give in your own words the three thoughts of verses 6-11.

- er, with the women, and Mary the mother of Jesus, and with his brethren.
- 15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty),
 - 16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus.
 - 17 For he was numbered among us, and received his portion in this ministry.
 - 18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
 - 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.)
 - 20 For it is written in the book of Psalms,
Let his habitation be made desolate,
And let no man dwell therein: and, His office let another take.
 - 21 Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us,
 - 22 beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection.
 - 23 And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.
 - 24 And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen,
 - 25 to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place.
 - 26 And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

a. Their return. 12

12 Verse twelve is a transition verse linking up the two places designated on the picture on page 22. If you will read Luke 24:52, 53, you will discover that they returned "with great joy" and that they were "continually in the temple blessing God." So, we can say that they spent their time of waiting either in the temple

18. What two points do we find in Luke 24:52, 53 that are not mentioned in Acts 1:12?

or in the upper room. At least, the events described in the text would have taken place in one of these two places. The position of the mount called Olivet, from which Jesus was taken up, is about seven-eighths of a mile east of Jerusalem. This distance is called "a sabbath day's journey."

b. The prayer meeting. 13-14.

13 Can you imagine the feeling of joy that must have surged through their hearts as they walked with eager steps down the slope of the mount of Olives, down into the Kidron Valley and looked up to the heights of the wall of Jerusalem? Never had those walls, which were so familiar to them, appeared as they did on that day, for they now were to enclose that place where the risen Lord had told them to wait.

Oh, that today, as we press on towards that new Jerusalem, we might believe in our hearts that Jesus is as much alive as He was in that day! The same holy confidence and joy can be ours for we have the same evidence; yea, more, upon which to found our convictions that "He ever liveth" and will keep His promises now even as He did then.

Verse thirteen speaks of the house in which the apostles had been living. There is good reason to believe that this house is the same one described in Luke 22:7-13. Be that as it may, Luke here tells us who those were that went into that upper chamber. It would be well to learn the names of the twelve apostles if you have not already done so. They are:

Peter and John,
James and Andrew,
Philip and Thomas,
Bartholomew and Matthew,
James the son of Alphaeus,
Simon the Zealot,
Judas the son of James.

Add to this list the name of Matthias and you have the twelve.

14 Immediately upon entering the city and the upper room the eleven along with certain women; Mary, the mother of Jesus; and the brethren of Jesus held a prayer meeting. They were in total accord one with another and so continued steadfastly in prayer for some time.

19. In what two places did the events described in 1:12-26 occur?
20. How far is a sabbath day's journey? How did it come to be called a "sabbath day's journey?"
21. What comparison can we make today with the event in verse 12?
22. What do you know of the upper room spoken of in verse 13?
23. Give from memory the eleven apostles as found in verse 13.
24. What was the first act upon coming into the city and entering the upper room?

c. The place of Judas filled. 15-26.

15 We must remember that all of the events described in the first chapter took place in the ten days that elapsed from the day of ascension to the day of Pentecost. Notice what is said to have happened in this period: (It is heard quite often that the eleven held a ten-day prayer meeting. They did something besides pray.)

a. They held a prayer meeting in the upper room. 14.

b. They were continually in the temple blessing God. Luke 24:52, 53.

c. They transacted the business of filling the office of Judas. 15-26.

The place where the filling of the office of Judas occurred is not mentioned in the text—but the text **does** indicate a lapse of time between the prayer meeting in the upper room and the business of filling the vacancy in the "office" of the twelve. This indication is found by realizing that in verse fifteen we have a multitude of one hundred and twenty persons gathered, whereas in verse fourteen, we find only the eleven, the women, Mary, and the brethren of Jesus.

It seems to the writer altogether possible, if not probable, that the gathering of the one hundred and twenty persons would have been in the "large upper room." Here are the reasons for concluding that the selection of Matthias took place in the upper room and not in the temple or some other place of public assemblage:

a. The fact that this was the place of residence for the eleven, and since this was a personal or private matter, it would not be reasonable to imagine them carrying out this selection in any public place such as the temple.

b. The opposition to the work of Christ would prevent or hinder the apostles from transacting this matter in a public gathering. Their knowledge of the situation would make it unwise to do such a thing.

c. The upper chambers of the city of Jerusalem were such as could accommodate a crowd of one hundred and twenty persons.

16 Notice the content of the sixteenth verse—read it. Let us mark the circumstances: The eleven were promised by Jesus that they would be baptized in the Holy Spirit (1:5), and that they would receive power when the Holy Spirit was come upon them (1:8). With

25. What three things happened in the 10 days from the ascension to Pentecost?

26. How do we know there is a lapse of time between the prayer meeting and the filling of the office of Judas?

27. What reasons do we have for concluding that the filling of the office of the twelve occurred in the upper room?

these promises impressed upon their hearts, they walked into the city to wait for the fulfillment. But here we have them gathered in a formal meeting to carry out a specific work. Isn't it a bit strange? It is, unless we understand that the apostles knew they were going to be baptized in the Holy Spirit according to promise and prophesy and that there should be twelve in the group. Because of this, Peter directed the selection of one to fill this vacancy left by the betrayal of Judas. This truth lends still more force to the thought that only the twelve were baptized in the Holy Spirit.

17-20 Seven hundred years before the angels sang of the advent of the Messiah, that man "after God's own heart" wrote these words: "Let his habitation be made desolate, and let no man dwell therein and, His office let another take." Little did David know that it would be seven hundred years before these words would find their fulfillment in Judas, the betrayer of the Christ. But the same Spirit that spoke these words to the mind of the Psalmist directed their fulfillment. Peter arises in the midst of the one hundred and twenty brethren to tell of this "son of perdition" in whom this prophecy finds its consummation. Peter gives five things about Judas in verses sixteen through twenty—note them:

- a. "Who was guide to them that took Jesus," 16b.
- b. "He was numbered among us" i.e. he was counted as one of the twelve. 17a.
- c. "And received his portion in this ministry" i.e., he had as much a part in the ministry to which Jesus called the twelve as any other. 17b.
- d. "Obtained a field with the thirty pieces of silver." This was done indirectly through the priests. Although the field was purchased by the priests, it was counted as being purchased by Judas since it was his money that made the transaction. 18a. Cf. Matt. 27:3-8.
- e. He fell headlong into the field from his hanging position and burst asunder in the field. Hence, the name given to the field by those living near there: "The Field of Blood."

21-26 In the six remaining verses, we have an account of the actual business at hand. First, Peter very carefully gave the qualifications of the man who could properly occupy the vacancy left by Judas. It would have to be one of those who "have companied with us (them) all the time that the Lord Jesus went in and out among us (them), beginning from the baptism of John, unto the day that he was received up from us (them)." 21, 22a. Peter also specifically stated the purpose of this selection. It was so "this one" could

28. Show the connection of the selection of one to take the place of Judas and the baptism of the Holy Spirit.
29. Give from memory in your own words the five things concerning Judas mentioned by Peter.

be, along with the eleven, a witness of His resurrection. It is significant to note that even before the day of Pentecost, the apostles took the words of Jesus: "Ye shall be my witnesses" to mean that they were to be witnesses or proclaimers of His resurrection. 21, 22. The apostles were to be witnesses in the sense of ambassadors. Cf. II Cor. 5:20.

Later we are to read in Acts 6:5 "And the saying pleased the whole multitude: and they chose Stephen," A similar incident took place here—the statement of Peter "pleased the whole multitude" of the one hundred and twenty and "they put forward two: Joseph called Barsabbas who was surnamed Justus, and Matthias."

When we know what God said in regard to a certain matter and yet a selection must be made as to how this matter will be executed only prayer can determine God's will. By asking for His providential leadership His will can be made known. This was the procedure in the case of the eleven. Notice the steps and mark them well as an example for our discovery of God's will in some matters.

- a. To know that God wants something to be done. In this case it was the filling of the office of the twelve.
- b. To know that now is the time for action. This they knew from the coming day of power, "not many days hence."
- c. To have a man (or men) who is (are) qualified to occupy the place of God's servant. This they had in Barsabbas and Matthias."
- d. To pray an unselfish and dependent prayer for God's leadership. This was surely the prayer of the eleven as recorded in verses twenty-four and twenty-five. It would be well to look closely into the content of the prayer, demonstrating as it does their utter dependence upon God for His knowledge of who was fitted for this place.

"Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen."

It is also of interest to find within this prayer a reiteration of a very bluntly stated fact: that Judas fell away from this ministry

30. What were the qualifications given by Peter for the one to take the place of the apostle Judas?
31. What was the purpose of this selection?
32. Did the apostles know God's will in the case at hand? If so, why the prayer?
33. State in your own words the five steps in finding the Lord's will in this situation.
34. How can we know God's will today?
35. How can we know the time for action in the will of God?

of apostleship to go to his own place. Being as he was "a son of perdition" we can have no hesitancy as to what place is here meant.

- e. Make, then some move on your part in which the providence of God can be manifested. This was the reason for the casting of lots. Otherwise, there would have been, of necessity, some direct operation of the mind of God upon the mind of man, in which, such information would have been given. But since it is not the nature of Jehovah to thus convey knowledge when there is some other more natural method, we find the eleven casting lots. "And the lot fell upon Matthias and he was numbered with the eleven apostles."

The question as to whether Matthias was in truth an apostle should be settled with these words the Holy Spirit spoke through Luke: "... and he was numbered with the eleven apostles."

3. IN AN APARTMENT IN THE TEMPLE.

- a. The baptism in the Holy Spirit. 2:1-4.
- 1 And when the day of Pentecost was now come, they were all together in one place.
 - 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.
 - 3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.
 - 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

1. The great day had arrived. The day toward which the whole plan and program of Jesus had pointed. His death and resurrection would mean nothing unless spread abroad; and here was the day upon which these great facts were to be declared for the first time. When Jesus stood in Caesarea Philippi and made that glorious promise: "I will build my church" (Matt. 16:18), He was looking forward to this day. The word "church" means "called out." On this day of Pentecost certain persons were "called out" of the world by the preaching of the gospel to become the possession of Christ; thus to form His "called out" body, His church. Jesus had not been explicit as to the number of days the apostles were to tarry in the city, He simply said it would be not "many days" (1:5), but it is interesting to note the divine hand in the selection of this particular day: The **proper people** were on this day present: "devout men" (2:5), thus they were more receptive to the divine truth. The **proper**

36. Why can we consider the day of Pentecost the day toward which the whole plan and program of Jesus pointed?

37. Explain how the church was established on the day of Pentecost.

preachers were there: those whom Jesus Himself had designated, His twelve apostles. These were the men Jesus had selected and taught; all the while preparing them for this momentous occasion. The **proper power** was present, that promised power of the baptism in the Holy Spirit. The subject of the baptism in the Holy Spirit is to be taken up in our special study (Cf. pp. 351). Suffice it to say here that:

1. Jesus had promised the apostles that they were to receive this power. (1:5)
2. That the grammatical construction of 1:26 and 2:1 points only to the apostles as the recipients of this experience.
3. When we remember that the original manuscripts did not contain the chapter and paragraph divisions that our English translations do, and then we read from the close of the first chapter ignoring the break of the chapter and paragraph, it becomes very clear who Luke wanted us to understand were immersed in the Holy Spirit. Note how it reads this way:

"And they gave lots for **them**; and the lot fell upon Matthias; and he was numbered with the **eleven apostles**. And when the day of Pentecost was now come, **they** were all together in one place."

The fact that the antecedent of any pronoun is found by referring back to the nearest noun with which it agrees in person, number and case clinches the argument of the baptism of only the apostles in the Holy Spirit.

It might be well to say just a word as to where the apostles were gathered. The scriptures say "they were all together in one place" but where was that place? It is important to notice that it must have been in some other place than the upper room referred to in 1:13, for had it been a continuation of action in the same room there would have been no need to mention that they were gathered together, since that would have already been known.

We are disposed to the opinion that the place spoken of was an **apartment in the temple**. We hold this opinion for the following reasons:

1. The circumstances of preaching to thousands would not lend itself to this taking place in a private residence. Whereas, all the twelve needed to do in the temple apartment, which faced the temple area, was to turn to the patio side of the apartment, and there were the many acres of the temple area to accommodate the crowd.
38. Give three evidences of the divine hand in the selection of the day of Pentecost as the day for the establishment of the church.
39. How can we say that the grammatical construction of 1:26 and 2:1 points only to the twelve as the ones baptized in the Holy Spirit?
40. How can we know that the gathering of the apostles was in some other place than the upper room?

2. Since this was a great feast day for the Jews, the temple was the headquarters for the celebration (Luke 24:53), it would not seem logical that the apostles would be in their homes upon such an occasion.
3. Luke states "they were continually in the temple blessing God." What more appropriate time to be in the temple worshiping God than upon this great day of the feast of the first fruits?

2-4 Notice that there was a "sound as of the rushing of a mighty wind." It does **not** say there was mighty wind, but only the "sound as of the rushing of a mighty wind." This sound was confined to the place wherein they were sitting. Immediately preceding the sound, or appearing simultaneously with the sound, were the tongues like as of fire, or what appeared to be tongues of fire, which upon appearing, immediately distributed themselves over the various parts of the room and came to rest upon the apostles. These tongues of fire were like the sound of the wind, they were not literal flames of fire but only "like as of fire." The reason for these manifestations was, no doubt, to lend splendor to the occasion which would attract attention and interest, and would at the same time manifest to all that saw and heard that the hand of God was in the whole experience. We can know as a dogmatic certainty that verse 4 of the second chapter is the literal fulfillment of verse 5 of the first chapter. Jesus had promised the baptism of the Holy Spirit and here is the fulfillment of His promise.

Consider a point of import: What is meant by the word "baptism" as it is here used? The **objects** of the baptism were the apostles . . . the **element** of the baptism was the Holy Spirit. What **part** of the apostles was immersed in the Holy Spirit? A moment's thought will cause us to say that their minds were the portions of their beings to be immersed in the Holy Spirit. Thus the personality of the Holy Spirit literally immersed the personalities of the twelve and they spake not from their own spirits, but only as their immersed spirits were controlled by the Spirit of God. Indeed Jesus' words in Matt. 10:20 found an actual fulfillment here: "For it is not ye that speak but the Spirit of your Father that speaketh in you."

41. What reasons are given for saying that the baptism in the Holy Spirit occurred in a temple apartment?
42. Was the sound of the rushing of a mighty wind general or local?
43. Why were these miraculous manifestations given at this time?
44. What statement of Jesus finds its fulfillment on this day?
45. Explain the meaning and use of the word "baptism" as used in the baptism of the Holy Spirit.
46. What kind of Jews were present at Pentecost, and what called them together to listen to the words of Peter?

b. The result of the baptism. 5-13.

- 5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.
- 6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.
- 7 And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilaeans?
- 8 And how hear we, every man in our own language wherein we were born?
- 9 Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia,
- 10 in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes,
- 11 Cretans and Arabians, we hear them speaking in our tongues the mighty works of God.
- 12 And they were all amazed, and were perplexed, saying one to another, What meaneth this?
- 13 But others mocking said, They are filled with new wine.

5-13 We have already observed the result of the Holy Spirit baptism upon the apostles. We come now to note its result upon those who beheld this miraculous appearance.

We take note first of those present to witness this scene:
 "Jews, devout men, from every nation under heaven."

As we have already commented, the day of Pentecost called many Jews from their native homes to Jerusalem to participate in this annual feast. That they were **devout men** indicates their deep interest in the things of Jehovah. A better soil could not be imagined for planting the seed of the kingdom. Luke next tells us what called the congregation together. "The sound of the rushing of a mighty wind." It seemed to be located in a particular portion of the temple. This called a great multitude to this place to investigate. When they arrived imagine their surprise when they found no effects of a great wind, but what they did behold was a sight never before beheld by mortal eye, and they heard things which no man had ever heard.

47. Using a Bible dictionary or encyclopedia, look up a diagram of the temple and formulate in your mind the location of the temple area, apartments, and sanctuary.
48. What three words describe the results of the hearing of every man speaking in his own language?
49. Using a Bible dictionary or encyclopedia, locate upon a map the nations spoken of in Acts 2:9-11.

Will you imagine with me a Jew from the nation of Cappadocia running toward the temple? As he runs he must pause every so often ere he jostle a stranger. There is an ever increasing crowd gathering, hurrying to the same place. He hears as he dodges in and out among the crowd, a babel of voices, and it seems that no two languages or dialects are the same. He thinks: "Ah, to be home among my own people and to hear once again my native tongue." Being near the temple when startled by this sound, he soon comes to the place of interest. There is a little knot of men gathered under the balcony of one of the temple apartments; he looks up through the balcony rail, and there, standing together, are several very ordinary looking men. "But what is that above their heads? It looks like flames of fire, yea, tongues of fire. They are speaking, but what are they saying?" Suddenly, a startled look comes across the face of the Cappadocian Jew, for he can **understand every word these men are saying**. They are speaking to him in his native dialect! How good it is to hear it again, and they are declaring the mighty works of God. He listens for a moment and then becomes curious and looks around him. There, written upon the faces of all, is utter astonishment. All seem to be held in a spell of perplexity. Soon the shock of the first impression is worn off, and he sees on every hand signs that all who are there assembled are hearing and seeing exactly what he is. "How can this be? Are not these men upon the balcony Galileans? How can it be then that every man can hear them speaking in his own tongue wherein he was born? Why, there are here assembled: Parthians and Medes and Elamites and dwellers in Mesopotamia, in Judea and I had others from Cappadocia, there are those here from Pontus and Asia, Phrygia, Egypt and parts of Libya about Cyrene, sojourners from Rome, both Jews and proselytes, even Cretans and Arabians. All these are hearing what I am hearing in their own tongue . . . What can this mean?"

Here we leave our imaginary Jew and add that all who were there gathered were amazed and perplexed, and the question of our Cappadocian Jew was the question of every heart. But we, upon reading this account, although we understand its action and import, are amazed and perplexed ourselves, for there were mockers present who dared to mock at this divine demonstration. They said with utter lack of reason:

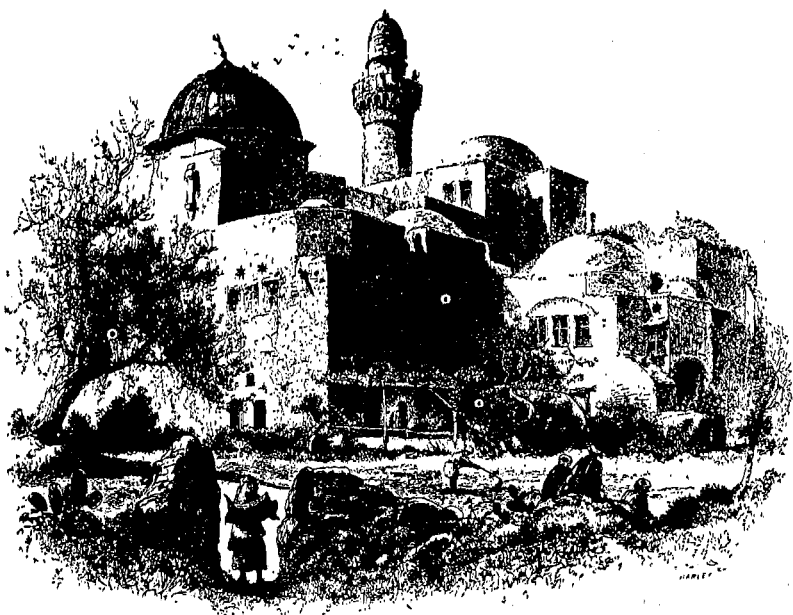
"They are filled with new wine."

c. The sermon of Peter. 14-36.

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men

50. Did the apostles speak in fifteen languages or did the Holy Spirit perform a miracle of hearing?

51. What reason would you assign for the words of those who said, "They are filled with new wine?"



THE TOMB OF DAVID

The whole group of buildings is called Neby Daud, which signifies the Sanctuary of the Sepulchre of the Prophet David.

Peter could say in his day: "his tomb is with us unto this day". Persons could go to view the place where David was buried. And so today we are shown in the city of Jerusalem these buildings as the tomb of David. Whether or not this tomb does indeed contain the dust of the king of Israel we know that he both died and was buried, but of the one he spoke He is alive forevermore. Only kings and prophets were buried in cities. (I Kings 2:10; 16:6; I Sam. 25:1; 28.)

- of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words:
- 15 For these are not drunken, as ye suppose; seeing it is but the third hour of the day;
- 16 but this is that which hath been spoken through the prophet Joel:
- 17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
- 18 Yea and on my servants and on my handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
- 19 And I will show wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapor of smoke:
- 20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable day:
- 21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.
- 22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know;
- 23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay:
- 24 whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.
- 25 For David saith concerning him,
I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
- 26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:
- 27 Because thou wilt not leave my soul unto Hades,
Neither wilt thou give thy Holy One to see corruption.
- 28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.
- 29 Brethren, I may say unto you freely of the patriarch

- David, that he both died and was buried, and his tomb is with us unto this day.
- 30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne;
- 31 he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption.
- 32 This Jesus did God raise up, whereof we all are witnesses.
- 33 Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.
- 34 For David ascended not into the heavens: but he saith himself,
The Lord said unto my Lord, Sit thou on my right hand,
- 35 Till I make thine enemies the footstool of thy feet.
- 36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

14-16 Evidently the jeering of the mockers was loud and distinct enough to be heard by the apostles, for we now find Peter standing forth among the twelve and giving answer to their charge. His first words are a bold denial of the accusation and then follows his two-fold reply: "These are not drunken, as ye suppose" because:

1. It is only nine o'clock in the morning; whoever heard of men drunk at this hour on a sacred feast day? The drunken charge could not have been true for it was a strict violation of Jewish law to drink intoxicants on a feast day.
2. This which ye behold is a fulfillment of prophecy. "This is that which hath been spoken through the prophet Joel." Then he quotes the words of the prophet. We shall notice their import and meaning according to the verses:

17-18 The "last days" spoken of in these verses must be associated with the context for their meaning. The words of Joel, like those of a number of other prophets have to do with **Judah and Jerusalem**, hence we can say that the "last days" have reference to the last days of Judah as a tribe (the term "Judah" has reference also, at times, to the whole nation of Israel) and to the last days of Jerusalem as a city. The exact fulfillment of these words becomes apparent

52. How do the words of Peter concerning the time of day answer the charge of the mockers?
53. To what period of time do the words, "the last days," refer, as used in verse 17?

when we realize that it was only thirty-five or forty years from the day Peter spoke to the utter destruction of Jerusalem and the dispersion of the nation of Israel.

The pouring forth of the Holy Spirit upon all flesh was **potentially** accomplished upon the day of Pentecost. It is impossible to claim more than this. The reference to "all flesh" doubtless contemplated the reception of the Holy Spirit by both Jew and Gentile. To say that "all flesh" upon this day received the outpouring of the Holy Spirit is an absurdity in view of the fact that all present were Jews. How then can it be said that these words of the prophet can here find fulfillment? It seems best to say that because the apostles were baptized in the Holy Spirit, they were enabled to carry the gospel to the Gentiles as well as the Jews, and through obedience to the gospel both Jew and Gentile received, as a gift from God, the Holy Spirit (2:38, 39). Thus could it be said that "all flesh" received the Holy Spirit through what occurred on Pentecost.

We next find the promise of prophesying and visions. How can these be connected with the day of Pentecost and the events of that day? The answer is found in realizing that through the baptism in the Holy Spirit, the apostles were given the power that upon whomsoever they laid their hands they could impart to those persons certain spiritual powers called "spiritual gifts" (I Cor. 12:1-11). These gifts included prophecy, wisdom, knowledge, etc. The statement in verses 17 and 18 relative to the prophesying and visions can then be understood as the spiritual gifts imparted by the apostles to the persons named.

This all came about as a result of the Holy Spirit baptism.

19-21 Many and various are the remarks upon these verses. We will not enter the arena of controversy, but will content ourselves by stating that it seems altogether probable that the words of these verses could very well be applied to the day of the Pentecostal feast. Note the expressions and how their fulfillment can be found in the celebration:

1. "I will show wonders in the heavens above, and signs on the earth beneath" . . . then follows the description of the wonders and signs . . . "Blood, and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day: And it shall be that whosoever shall call upon the name of the Lord shall be saved."

54. How can it be said that upon the day of Pentecost the words of Joel were fulfilled, i.e. the fulfillment of his words: "I will pour forth of my Spirit upon all flesh?"

55. When were these "last days" consummated?

56. How were the prophesyings and visions connected with the day of Pentecost.

One explanation of Acts 2:19-21 is: The blood and fire, and vapor of smoke, were surely found upon the day of this feast. The blood must have flowed from the altars like rivers, as the thousands of animals were sacrificed. The fire and vapor of smoke ascended from the altars as the same sacrifices were burned. As the great billows of smoke filled the air in Jerusalem the sun was quite literally "turned into darkness," being hidden because of the smoke-encumbered atmosphere. The moon viewed through the smoke appeared as the color of blood. All this took place **before** the preaching of the first gospel sermon; the preaching of this message of redemption made this day of Pentecost "the day of the Lord." And then it could be said that "Whosoever shall call upon the name of the Lord shall be saved." How this "calling" upon the name of the Lord took place may best be understood by reading the rest of the chapter.

Peter's answer to the accusation of the drunkenness formed a spring-board for the rest of his message. Having shown that the events happening were in fulfillment of the prophet's words, he now continues his message, and immediately brings forward the burden of his inspired utterance. Those who stood before him must have now understood that he and the eleven were indeed inspired, and the message they proclaimed was one from God. There must have been but one question in the mind of every thoughtful Jew: "We must indeed confess that these men are speaking under divine leadership, but **what is the purpose?** What is the reason behind all this? Surely there must be more to this occasion than a mere declaration unto various nations in their various languages 'the mighty works of God'." This question is now answered by the apostle Peter. We might say in our own words that the intent of this divine splendor was to prepare the way for the declaration of Jesus as Christ and Lord.

22-24 These verses contain the theme and proposition of the message. Verses 25-36 are but a development and enlargement of the facts stated in verses 22-24. Consider the facts in these verses: "Ye men of Israel, hear these words." A preparatory remark which called attention to the importance of what was to follow: This Jesus of Nazareth was a man approved of God by mighty works and wonders and signs, which were performed through the power of

57. Where were the wonders and signs, spoken of in prophecy, fulfilled?
58. From your open Bible read the 19th and 20th verses and then from memory show how these things were fulfilled on the day of Pentecost, with special note concerning "the day of the Lord."
59. Following the answer of the charge of drunkenness, what natural question would be in the mind of every thinking Jew?
60. What was the real purpose behind all of this divine splendor?
61. In which verses do we have the theme and proposition for the message of Peter? What would you say the theme is? The proposition?

God, in their very midst. They who stood before Peter, especially those "dwellers in Judea," had witnessed many of the miracles wrought by Jesus, and therefore well knew the words of Peter were the truth. The real purpose of these works, wonders and signs had evidently escaped the perception of those who beheld them, for Peter now gives to those acts of power their full meaning. These things were done that they might believe and know that God's approval was upon this man; that God had singled Him out above others, upon whom to place His sanction and seal. This to the mind of the Jew could be nothing else than a description of the Messiah, or Christ.

Next come the words that struck conviction and intense personal guilt to the hearts of all who heard. That this Nazarene was One who was mighty in word and deed could hardly be denied; but what had happened to Him? Yes, that was the question; and all those on that day knew what had happened. It must have been a much talked of fact, that this Jesus of Nazareth had been crucified outside the city of Zion a few short weeks ago. But none had thought of its terrible import until these words spoken by God's direction fell upon their understanding. Peter now says that God Himself had directed the death of this one, and yet they (the Jews) were personally responsible for the despicable deed. More than this "God raised Him from the dead." Such a one could not be held by the bonds of death; through the power of God, He tore away the bonds of death and came forth the triumphant victor over death and the grave. What shocking news, they had crucified **the Messiah!** And yet God had foreordained it to be so. Still more astounding, He is now raised from the dead.

There were four facts stated by Peter in the opening words of his message: (1) Jesus was approved of God by mighty works, wonders and signs. (2) He was crucified by the Jews, using the "lawless hands" of the Romans. (3) God had predetermined this. (4) God raised this Holy One from the dead. Of these four facts, the first two needed no proof for they could not be gainsayed; the last two needed further evidence for verification.

25-32 Verses 25-32 contain scriptural proof for facts three and four. The easiest way to convince any Jew God had predetermined an event was to refer to the Old Testament scriptures and there show a prophetic word that would apply to the point under dispute.

62. Why would the words of Peter as found in verses 22-24 strike conviction to the hearts of those that heard?
63. State from memory in your own words, the four facts that Peter gave in the opening words of his message.
64. What purpose can be assigned to verses 25-32?
65. What is the procedure used by Peter in convincing the Jews of points 3 and 4?

This procedure is here used by Peter. The Psalmist David is called in to witness that God had previously determined that a certain person would be raised from the dead. Verses 25-27 contain the words of David written prophetically some five hundred to seven hundred years before Christ. In this quotation from this Psalm of David we note in verses 25, 26 introductory remarks to the real point of the prophecy contained in verse 27. The first person is here used by David in referring to the Christ. Note his words:

"I beheld the Lord always before my face; for he is on my right hand, that I should not be moved: Therefore my heart was glad, and my tongue rejoiced; moreover my flesh also shall dwell in hope."

Since the person spoken of is the Christ, we can say that the words of these verses have to do with His pre-existence. While in this state, He "beheld the Lord always before His face," for Jehovah was very near to Him, and was His strength. This nearness, and harmony caused His heart to be glad and also resulted in words of rejoicing. Then looking forward to His earthly advent He could say, because of His previous perfect harmony with the Father, that when He became flesh that He could live or dwell "in hope." This leads us to the theme of the prophecy: That although the spirit of the Christ would depart from the body, yet it would not remain in the place of the departed spirits, i.e. in "Hades"; neither would the flesh or body of the Holy One of God see corruption. This is speaking of a resurrection, of a return of the spirit to the body ere the body could decay. **Thus were the two facts of the pre-determination of God and the resurrection of the Christ established in one concerted effort.**

Peter has yet to make the direct application of this proof to Jesus of Nazareth.

Verse 28 refers to the fact that the ways of the life of the Christ while on earth were directed by Jehovah . . . because He thus allowed Himself to be directed, He could look forward to the gladness of beholding His Father's face in glory.

The thought that in this prophecy David was describing a resurrection from the dead was undeniable. The only question remaining in the mind of the Jewish multitude was "Of whom speaketh the prophet, of himself, or of some other?" Since the Psalmist had used the first person, it was necessary to first show that this prophecy did not refer to David. Of this Peter now speaks: It was a well known fact that David both died and was buried, and his tomb could be witnessed by any interested. So it could never be said the resurrec-

66. Explain in your own words the application of verse 25, 26 to the Christ.

67. Show how the two points, three and four, are established in one concerted effort.

68. Explain verse 28.

tion prophecy found its fulfillment in the prophet. The solution is found in the prophetic office David held; he being a prophet could speak accurately of future events. David knew that God had made a promise to him, and in this promise God had said that from his loins there would come One who would occupy the eternal throne in heaven. He knowing these facts, then spoke as he did in Psalm Sixteen. In this Psalm David spoke of the resurrection of the Christ; that neither was He left in Hades, nor did His flesh see corruption. To what purpose was the resurrection here spoken of? The answer is very evident; because only such a resurrected, glorified being could occupy this promised throne.

It now begins to be more and more manifest to those listening that it was predicted of the Christ:

(1) He would die. (2) Yet His spirit would not remain in Hades. (3) Nor would His body decay. (4) Furthermore, He was to be raised to sit on the heavenly throne at the right hand of God.

33 The ultimate conclusion has been reached and Peter now enforces the thought that must have been in the mind of every thinking Jew. Jesus had fulfilled every other qualification of the Christ, there only remains the exaltation at the right hand of the Father. This, Peter says of Jesus in no uncertain terms, note:

"Being therefore by the right hand of God exalted," and then in connection with His exalted position and in direct relation to the present circumstances of the day of Pentecost, Peter states that upon being thus enthroned Jesus received the promise of the Father, the Holy Spirit. The demonstration of the Holy Spirit's action on the day of Pentecost was a result of the sending forth of this promised Comforter by none other than Jesus of Nazareth, who is the Christ.

The following have a fulfillment in only **one person**, Jesus of Nazareth, for:

(1) He was crucified. (2) His body did not decay in the tomb. (3) His spirit did not remain in Hades. (4) He is spoken of as raised by God from the dead.

Then indeed this one must be the Christ of God. He now is at the right hand of the Father. This conclusion Peter drives home in these words filled with meaning:

"This Jesus did God raise up, whereof we all are witnesses."

Peter had said previously that God had raised Jesus from the dead (24) but in the intervening verses He tells us **why** He was raised from the dead. He here gives to us the proof of His resurrection. "We know God raised Him from the dead," says Peter, "for we all (we apostles) are witnesses of His resurrection."

69. What relation does verse 29 have to the prophecy of David?

70. What connection is there between the promise God made to David and the resurrection of the Christ?

71. Show how what was predicted of the Christ found its fulfillment in Jesus.

34-35 The final word of prophetic proof is found in verses thirty-four and thirty-five. Peter here shows that what he had said of the Christ could never have been said of David, for he never made an ascent into heaven. Further than that, David denied any thought of himself ascending into heaven when he said (in Psalm 110:1) that Jehovah was speaking to David's Lord (which could be none other than the Christ), when He invited Him to sit at His right hand till His enemies were subdued. This word from the Psalmist of the exaltation of the Christ and the evident application of it to the experience of Jesus gives a mighty background and foundation of power, for the words of Peter's climactic conclusion. Hear him:

36 "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified."

The impact of these words can hardly be imagined by you and me. The one for whom all the Jews of ages past had longed and prayed had now arrived, only to be crucified by the very ones for whom He came.

Now, shall we rethink Peter's sermon in outline form? Notice:

Introduction of the sermon. 2:14-21. Peter's answer to the drunken charge:

1. A call to attention as to the import of what is to be said. 14.
2. Peter's first answer based upon the time of the day. 15.
3. Peter's second answer, based upon the fact that the events of the day were happening in fulfillment of Joel's prophecy. 16-21.

Theme of the sermon: . . . A demonstration of Jesus as the Christ.

Development of the sermon. 2:22-35.

1. The mighty works, wonders, and signs of Jesus demonstrate God's approval. 22.
 2. His death was predetermined by Jehovah and carried out through the lawless hands of the Romans, prompted by the hate of the Jews. 23.
 3. God raised Him from the dead. 24.
 4. David spoke in great detail of the resurrection and exaltation of the Christ, which finds its fulfillment not in David, but only in Jesus. 25-31.
 5. Jesus was raised from the dead. This fact was attested by eyewitnesses. 32.
 6. Jesus was exalted for the express purpose of receiving the Holy Spirit. Jesus in this exalted position now gives the Holy Spirit to the apostles in this special manifestation. 33.
 7. David spoke of this exaltation in another Psalm (110:1) when
72. What connection does the manifestation of the Holy Spirit on Pentecost have with the exaltation of the Christ?
73. Explain verses 34 and 35.
74. Show how verses 34 and 35 form a background for the thought of verse 36.

he himself had not ascended into heaven but referred to "his Lord" as being asked by "the Lord" to sit at His right hand till all his enemies were subdued. 34.

Conclusion of the sermon. 2:36. "Let all the house of Israel therefore know assuredly," i.e. because:

1. Jesus was approved of God. 22
2. The prediction of the death of the Christ finds an exact fulfillment in Him. 23.
3. God has raised Him from the dead, even as David said of the Christ. 24-28:
4. More than this, Jesus is now exalted even as David spoke of the Christ. 29-31.
5. We apostles are eye-witnesses of the resurrected Jesus. 32.
6. The out-pouring of the Holy Spirit here on the day of Pentecost, comes from this Jesus because of His exaltation. 33.
7. Finally, David spoke not of himself when he described "the Lord" (Jehovah), speaking to "my Lord" (the Christ) asking Him to sit at His right hand till all His enemies were subdued, but rather of the Christ which finds its fulfillment in Jesus of Nazareth. 34.

We say then, in view of all this, "that God hath made him both Lord and Christ, this Jesus whom ye crucified."

d. The results of the sermon. 37-42.

- 37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?
- 38 And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.
- 39 For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.
40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.
- 41 They then that received his word were baptized: and there were added unto them in that day about three thousand souls.
- 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

75. Why did the words of verse 36 cause such an impact on those who heard?

76. From memory give the outline of Peter's message.

37-41 "The immediate results were: first, conviction and inquiry; secondly, instruction and exhortation; and finally obedience, and the addition of those who received the Spirit" (G. Campbell Morgan, **Acts Of The Apostles**, page 87). These words give us a very fine outline of the results of Peter's message. Let us notice the outline in detail.

The last words of Peter were "Whom ye crucified," now they knew in truth whom they had crucified. Can we not attempt to stand in the place of the persons who heard these words? They crucified the Messiah. And yet it had been predicted by God that the Christ would thus suffer. This did not lessen their personal guilt. To whom should they turn? Could they dare now to look to God, seeing that the blood of His only begotten Son was upon their hands? They were in desperate need of forgiveness, but how to obtain it was the question unanswered in their burdened hearts. It is natural then to hear that cry rising spontaneously from the multitude: "Brethren, what shall we do?" What should they do for what? What was their conscious need? It was for **forgiveness** that they cried.

We now notice the instruction and exhortation given by Peter in answer to the conviction and inquiry of the Jews.

Peter makes a direct and unhesitating answer to the question. He tells them exactly what they "must do" to be forgiven or to secure the remission of their sins. Says the apostle, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." How can it be thought that baptism has no connection with the forgiveness of sins when Peter answers the question of forgiveness after this fashion?

(A complete study on the connection of baptism with the remission of sins is given by J. W. McGarvey in his **New Commentary On Acts**, Vol. I, pages 243-262).

Peter informs the guilty multitude that in addition to the boon of forgiveness by repentance and baptism they were to receive a gift from God, nothing less than the "Holy Spirit." He further tells them that this promise of remission and the gift of the Holy Spirit was expressly provided for them, for their children, and to all that were afar off (doubtless referring to the Gentiles), even as many as the Lord our God shall unto Him. As to how God thus called these persons unto Himself we can best answer by reading the rest of

77. Give in outline form the three results of Peter's sermon.

78. Describe the causes behind the cry "Brethren, what shall we do?"

79. For what were they inquiring when they asked the question "What shall we do?"

80. What is the first thought presented in Peter's instruction to these men?

81. What is meant by the expression, "the gift of the Holy Spirit?"

82. Explain in your own words verse 39.

the book and noting that God called Jew and Gentile unto Himself through the preaching of the gospel. (Cf. II Thess. 2:14).

We have just noted the words of instruction in verses thirty-eight and thirty-nine; we now note the words of exhortation in verse forty. It was not enough to simply state in so many words the terms of pardon, for those listening had no previous knowledge of this plan of salvation by the grace of God. Hence, we find in verse forty the thought that Peter spent no little time, and no small amount of words, "testifying and exhorting" concerning this great salvation. Without doubt he outlined the plan of redemption through the death of Christ. His words on this portion of the message could be considered words of testimony or a logical presentation of the soul saving facts of the gospel. Then in words of exhortation, or earnest appeal, he urged them to repent and be baptized and thus appropriate the blood of Christ. By saying "Save yourselves from this crooked generation" Peter no doubt was referring to what he said in verse thirty-eight when he demanded action of them in the form of repentance and baptism. As to being saved "from this crooked generation" it evidently points to the fact that the generation as a whole was eternally lost, and that they should save themselves from it, as from a "sinking ship."

And finally, the obedience and addition of those who received the word. The "receiving of the word" can be understood in the sense that they determined to follow his word and comply with its demands, hence we find them being baptized.

That 3,000 souls were baptized upon this occasion has posed to some a problem as to the sufficiency of water, time, etc. All of these difficulties are set aside, however, through a careful consideration of certain historical facts of the city of Jerusalem.

As to the latter portion of the forty-first verse, we can say in the words of Adam Adcock:

"When nothing exists, only God can originate it by creation. To form the human race out of nothing, God had to **make** the first man and the first woman. To bring the church of Christ into being, the Lord **created** the first Christians on Pentecost by the supernatural power of the Holy Spirit. It is no wonder that 'the multitudes were confounded' and 'were all amazed and marveled' and 'were perplexed.' Nothing like this occasion ever happened before or again since God rolled the world into space. To speak of Pentecost as the 'birthday' of the church is a misnomer, improper, nothing can be born without antecedents or precedents in kind. Adam and Eve had no

83. What is the difference between "words of testimony," and "words of exhortation?"

84. What association with what had already been said, do the words "save yourselves" have?

85. What is meant by the expression, "as many as received his word?"

antecedents in kind; neither had the church. The church is the new creation. The human race was **originated** in the first pair; the church was **created** in the first Christians, the original twelve apostles. To say that the church was 'born' on Pentecost is to use an inadequate figure; to say that the church was **created** is to give a proper description of its origin. But the Lord creates only when it is necessary. Creation in process is not identical with birth. There is no indication that the Twelve ever had any baptism in water but John's. The first father and the first mother had to be **created**; all other human beings are **born**. The church was created in the apostles as the first Christians; all other Christians come into being by the **new birth**. Creation is essentially miraculous; **birth**, old or new, is always by operation of law." (Acts Analyzed, pages 28, 29).

And thus the 3,000 were added to the church created. They were born into the family of God "by the water and the spirit", in contrast the apostles were created as the first members of God's family.

42 The final word as to the results of Peter's sermon can be found in the fruit of faithfulness. The gospel so took hold of the lives of those first converts that they continued steadfastly in worship to God. This worship was expressed in the four items of: (1) the apostles' teaching, (2) the fellowship, or partnership with one another in the common cause, (3) the breaking of bread, or the Lord's Supper, and (4) the prayers.

e. The unity of the church. 43-47.

43 And fear came upon every soul: and many wonders and signs were done through the apostles.

44 And all that believed were together, and had all things common;

45 and they sold their possessions and goods, and parted them to all, according as any man had need.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

43-47 The cause of unity can be found in the first portion of the forty-third verse.

"And fear came upon every soul."

The fear of the Lord is not only "the beginning of wisdom" but is also the beginning of unity among brethren. When Jehovah is held in great reverence and honor, when He is loved better than any

86. How can we explain that the 3,000 were added to the church when the 3,000 were the first members of the church?

87. What connection do the four items mentioned in verse 42 have to worship?

88. What was the cause of the unity described in verses 43-47?

earthly possession or position by His children, then can there be unity. For there is then one common standard, each counts himself as personally responsible to God; when all do this all are one.

The results of the unity can be found in verses 43b-47. Note them:

1. The apostles were enabled to work more effectively. This would not have been possible had there been division. 43.
2. All that believed were together, and unselfishness prevailed. 44.
3. They not only had a spiritual sense of oneness, but they worked it out in a practical demonstration. 45.
4. This unity with God and one another caused them to daily worship God, not only in the temple, but also at home. Their reverence for God made the common tasks of the day a joy to perform. 46.
5. The final and inevitable result of this divine oneness was the salvation of souls. Because they praised God with their lips and lives, they grew in favor with the common folk. And God was adding to their number each day those that were being saved. Their names were written down in the Lamb's book of life at the time of their salvation. When Jehovah looks over that mighty list of names, He must say, "these are my 'called out ones,' my church'." 47.

ACTS EXAMINATION OVER CHAPTERS ONE AND TWO

1. What do you think of the title of the book?
2. Give two reasons for saying Luke wrote the book.
3. What does Nero have to do with the book of Acts?
4. How many years are covered in this narrative?
5. How do I know that gospel preaching began in this book?
6. Do you say the church has the record of its beginning in this book? Prove it.
7. What four cities appear most often in this book?
8. What is meant by "the divine execution of the great commission?"
9. What is a treatise?
10. Is everything Jesus taught recorded in the New Testament?
11. What is "The commandment" spoken of in verse two?
12. In what places was the great commission given?
13. What question did the apostles ask Jesus on His last day on earth?
14. What is strange about the above question?
89. With an open Bible outline the five results of the unity.
90. Should the community of goods described in these verses be practiced today? If not, why not?
91. Why would it be logical to imagine Jehovah saying while looking over the list of names in the Lamb's book of life "these are my called out ones, my church?"

ACTS MADE ACTUAL

15. How did the promise of the power answer the question of the apostles?
16. How will Jesus come "in like manner as He went?"
17. What comparison can we make in verse 12 to our lives? (Read the text).
18. How did the apostles secure the upper room as place for their living?
19. Name the twelve apostles.
20. Was there a ten day prayer meeting? If not, what was there?

True or False

- 1. There was a lapse of time between the prayer meeting and the filling of the office of Judas.
- 2. The filling of the office of Judas happened while there were 120 present in the large upper room.
- 3. The filling of the office of Judas lends no particular force to the thought that only the apostles were baptized in the Holy Spirit.
- 4. Isaiah said: "Let his habitation be made desolate, and let no man dwell therein and, his office let another take."
- 5. It was 700 years between the prophecy and its fulfillment.
- 6. Judas pointed Jesus out to His enemies by kissing Him.
- 7. Jesus never really called Judas.
- 8. Judas did not himself buy the field in which he fell. (i.e. personally).
- 9. Judas was slaughtered in this field.
- 10. It was a "potter's field."
- 11. The field came to be called by strangers: "The field of blood."
- 12. There was only one direct qualification given for an apostle.
- 13. The apostles knew even before Pentecost that they were to preach the resurrection of Christ.
- 14. The place to which Judas fell was the "paupers' field."
- 15. God was the one who chose Matthias.

Fill in the Blanks

1. The five steps in discovering God's will in matters that are not spoken of in God's word are:

Know that -----
 ----- Second. Know that -----
 ----- Third. To have -----
 ----- Fourth. To pray -----
 Fifth. Make -----

ACTS MADE ACTUAL

2. The day of Pentecost was the day toward which the whole _____ and _____ of Jesus pointed.
3. On this day Jesus' words in Caesarea Philippi were fulfilled when He said: _____
_____ Matt. 16:18
4. The hand of God can be seen in the selection of the day of Pentecost as the day for the establishment of the church for the proper _____ were present, the proper _____ was present, and the proper _____ was present to accomplish this wonderful work.
5. The apostles were all together in an _____ in the temple for the Holy Spirit baptism.
6. The day of Pentecost was also called the feast of the _____ because:
7. The reason for the sound as of a rushing wind and the tongues like as of fire was to attract _____ and _____ from the crowd.
8. We can know for a certainty that verse _____ of the second chapter is a fulfillment of verse _____ of the first chapter.
9. The _____ of the apostles was that portion of their beings baptized in the Holy Spirit.
10. There was devout Jews from _____ (give the number) nations present in Jerusalem for Pentecost.

Can you find TEN MISTAKES in this paragraph?

(Cross out the mistakes)

All the crowd said: "They are filled with new wine." But Peter standing up with the twelve lifted up his voice and spake forth unto them and said: "Ye men of Judea and all ye that dwell at Jerusalem" . . . then it was that he said it was only the ninth hour of the day and therefore these men could not be drunk. He further said that this was a fulfillment of Jacob's prophecy. The last days mentioned are the last days of Israel and Jacob. The pouring forth of His spirit upon "all flesh" was not accomplished on that day in any form. The statements in verses seventeen and eighteen relative to the prophesying and visions (read them if you like) can be understood as the baptism in the Holy Spirit of such persons. The proposition of Peter's sermon was: "A demonstration of Jesus as the Christ." His sermon was addressed directly to the men present and brought great conviction to them. There were five points in the sermon's development. David spoke of the death, burial and resurrection of the Messiah. These facts Peter's sermon demonstrated occurred in the life of the Christ. There were two results to Peter's sermon. The three thousand were baptized in a day or two and thus on the coming Lord's day they continued in the breaking of the bread.

4. AT THE GATE BEAUTIFUL 3:1-10.

- 1 Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.
- 2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;
- 3 who seeing Peter and John about to go into the temple, asked to receive an alms.
- 4 And Peter, fastening his eyes upon him, with John, said, Look on us.
- 5 And he gave heed unto them, expecting to receive something from them.
- 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.
- 7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength.
- 8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.
- 9 And all the people saw him walking and praising God:
- 10 and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

1 The great day of Pentecost had passed but its power yet remained. This is as it should be in all true religious experience. We see now the power of Pentecost in action in the everyday life of God's servants. Being Jews, Peter and John observed the three Jewish hours of prayer; nine in the morning, at noon, and at three in the afternoon.

2 The temple in Jerusalem was the place of prayer and public meeting for all Jews in the city. It happened on a certain day at the afternoon hour of prayer that two of the apostles were ascending the steps into the temple. These steps led them through a particular gate of the temple called the Gate Beautiful, doubtless because of its beauty of construction. To this particular gate a beggar was carried daily and there was laid that he might ask a pittance of those who entered the temple. Luke describes the man's physical condition as being lame from his mother's womb.

92. Why could we say that the power of Pentecost was manifested at the gate beautiful?

93. Name the three hours of prayer, both in the Jewish time and our time.

3 Why the eyes of this poor lame man fell upon Peter and John, and why he should ask alms of them among all the rest of the multitude that was going into the temple, only He who marks the fall of the sparrow can know. Hearing the pitiable mumbled words of the prostrate beggar the hearts of Peter and John were stirred by the same Spirit that filled their lives on the great day of the first fruits; they knew that here was a man among men, whom God was going to now use to glorify His Servant Jesus.

Ah, friends, let us see that we are like this poor stricken soul just outside the Beautiful Gate, we have utterly nothing to recommend us as a means of God's glory, but through us He does make His glory known. How wonderful! "Where then is the glorying? It is excluded." How completely left out of salvation is the boasting of men.

4-6 The man looked up from his reclining position into the piercing yet compassionate eyes of these two strangers. The look of the man was one of hopeful expectancy, but not different from the gaze he had turned on many a benevolent Jew. Disappointment and curiosity fled across the mind of this unfortunate Jew as the words: "Silver and gold have I none," fell from the lips of Peter. "No money? Why then arrest my attention? Why bother? I am only here for one purpose. I want nothing else." Then, the words "But what I have, that give I thee" . . . "What you have? I do not see you reach under the folds of your robe. I see nothing in your outstretched hand." All of these thoughts could have flashed over the mind of this man.

Perhaps not even expressed in the mind but only felt in the heart were these thoughts. And then it happened. The unforgettable words of power and life:

"In the name of Jesus Christ of Nazareth, **walk.**"

The firm grasp of Peter's hand upon his, the strength, the joy that literally flooded his soul, the experience of ecstasy in leaping up, standing, walking!

7-10 Luke with his customary medical exactness describes the action of the healing as being immediate in his feet and his ankle bones. What shouts of joy and praise rang through the halls of the temple: "Was this any way for a man to act in such a place as a temple "walking and leaping and praising God." What amazement passed over the faces of the reverent multitude on their ways into

94. What two characteristics of the beggar's physical condition are given to us by Dr. Luke?

95. Show the comparison of the beggar with you and me as sinners.

96. Describe the healing of the lame man from the first words of Peter to the entering into the temple.

the temple. "Was this any way for a man to act in such a place and at such a time?" But then upon looking more closely they recognized something familiar about this exuberant one. "Why, it is none other than the beggar whom we have seen and passed every day at the Gate Beautiful. Can this be that one who but a few moments before was appealing to us for alms? It is indeed." Then were they in truth filled with wonder and amazement at that which had happened unto him.

5. ON SOLOMON'S PORCH 3:11-26.

- 11 And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.
- 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?
- 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.
- 14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you,
- 15 and killed the Prince of life; whom God raised from the dead; whereof we are witnesses.
- 16 And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.
- 17 And now, brethren, I know that in ignorance ye did it, as did also your rulers.
- 18 But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled.
- 19 Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord;
- 20 and that he may send the Christ who hath been appointed for you, even Jesus:
- 21 whom the heaven must receive until the times of restoration of all things; whereof God spake by the mouth of his holy prophets that have been from of old.
- 22 Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like

97. Is there any reason to believe that the lame man was well known among the Jews?

- unto me; to him shall ye hearken in all things whatsoever he shall speak unto you.
- 23 And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people.
- 24 Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days.
- 25 Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.
- 26 Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

11 It will be noted that the healing of the lame man occurred at the entrance of the temple proper, the gate which opened into the court of the women being the exact spot. The incident to be described under the above heading occurs on Solomon's portico or porch, located on the outside of the Jewish portion of the temple.

It must be concluded from the text that upon being healed the lame man went into the temple with Peter and John (cf. 8). The apostles then came out of the sacred enclosure, doubtless because of the tumult caused by the miracle, and while they stood in Solomon's portico the lame man embraced them. The lame man might have called out to the crowd and thus gathered them, but it is not here mentioned.

12-13a Peter, upon witnessing the circumstances, noticed that the wonder of the people was centered upon them and not in the God they served. Peter's boldness, wisdom and humility are seen in the next four verses. His boldness is portrayed in the fact that in spite of the unlikely circumstances he took this occasion to preach a gospel message. His wisdom is shown in the manner of development, and his humility is found in the introduction of the message. Peter in introducing his sermon gives credit to God for the miracle:

"It was not power or godliness of ours that made this one to walk . . . look to the God of your fathers, the God of Abraham, Isaac and Jacob," says Peter.

98. Where did Peter preach his second sermon?
99. Had Peter, John, and the man who was healed been in the temple? Why did they come out?
100. Why do you suppose the beggar "held Peter and John?"
101. What elements of Peter's character are brought out in his sermon and its delivery?

13b-19 Then follows the body of the sermon. Why was this thing done? The answer comes: "To glorify Jesus," God's Servant or "Child." Peter again reminds these Jews of whom he is speaking . . . God's Servant is Jesus.

"Jehovah is glorifying in this act just performed none other than the very one whom you Jews delivered up and denied. You preferred a murderer. You killed this one and in so doing you slew the very Prince or Author of Life. God, however, raised Him from the dead. Of this fact we apostles can all witness."

The question of **how** the healing of the lame man glorifies Jesus yet remains to be answered. The answer is found in the words of the sixteenth verse. The thought is that when the beggar was made whole, glory went to Jesus because it was only through faith in His name that this miracle could occur. The question naturally arises, Who exercised this faith? A moment's consideration of the facts will teach us that the beggar knew nothing of Jesus and as Luke tells us, was concerned with nothing but alms.

The faith of Peter and John in Jesus is the only logical answer to this question. This is in perfect accord with Mark 16:14-20 in which Jesus upbraids the apostles for their unbelief and then promises that signs would follow their work if they would believe. The power of performing miracles was given to the apostles by virtue of the baptism in the Holy Spirit, but they needed to exercise faith before this power could be used.

Peter follows this thought with the second point of his message. He speaks of the **predetermined death of Jesus**. This same truth was presented before by Peter on the day of Pentecost. It had great effect upon the Jew whenever given because it presented to his mind the strongest proof that the things being spoken of were true. Tempering his message just a little he says: "And now, brethren, I know that in ignorance ye did it, as did also your rulers." To show in their act the fulfillment of prophecy he says that the prophets spoke of the suffering Christ and thus were these prophecies fulfilled. The Jews were convinced that Jesus was the Christ from what had been said previously and even more so now by what was said concerning His resurrection and power to heal. They were convicted of sin through the words of Peter describing the tragedy of delivering up the Messiah to a heathen governor, of denying the very Christ of God and preferring a murderer; of killing the "Author"

102. What purpose does Peter assign to this miracle?
103. Name three things Peter said the Jews did with Jesus.
104. How did the healing of the lame man bring glory to Jesus?
105. Explain how this miracle was accomplished by faith. How does the Holy Spirit baptism enter this incident?
106. What is the second thought of Peter's sermon?

of Life. In light of this Peter could with great power call them to repentance and obedience. Note his words: "Repent ye therefore, and turn again, that your sins may be blotted out so that there may come seasons of refreshing from the presence of the Lord."

We need not ask as to the meaning of the first words of this charge for all know with at least some degree of completeness the meaning of the word repentance (the word signifying a change of mind, which works a complete change of conduct). But for what is Peter asking when he calls upon these Jews to "turn again?" To begin with note that in repenting and turning again, they were to receive exactly what was promised in the second chapter for "repentance and baptism." Mark the parallel: in Acts 2:38 they were told to repent and be baptized for the remission of their sins to receive the gift of the Holy Spirit. In Acts 3:19 they are told to repent and turn again **that their sins might be blotted out** and that they might receive seasons of refreshings from the presence of the Lord. Does it seem logical that Peter would require repentance and baptism on the day of Pentecost for the forgiveness of sins and here on Solomon's porch, while speaking to the same type of persons, require something else for the same result? We say then that the thought behind the words "turn again" was nothing short of baptism. The Jews had no doubt witnessed the baptism of persons every day (cf. 2:47) and thus when Peter called upon them to "repent and turn again" they knew exactly what he inferred. A complete discussion of this text is found in J. W. McGarvey's *New Commentary* on pages 58-63.

20-21 Still another result was to follow. Upon their repentance and "turning again" their sins were to be blotted out. They were to receive the times or seasons of refreshing from the gift of God's Spirit, sent as he was from His presence. But also upon their obedience to this charge they were promised that God would send to them "the Christ." What is the meaning of this expression? It could have no reference to the first advent of Jesus for He had already come; nor could it refer to the presence of Christ through His Spirit, for the gift of the Holy Spirit had already been spoken of. It could only refer to the second coming of Christ. Every Jew looked forward to the Christ coming as a great king in his kingdom. He was to come to conquer and subdue all kingdoms. This indeed He will do when He comes again; hence, we have the words of Peter to these Jews that their hopes will be realized in the second coming of the Christ. Not in a temporal, earthly, kingdom, but in the trium-

107. Why was it appropriate for Peter to call the Jews to repentance and obedience at the time that he did?
108. What is the meaning of the word "repentance?"
109. What is the meaning of the expression "turn again"? Prove your answer.
110. What is the meaning of the phrase: "seasons of refreshing?"

phant glory of the eternal conquering king in His kingdom. When He does come it will be none other than the same Jesus whom they had crucified.

But says Peter, "The heavens will hold Him until a certain time, then He will come." The time being set as "the times of the restoration of all things whereof God spake by the mouth of the holy prophets that have been from of old." Upon this point we say with J. W. McGarvey:

"It is difficult to determine the exact meaning of the word restoration in this place; but it is limited by the expression, "all things whereof God spake by the holy prophets" . . . and consequently it consists in the fulfillment of the Old Testament predictions; and the remark gives assurance that Jesus will not return again till all these predictions shall have been fulfilled" (ibid. p. 63).

What these predictions are and what they entail it is not our purpose to discuss in these notes.

22-26 Peter ends as he began; with proof from the Old Testament that this Jesus was the Christ. The prediction made by Moses and read by the Jews for these hundreds of years now finds its fulfillment. Moses said:

1. The Lord God would raise up a prophet; which thing God did in Jesus.
2. That this prophet would be raised up to be sent to the Israelites; which thing was fulfilled in Jesus.
3. That the prophet would be from among their brethren; Jesus was of the tribe of Judah.
4. That he would be like unto Moses. The comparisons of Jesus and Moses are too numerous to mention. Moses also predicted the dire results that would follow upon not harkening unto this prophet.

Peter climaxes his message by making the sweeping statement that all the prophets from the first one, Samuel, down to the very last one foretold of the days of the Son of man.

Then the appeal of the apostle. He strikes at the very heart of the Jew when he reminds him of the treasured truth that they are the sons of the prophets and of the covenant God made with their fathers; saying unto Abraham, "And in thy seed shall all the families of the earth be blessed." The strong inference is that the blessing which God promised to the world through them was nothing short of Jesus Christ. He had come through them, i.e. through their seed, and now He was to bless the families of the earth through

111. What is the meaning of, "the times of the restoration of all things?"

112. How did Peter conclude his message?

113. What appeal is made by the apostle in the close of this message? What is the strong inference?

His work of redemption. They were indeed honored and blessed, for God had now sent this one first to them, even as He came through them, to turn every one of them away from his iniquities; to give them that balm for which their hearts longed, the blotting out of their sins.

Shall we now note an outline of Peter's message?

The circumstances of preaching. 11.

Theme: "The glorification of God's Servant Jesus."

Introduction: The question of Peter framed as it was to point away from the apostles as a source for the healing. 12.

I — God, your Father, has done this through Jesus. 13-16.

1. But you have delivered up this one, you have denied Him. 13.
2. You asked for a murderer instead. 14.
3. You have killed the very Prince of life. 15a.
4. But God has raised Him from the dead and we are witnesses of this fact. 15b.
5. It is our faith in Jesus that has performed this miracle. 16.

II — He was put to death in ignorance but in fulfillment of prophecy. 17-18.

III — A call to repentance and obedience for the blotting out of sins and the gift of the Holy Spirit. 19.

IV — If obedience is forthcoming the promise of the blessings of the second advent will be yours. Christ must needs remain in heaven until all things which are spoken of Him in the Old Testament have been fulfilled. 20, 21.

V — Further prophetic proof that Jesus is the Christ. 22, 24.

1. Moses and what he said concerning Him. 22, 23.
2. All the prophets have spoken of His days. 24.

VI — A call to the Jews, as sons of the prophets and covenants, to accept Christ and thus enter into all the promises of the prophets and the covenants. 25, 26.

Luke only gives us a brief resume of the words of Peter. No doubt Peter developed each of these points at great length, and with much application.

6. IN THE PRISON 4:1-4.

1. And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them,
2. being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.

114. What is the theme of Peter's sermon?

115. Write from memory the main outline of Peter's message.

- 3 And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.
- 4 But many of them that heard the word believed; and the number of the men came to be about five thousand.

1-3 The sermon is not complete, there yet remains the final exhortation; there yet remains the response to the call. But the final words are fated never to be spoken. The hands of the apostles are not to immerse those who might have responded. For, while the words were still falling from the lips of Peter, the crowd was burst asunder by a body of armed men, who rushing through the midst of the multitude seized Peter and John and hurried them off to the public ward or jail.

Who were these men who came so boldly and acted so brashly? Luke tells us they were "the priests and the captain of the temple and the Sadducees." The Sadducees were the leaders in this opposition; they were stirred up against the apostles because they proclaimed in Jesus the resurrection from the dead. This fact cut straight across their teaching of no resurrection. The high priest Annas was a Sadducee and hence the action of these men was either directed by him or would be supported in trial before him. The popularity of the "good news" attracting as it was, multitudes of those in Jerusalem was another evident reason for the opposition of the Sadducees, they were filled with jealousy. We are not told whether the priests spoken of in this arrest were Sadducees or not. The immediate cause of this arrest was probably the disturbance of the hour of prayer. The healing of the lame man caused "no small stir" in the temple and temple area. The captain of the temple had been appointed for the express purpose of maintaining order in the temple and its area; hence, when this miracle occurred it evidently so disrupted the temple service that the captain deemed it necessary to call the priests and the Sadducees to put down this excitement. (But since the healing of the lame man took place at three o'clock and it was not until sundown that the apostles were arrested, they were thus given some two or more hours to preach. It does seem that the captain of the temple might have known ahead of time of the hatred of the Sadducees. He could have known that they were but waiting for some pretext by which they might

116. Who were the leaders in the arrest of Peter and John?
117. Why could the apostles be thus arrested? What had they done worthy of arrest?
118. Why were the Sadducees troubled about the preaching of the resurrection from the dead? Who was the captain of the temple?
119. Do you believe the captain of the temple knew of the antagonism of the Sadducees before he arrested Peter and John? If so, why?

lay hands on the apostles, therefore he seized upon this opportunity and went to them for that very purpose).

4 Luke adds an encouraging word in the fourth verse. Although Peter and John were not there to rejoice with the others, there were many that heard their word and believed—and that the number of men in Jerusalem came to be about five thousand. This is a wonderful word of victory for many of those baptized on Pentecost must have returned to their native homes. In spite of this fact, the number of men (to say nothing of the women) was now about five thousand.

7. BEFORE THE SANHEDRIN. 4:5-22.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;

6 and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

8 Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9 if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.

11 He is the stone which was set at nought of you the builders, which was made the head of the corner.

12 And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And seeing the man that was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.

120. Why is the statement made in verse 4 of particular encouragement?

- 17 But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name.
- 18 And they called them, and charged them not to speak at all nor teach in the name of Jesus.
- 19 But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:
- 20 for we cannot but speak the things which we saw and heard.
- 21 And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.
- 22 For the man was more than forty years old, on whom this miracle of healing was wrought.

5-6 The night passed. In the public ward there ascended, no doubt, prayers, songs and supplications from the hearts of Peter and John. The other apostles and the church in Jerusalem were probably also gathered to petition the "throne of grace" on behalf of Peter and John.

The morning came and at about ten o'clock, as was the custom, the Sanhedrin was called to assemble. Luke is very explicit as to who were present as authorities in this trial. He first describes the assembly in a general statement, "the rulers and the elders and scribes;" then explicitly, when he tells us there were present: "An-nas the high priest and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest." Annas and Caiaphas were related, Caiaphas being the son-in-law of Annas. The predecessor of Pilate had deposed Annas of his rightful position as high priest and had put his son-in-law in his place. The people, however, did not recognize this unlawful procedure and considered Annas as the high priest as did Luke when he recorded this word. There is no historical information as to who John and Alexander were. We can only know that they were men of position and authority in the Sanhedrin. As many as were kindred of the high priest came out to see and hear what they could of this strange trial. And they were not to be disappointed.

The Sanhedrin before whom the apostles were arraigned consisted of seventy men (or seventy-one—seventy members plus Moses. Num. 11:16). The Sanhedrin was composed of twenty-four priests, twenty-two lawyers (not "lawyers" as we understand that term) and

121. What relation to the assembled council do the words "rulers and elders and scribes" have?
122. Tell of the relationship of Caiaphas and Annas.

twenty-four elders. These were the "rulers and elders" spoken of earlier. This council was the highest court in the Jewish state. They had no power to pass the death sentence but their recommendation to Herod carried real weight. The cases before this court were all of a religious nature. (Suffice to say here that this Sanhedrin gathered in a semicircle and set the apostles before them to be tried).

7. Note carefully that there was no charge made by the council. In a move of subtle strategy they framed a question, the answer of which they hoped would contain a basis for a charge. Here is the question:

"By what power, or in what name, have ye done this?"

Done what? Yes, so it was, that if the apostles had broken any law they would, in their answer to this question, confess their guilt and try to defend themselves.

8-12 However, the time had come for the words of Jesus to find fulfillment—"But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10:19, 20.)

And so it was that Peter, full of the Holy Spirit, said the very thing that would offer to the Sanhedrin a defense that had no answer. Here are the thoughts of his defense. "What have we done? We have healed a poor impotent man. This we would consider a good deed. Now if we this day are to be examined concerning this deed, I am perfectly willing to face the charge. In what power was this miracle wrought? Why, be it known to you and to all the children of Israel that in the name of Jesus of Nazareth, whom you crucified, whom God also raised from the dead, even in Him does this man stand before you whole. He is the stone which was set at nought of you, the builders, who was made the head of the corner; and in none other is there salvation, for neither is there any other name under heaven given among men wherein we must be saved."

What a marvelous progression of thoughts. Note them: (1) He calls attention to the man who was healed, he was standing with them. How did he come to be thus? (2) Through Jesus of Nazareth. Who is He? You know. He is the one whom you crucified. He is the one God raised from the dead; yea, He is the very stone which was set at nought of you, the builders.

This last statement was full of meaning to these rulers. Peter pictures the rulers as the builders of the temple of God and then

123. What was the Sanhedrin? What cases did they try?

124. What subtle strategy does the question of the council reveal?

125. What words of Jesus were fulfilled upon this occasion?

126. How did Peter answer the question of the Sanhedrin?

127. Give a brief outline of Peter's defense.

points out to them that they are like the builders of a temple who, coming upon the rock that has been hewn out to be the cornerstone, fail somehow to recognize it as such and set it aside to go ahead with the construction of the building without it. The fact that Jesus came as the prophets had foretold, as "a root out of a dry ground," as a servant and not as a Lord, no doubt had to do with the failure of the rulers of Israel to see in Him the "chief cornerstone."

But more especially had their greed, pride, lust and covetousness blinded their eyes to this wonderful truth. If Jesus was indeed the Christ, if He had been raised from the dead, if He was the chief cornerstone, then Peter could say with force and truth that: "In none other is there salvation," that God had not provided any other means or person under heaven wherein salvation could be found.

13-18 Whatever else the rulers beheld or understood on that day, one thing they did not miss, and that was "the boldness of Peter and John." In the face of judgment and death, they were unafraid to lay the charge of the death of Jesus at the feet of the very ones who were judging them. They were unafraid to call upon the leaders in Israel to find salvation in the name of the very one they had slain.

There could not but arise both admiration and wonder for these men, and especially so when they knew that they were "unlearned and ignorant men," i.e., unlearned in the learning of the Rabbinical school; ignorant of the various intricate points of the law and tradition. Some men are prone to "set at nought all others" as ignorant and unlearned, who have not been trained in just the way and manner they have. (From all of these things, dear Lord, deliver us).

There could be but one answer to the bold logic and appeal of the words of Peter and John—"they had been with Jesus." The wisdom of Jesus was admitted by them and now all they could say was that they must have been with Jesus and from Him imbibed His spirit and wisdom. The one fact they failed to realize was that not only had they been with Jesus but that Jesus was now in them.

These rulers were placed in a position of great embarrassment for

128. Why did the words of the apostles concerning the cornerstone have particular application to those who heard?
129. What reasons could you give for the failure of the Jews to see in Jesus the chief cornerstone?
130. Why were the words in verse 12 especially appropriate?
131. Why could the defense of Peter and John be called a bold defense?
132. What is meant by the thought that Peter and John were unlearned and ignorant men?
133. What reason did the rulers assign for their boldness? What was right about it? What had they failed to see?

they had no charge to begin with and they could find no flaw in the defense of Peter; and finally, they could say no word against what had been done—for the man who was healed stood in their very midst and the people were highly in favor of what had occurred. The name of God was being exalted as a result of this incident. What could they do? And so it is with all attempts to cover up hypocrisy and sin with a cloak of apparent righteousness.

The council did the only thing they could—they stalled for time that they might consider their dilemma. So, commanding the apostles to go outside of their council, they conferred among themselves. But their private conversation only brought to light the facts of the case which they all knew to be so. Here were the points in the case:

1. A notable miracle had been wrought through the apostles.
2. It was manifest unto all those of Jerusalem.
3. There would be no need to deny it.

What will be done with these men?

No punishment beyond a mere charge could be given. And in this charge, they could give no reason for not "speaking any more in this name." The real reason, of course, was the desire of the Sadducees to stop this teaching and to put down this movement that was offering so much competition by way of popularity and influence. But these things could not be spoken of in a gathering of the mighty Sanhedrin. So they called in the apostles and gave them the simple charge, backed by the Sanhedrin:

"Not to speak at all nor teach in the name of Jesus."

19-20 If this council expected the apostles to cower because of their power and position they were sadly disappointed, for Peter and John immediately answered that it was not a matter of obeying men, even though it was the Sanhedrin. What they were speaking and doing was in obedience unto God Himself. The statement of Peter and John was formed in such a way as to appeal to the judgment of those present; to appeal to their honesty before God. Their words were in essence:

"Put yourselves in our place; suppose God told you to do one thing and man told you not to do it—which one would you obey?"

134. Show how the defense of Peter placed the Sanhedrin in a dilemma.
135. What was the immediate action of the council? What were the facts of the case brought to their attention from the private conference?
136. What was lacking in the charge given as punishment?
137. What was the real reason back of the charge?
138. Why did not Peter and John keep quiet and then go on preaching in spite of the charge?
139. What was the answer of Peter to the request of the Sanhedrin? To what did it appeal?

Well, that is exactly our situation—Jesus Christ whom we beheld risen from the dead, commissioned us to tell of His resurrection and saving power; now you tell us not to speak of the very thing the risen Christ has told us to speak. You be the judge; to whom should we hearken?"

21-22 But the council had made a decision and to it they must be true; hence, we see them further threatening the apostles (they promised them punishment if they disobeyed this charge). But they let them go with no punishment, not because they wanted to, but because they "feared the people." The common folk, who had no position to maintain, no name to uphold, were glad to behold the power of God and to give Him the glory. Luke gives us one more fact about this man who started all this chain of events—"He was," says Luke, "more than forty years old."

8. IN THE UPPER ROOM. 4:28—5:11.

a. The Prayer Service. 23-21.

- 23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.
- 24 And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord thou that didst make the heaven and the earth and the sea, and all that in them is:
- 25 who by the Holy Spirit, by the mouth of our father David thy servant, didst say,
Why did the Gentiles rage,
And the peoples imagine vain things?
- 26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his Anointed:
- 27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together,
- 28 to do whatsoever thy hand and thy counsel foreordained to come to pass.
- 29 And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness,
- 30 while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus.
- 31 And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

140. Why weren't the apostles given a severe punishment?

23-30 The apostles left the assembly in triumphant joy but with no pride. Being let go "they came to their own company." Who was this company and where were they gathered?

We are inclined to the opinion that the term refers to the other apostles and those who were their close friends and associates.

The upper room was the abode of the apostles (Acts 1:13) so it does seem reasonable that this was the place to which Peter and John returned upon this occasion.

Can we not imagine them entering the room and hurrying into the presence of their friends to tell with mingled joy and apprehension all that had been said and done?

Immediately upon hearing the news the whole assembly cried out in a united prayer to God. Note the appropriateness of this prayer—

(1) They were in need of protection and guidance and in their prayer they addressed God as the one who "didst make the heaven and earth and sea and all that in them is." If He was indeed so great He could afford them protection and direction. (2) Then the second Psalm is quoted in which we have a description given by David hundreds of years before. The prophetic picture found its fulfillment in the trial and crucifixion of Jesus. What Herod, Pontius Pilate, the Gentiles and the people of Israel did to Jesus was only in fulfillment of God's purposes. Since, then, God had thus delivered in the terrible days of His Son's adversity, He could now do the same for His chosen children. (3) The one petition made in this whole prayer was that God would consider the threatenings of His enemies and grant boldness to His servants as they spoke His word, that He would continue to accompany the words of the apostles with the signs and wonders that were already in evidence with their work. These supernatural demonstrations were to place the stamp of divine approval upon the words spoken by the apostles.

31 Almost before the last word of the prayer had been uttered the answer arrived. Notice please how the petitions of their prayer were answered:

1) They prayed that God would consider the opposition and would in the face of it grant boldness. The answer: The place where they were meeting was shaken as a reed in the wind. This was the answer of the Lord reminding them that He had heard and was in-

141. Who composed "the company" to whom the Apostles went following their trial?

142. Where was "the company" gathered? How do you know?

142. Give the three points of appropriateness in the prayer of the "company."

144. Give the requests of the prayer and show how they were immediately answered.

terested enough to let them know His concern. They, knowing His character, would realize that He would not thus answer them unless He was in agreement with their request. This gave them great boldness. 2) They prayed that God would continue to manifest His supernatural power; here in this earthquake He stamped an affirmative answer on the request.

And so they were indeed in accord with the Holy Spirit and He could thus literally fill their hearts and lives. The closer in accord our spirit is to the Holy Spirit, the more completely does He fill our lives. Following this experience the little company could go forth into the city with God's own assurance. They could truly speak the work of God with boldness.

b. The Unity of Believers. 32-37.

- 32 And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common.
- 33 And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.
- 34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,
- 35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.
- 36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race,
- 37 having a field, sold it, and brought the money and laid it at the apostles' feet.

32-35 Since Pentecost, the creation day of the church, our attention has been centered upon the work of Christ in the lives of but two of His servants. Luke now opens the door of information to let us behold something of the work of the Master in the life of the whole church. Observe the wonderful power of Christ in "the multitude of them that believed:"

- 1) They were of one heart and one soul. There was total unity of love and faith.
- 2) They knew that they had been "bought with a price" and therefore "they were not their own." But this unselfishness

145. The earthquake had what relationship to all being filled with the Holy Spirit?

146. What change of thought is found beginning with 4:32?

reached right into their material possessions and caused them to seek the common good of all. We have much talk of this unselfish attitude today but not much of its fruits.

- 3) This actual and practical unity afforded a bulwark of strength for the testimony of the apostles. The apostles could point to a group of living examples of the power of their resurrection message. Hence could they give with great power their witness of the resurrection of the Lord Jesus.
- 4) "Great grace was upon them all." Because of the aforementioned virtues proceeding from the surrendered lives God's favor and approval rested upon them.

Luke tells us why God's favor and approval rested upon them. He says it was because of the utterly selfless attitude and life of the believers. There was none that lacked "for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need."

36-37 An example is given of one who portrayed the spirit and work of the united Jerusalem church. "Joseph, who by the apostles was surnamed Barnabas" did like many others, sold his own field that his brethren might not be in want.

c. The First Church Discipline. 5:1-11.

- 1 But a certain man named Ananias, with Sapphira his wife, sold a possession,
- 2 and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.
- 3 But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land?
- 4 While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.
- 5 And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.
- 6 And the young men arose and wrapped him round, and they carried him out and buried him.

147. Give the four points in verses 32-37 which manifests the power of Christ in the lives of "those that believed."
148. How did the unity of the church afford to the apostles opportunity to give with greater power their witness of the resurrection?
149. What is the meaning of the statement "great grace was upon them all?"
150. Who was given as an example of the unity of the Jerusalem church? What did he do?

- 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.
- 8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.
- 9 But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out.
- 10 And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband.
- 11 And great fear came upon the whole church, and upon all that heard these things.

1-2 There is a little three lettered word that can be set up most anywhere in the chain of narrated events to serve as a stop sign. That word is "but." Here in the midst of the history of the onward march of the church Luke must set up this stop sign. There was a great unity of belief, of possessions, and great were the results of this unity—"but." It is here we have the first effort of Satan from within the body. We have witnessed in the past record the evil forces from without, but this chapter opens with the account of the first marks of the evil one within the fold. Let us notice the first church discipline.

Two members of the Jerusalem congregation, two members "in good standing" as far as those of Jerusalem knew, were Ananias and Sapphira, his wife.

Someone might say that the possession of land was their trouble, that if they had not the possession they would have had no sin. This is not so for their sin was located in their heart and not in their field.

The sin was twofold: the love of the praise of men and the love of money. No doubt those noble souls who sold that which was theirs for the help of others were admired by those of the church. This was what Ananias and Sapphira wanted, but they were not willing to obtain it through unselfish effort. Their difficulty lay in that "root" in their heart which is the source of all kinds of evil—"the love of money."

3-10 According to Peter they were guilty of the sin of hypocrisy,

151. What is peculiar about the efforts of Satan in the case of Ananias and Sapphira?
152. If Ananias and Sapphira had not owned the field would they have escaped the sin they committed?
153. What was the two-fold sin of Ananias and Sapphira?

of **pretending**, which amounted to nothing short of lying. Yes, of lying to the Holy Spirit. Peter also says that Satan was the **one who suggested** the decision of these two. How the words of Peter must have cut the heart of Ananias when he reminded him that he need not lay the blame upon the land, or by saying that if he had never had the land he would never have sinned (as we are so wont to do). Peter reminded him that it was purely a matter of his own choice, that he, in league with the Devil, decided to try to deceive God with a lie, to deceive not man, but **God!**

The congregation was no doubt greatly surprised when the sin of Ananias was brought to light before them all. But we are persuaded that even Peter himself was not prepared for the results of his rebuke. Here are the words of Luke which describe the startling incident.

"Ananias hearing these words fell down and gave up the spirit."

We quote the fine expression of J. W. McGarvey as to the reason for such a stringent measure:

"There is no evidence that Peter had any will of his own in this sudden death. It seems to have been a sudden stroke of the divine will, the responsibility for which attached not to Peter as an officer of the church, but to God as the moral governor of men. The propriety of it may be appreciated if we suppose Ananias to have succeeded in his undertaking. His success would have been but temporary for the fraud, like all other frauds, would have been detected sooner or later, and when detection came it would have brought with it a serious discount in the minds of the people on the powers of the Holy Spirit dwelling in the apostles. To learn that the Spirit could be deceived would have undermined the whole fabric of apostolic authority and might have overthrown the faith of many, if not all. The attempt brought on a crisis of vital importance and demanded such a vindication of the power of the Spirit as could be neither mistaken nor forgotten."

"The immediate effect was precisely the effect desired: 'Great fear (or awe) came upon the whole church and upon all who heard these things'."

"The scene was too awe-inspiring for lamentation." Hence, there was no delay in the burial of this one. Such a one did not deserve anything more than a hasty burial of the "Achan in the camp." The young men who acted as "pall bearers" were probably direct-

154. According to this incident what definition does Peter give for hypocrisy?

155. What portion of Peter's rebuke must have cut Ananias the deepest?

156. How was this sin originated?

157. What two surprises are present in this incident?

158. Why was so stringent a punishment necessary?

159. What was the immediate result of the discipline?

- 14 and believers were the more added to the Lord, multitudes both men and women.
- 15 insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.
- 16 And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

12 The outcome of the purity produced by the discipline.

1) It has already been noted that fear or holy awe was one result.

2) We must consider also that **power** was a fruit of the cleansing. The leaders of the church could effectively carry forth their work. The power by which they performed their work was vindicated. These men could not be deceived. They were "God's Ambassadors." When the apostles went forth into the temple area not just one sign or wonder was performed as with the lame man, but many signs and wonders were wrought among the people by the hands of the apostles. Solomon's portico continued to be the place of meeting, but now not only the saints, but also many sinners came to see, and hear, and to be healed.

13 3) "But of the rest durst no man join himself to them: howbeit the people magnified them." Here is another result of this purity.

We understand this passage to carry this meaning: That of the multitude of the unsaved (in contradistinction to the apostles in this case) none who might have some of the tendencies of Ananias and his wife dared join himself to these holy believers, lest there should fall upon him the same fate. But in it all the people magnified them. The people admired the straight and holy position of the apostles and the Jerusalem church. The world will always magnify a church that will stand uncompromisingly for holiness of life and word. It is only when the lives of the saints are diluted by worldly compromise that the church ceases to be a power and the world begins to laugh.

14 4) As we have said, the immediate result of holiness and preaching is the conversion of souls. In verse fourteen we have the statement that "believers were the more added to the Lord; multitudes both of men and women." What is the meaning of the expression

164. What did the death of these two add to the conception of the disciples?

165. What is meant by the statement that, "power was a fruit of the cleansing"?

166. What is meant by: "But of the rest durst not any man join himself to them?"

"added to the Lord?" When we refer to Eph. 1:22, 23 (and other passages) we find the church is referred to as "the body of Christ," thus we can draw the logical conclusion that the thought of being "added to the Lord" was in reference to the action of being added by their conversion and baptism into the **Lord's body, His church.** (Compare 2:41 and 47.)

15 The intimation of verse fifteen is that many of these persons who became members of Christ's body did so as a result of the miraculous deeds of the apostles, accompanied as they were with the word of truth, so that now we see the believers and others carrying the sick folk out into the streets, laying them on beds and couches, that as Peter came by "at the least his shadow might overshadow some one of them." The thought of healing power in Peter's shadow was an Oriental superstition that attributed virtue to the shadow of a righteous man and evil to the shadow of a wicked man.

The text does **not** say that anyone was healed from Peter's shadow, but only that this was the belief of the people.

16 5) Verse sixteen speaks of the far reaching effects of the power of the Jerusalem church. The word of the apostles' miraculous ministry soon was carried to the cities round about Jerusalem and they brought their sick folk and those that were vexed with unclean spirits. They were not disappointed for "they were healed **every one.**" (Somewhat different than cases of healing today by those who claim the same power of the apostles.) Doubtless many of these same persons became Christians and thus caused churches to spring up in the cities round about Jerusalem. This probably accounts for the origin of the church visited by Peter at a later time. (Cf. 9:31, 32.)

When Peter and John stood before the high priest they had faithfully promised to disobey the charge given them: "Not to preach nor teach any more in this name. They had taught and preached in this name with outstanding success. Note the progression of events:

1) They returned from the Sanhedrin to their own company; they prayed and the Lord answered with great encouragement.

2) Sin entered the fold but God turned it into a triumph for His cause.

3) The apostles continued to preach on Solomon's porch. The power of the apostles manifest in the punishment of Ananias and

167. What is the meaning of the expression "added to the Lord?"

168. What connection did the miracles have with the conversions?

169. Was there any healing power in Peter's shadow? Explain your answer.

170. What comment in verses 5:12-16 speaks of the far reaching effects of the miraculous ministry of the apostles?

171. What difference can be noted between the healing of the apostles and of those of today who claim this power?

172. What relation does Acts 9:31-22 have with these miracles?

Sapphira greatly strengthened their position in the eyes of the common folk. The apostles were almost worshiped by those of the city. Every day their message and popularity grew.

10. IN THE PRISON. 5:17-20

- 17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy,
- 18 and laid hands on the apostles, and put them in public ward.
- 19 But an angel of the Lord by night opened the prison doors, and brought them out, and said,
- 20 Go ye, and stand and speak in the temple to the people all the words of this Life.

17 This was too much for the high priest and the Sadducees. They could bear it no longer. Luke gives a picturesque word respecting the anger of the high priest and the Sadducees. He says . . . "The high priest **rose up**, and all that were with him." As if they could sit still no longer. They could no longer witness this flagrant disobedience to their command. If the disobedience of these men had not caused such an interest among the people the high priest might have overlooked it, but how he was "filled with jealousy."

18 These authorities came much as they had before, and laid hands upon the apostles and put them in the public ward. It will be of import to realize that **all twelve** of the apostles were jailed upon this occasion.

When man has reached his extremity, then it is that there is afforded to God an opportunity. The extremity had been reached. An emergency had arisen. What would have happened to the cause if all twelve of the apostles had been tried and condemned? This was exactly the plan of the Sanhedrin, not to stop with two of them, but to silence all twelve once and for all.

19 Heb. 1:14 states that the angels are "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation."

Upon this occasion God gave to one of these "ministers" a special task . . . the task of opening those doors that were only shut to the power of men. And so it was that the apostles had an angelic visitor in the quiet of the early morning hours. To their unspeakable amazement the angel opened the prison doors and lead them out. Why were they thus delivered? The angel answered this question when he had led them out under the stars of the Syrian sky.

173. What events had transpired that incited the wrath of the high priest?

174. What is the picturesque statement Luke gives that describes the wrath of the high priest?

175. What is there about the second arrest that is different from the first?

176. What was the purpose in the arrest of all twelve apostles?

20 Can you imagine the apostles with incredulous gaze searching the face of the angel for a reason for their freedom? Perchance the hearts of the apostles were troubled as they communed together in the dark of the prison: "Why has God permitted this? "Why has God thus dealt with us? If our message is what He wants preached why has He thus permitted us to be confined? Maybe He does not intend that we should speak any more in His name." All of these questions were answered, all of their fears were dispelled when the angel said: "Go ye, and stand and speak in the temple to the people all the words of this Life."

11. ON SOLOMON'S PORCH. 5:21a

21 And when they heard this, they entered into the temple about daybreak, and taught.

21a As the sun broke over the eastern horizon of the hills of Judea the apostles entered the familiar portico of the temple to take up their message where it had been interrupted the day before. Who would be in the temple at this hour? Perhaps a few of the disciples who because of anxiety and prayer did not sleep that night. They were here in this hallowed spot where they had heard the words of "this Life." Here they could worship and pray. But here too they were to be met by the twelve. How the faces of God's servants must have been aglow with the inner joy of their victorious faith. How they must have preached as never before. In but a few moments the few who were present ran to carry the news to others and in a short while a multitude had gathered to listen.

12. BEFORE THE SANHEDRIN. 5:21b-41.

a. The assembling of the council and the apostle's trial. 21b-28.

But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought.

22 But the officers that came found them not in the prison; and they returned, and told,

23 saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.

24 Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow.

177. What question do you imagine was in the minds of the apostles upon their release by the angel? How was it answered?

178. Who would be in the temple at the break of dawn?

179. How do you suppose the apostles obtained an audience?

- 25 And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.
- 26 Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned.
- 27 And when they had brought them, they set them before the council. And the high priest asked them,
- 28 saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

21b-23 A few short hours later, in another part of the temple, the high priest called the council together. Luke says that the high priest in assembling the council called "all the senate of the children of Israel." This reference to "the senate" has to do with the Sanhedrin proper, the term "senate" comes from the word meaning "older" so it doubtless has reference to the official capacity of the Sanhedrin, or the "elders." While this "august assembly" waited, the officers were sent to have the apostles brought. A few moments later the council members looked up to behold the officers returning but they were without their prisoners. They brought the astounding news that, although they found the prison locked and the guards at their stations, when the doors were opened they found "no man within." The officers probably also questioned the keepers of the prison who could give no explanation of the disappearance of the apostles.

24-28 The captain of the temple and the priests had dealt with these men before and had been defeated in their efforts to oppose them, but when they heard the message of the officers they began to wonder **what** would be the result if the news of **this** event became common knowledge. While they were thus thinking, a certain man hurried into their midst to tell them that the very ones whom they had publicly apprehended and jailed were now in another part of the temple doing the very thing for which they had been twice arrested: "Standing and teaching the people."

The captain of the temple went off to a mission he had performed before: to "lay hands on the apostles" and bring them before the council. But as he and the officers went to their task he must have felt somewhat different toward these men they were about to ar-

180. How could the council gather in the temple without observing the preaching of the apostles?
181. What is the meaning of the term "Senate" as it is used here?
182. What was the message of the soldiers upon their return from prison?
183. Do you suppose this incident of the release of the apostles caused the council to think about their former experience with these men? Where is this suggested in the text?

rest than he did on the first occasion. The authorities knew that no violence could be exercised lest the people stone them.

b. The answer of the apostles. 29-32.

29 But Peter and the apostles answered and said, We must obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree.

31 Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins.

32 And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him.

29-32 Having been ushered in before the council the high priest immediately laid before them the two charges against them:

First, that they had violated the charge of the Sanhedrin;

Second, that in their teaching they were seeking to place the blame of the death of Jesus upon the rulers of the Sanhedrin.

The response of the apostles was straight to the point. With Peter as their spokesman they pleaded "**guilty**" to both charges.

Notice:

1) We have disobeyed your charge; "We **must** obey God rather than men."

2) We **intended** to convey the thought that the blood of Jesus is upon your heads for you **have** slain Him and hung Him upon a tree. But God has raised Him up; indeed He has been exalted at the right hand of God. He is thus exalted and has gone through His suffering to be a "Prince and a Saviour, to give repentance to Israel, and remission of sins."

3) The apostles added one more thrust to this bold rebuke. They said in thought "Concerning all these facts regarding Jesus we are personal witnesses, and so is the Holy Spirit whom God hath given to them that obey Him." The apostles witnessed the earthly work and triumph of Jesus whereas the Holy Spirit beheld not only this, but also His heavenly coronation at the right hand of the Father.

c. The result of the defense and the advice of Gamaliel. The release. 38-41.

33 But they, when they heard this, were cut to the heart, and were minded to slay them.

184. What two charges were made against the apostles?

185. What response did the apostles make to these charges?

186. What was the additional remark the apostles made following their answer to the charges?

187. What is the meaning of 32b?

- 34 But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while.
- 35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.
- 36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought.
- 37 After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad.
- 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown:
- 39 but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.
- 40 And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.
- 41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name.

33 Ere the last words of the apostles died out on the air an angry rumble was heard among the council. The words struck home like a knife and they had to make a decision. The truth concerning sin applied to man's conscience will either make him angry or cause godly sorrow for his sin. In the case of Pentecost godly sorrow was the result, here anger was manifest. The anger was growing in such intensity that it seemed inevitable that it would soon burst forth in a sentence of death.

34-41 When the storm was just about to break, there stood up one in the council and averted the terrible crisis. It is refreshing to meet here one who in the midst of the storm of emotion is governed by judgment rather than by hatred and pride.

"Gamaliel, a Pharisee, a doctor of the law, had in honor of all the people." The same man from whom Paul was taught the law,

188. State the two results of the truth applied to the heart and give an illustration of each.

189. Name three facts about Gamaliel.

190. Did the apostles hear the words of Gamaliel?

(22:3). What had this man to say? Whatever it was, it was to be addressed to the Sanhedrin. There was much that could be heard by the apostles. The twelve were commanded by Gamaliel to step out of the presence of the Sanhedrin.

Speaking to the council, Gamaliel gave the following advice:

"Consider yourselves in the action you are about to take." He suggested that if they were to condemn these men to death and then it be found that evidence was wanting, it would go hard with them. His advice was, in light of this, "let them alone." He gave substantial reasons for so acting. Two illustrations were used of movements that at their inception caused quite a stir but later came to nothing. The inference was made in the use of these illustrations, that the excitement concerning Jesus was probably of the same nature and would come to the same end. By leaving these men alone the Sanhedrin would be acting wisely, for then they could determine the origin of this movement by its fruit. If it was not of God it would come to nought. But if it indeed was of God it could not be overthrown with opposition, and if they did oppose it they would be fighting against God. This was sound advice and they could not help but see its wisdom. "To him," in spite of their injured pride, "they agreed." But they could not bear to let these men go without some punishment; so calling the apostles in they caused the apostles to be beaten with the 39 stripes of the Jewish law. This beating was just in the eyes of the council for they had disobeyed their charge.

41 The stripes laid upon their backs by the council were such as would cause their flesh to be torn and bleeding, and yet they left this meeting with a heart of rejoicing, not with the burdened spirit of a martyr but with joy "that they were counted worthy to suffer dishonor for the Name." This was not a cross to be borne but a privilege to enjoy.

13. THE SPREAD OF THE WORD. 5:42.

42 And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

42 How lightly they considered the marks of the Jewish rods can be seen when we read that they went right back to the same place where they had been thrice arrested and "ceased not to teach and to preach Jesus as the Christ." Not content with this, they brought the same glad tidings to the neighborhood in which they lived.

191. Why did Gamaliel say, "Take heed unto yourselves as touching these men, what ye are about to do?"

192. State in three words the advice of Gamaliel and then give the reasons for so acting.

193. Of what did the "beating" consist?

194. What is wrong with "the martyr complex or spirit?"

195. What manifests the utter disregard of the Apostles for the punishment of the council?

14. ON SOLOMON'S PORCH. 6:1-6.

- 1 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration.
- 2 And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables.
- 3 Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.
- 4 But we will continue stedfastly in prayer, and in the ministry of the word.
- 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch;
- 6 whom they set before the apostles: and when they had prayed, they laid their hands upon them.

a. The murmuring of the Grecian Jews. 1.

1 While Luke gives us the glad news that the number of disciples was multiplying exceedingly, he wants us to see something of the personal life and the working of the "called out body." So he records here the problem and incident out of which grew the work of the deacon. Luke has already told us of the distribution of goods so it is not at all strange to read of this same action again here in the sixth chapter. It might be well to point out that this distribution was a "daily ministration," not just once or twice a year as we are so wont to do. The church was progressing wonderfully until someone was neglected. Somehow in the feeding and caring for the many widows of this church, some of the women of the Grecian Jews were overlooked. These Jews were those who were either born and reared in Greece or had come under the sway of Grecian culture. No one carried the news of this neglect to the apostles, no word was spoken directly of the trouble, they just "murmured." How murmuring can and has stopped the progress of the children of God through the centuries.

b. The action of the twelve and the church. 2-6.

2-6 The murmuring had not continued long until it reached the

196. What is the difference between the ministration of the church today and that of the Jerusalem church?
197. What is meant by "Grecian Jews?"
198. Why were the seven appointed?
199. How was this difficulty alleviated?

ears of the apostles. They did the only wise thing that could be done; they called together all those concerned, and by this time the whole church knew about the trouble, and presented to them a plan of action that would alleviate the difficulty. First they presented the thought that although they were the leaders in the church, yet this work was not theirs to do, for they had been called to "prayer and the ministry of the word," not to "serving tables. If the apostles were to take up this added responsibility it would cause them to neglect their God-given work. The solution lay in selecting seven men from among the church who would be qualified according to the divinely given qualifications, i.e. (1) "of good report, (2) full of the Spirit and (3) of wisdom."

Having done this, the disciples were to bring these men before the apostles who were then to set them aside to this work by the laying on of hands. If this would be done, the need would be met, and the twelve could go on unhampered in giving themselves to prayer and the ministry of the word.

This saying pleased the whole multitude and they chose seven men who met the qualifications. It is interesting to note that all of the seven bear Grecian names. In this selection we see both the wisdom and love of the believers in the Jerusalem church. These men were set into this work by the laying on of the apostles' hands. Since these men were to care for the daily "diaconia" or ministrations (the word from which "deacon" is derived), we could say that they were indeed "deacons" of the church. We then also know the formal setting apart was the placing of these men into this office.

15. THE INCREASE OF THE WORD OF GOD. 6:7, 8.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought great wonders and signs among the people.

7 Each time the writer of the book of Acts mentions some difficulty that arose in the church he always concludes the incident with the heartening word that this difficulty was used by God to rebound unto His glory, and that through it all there was even a greater turning to Christ. So it is here that after the murmuring ceased "the Word of God increased" i.e. the words of the apostles which

200. What two-fold task did the Apostles have in the Jerusalem church?

201. Who was to select the seven? How was it to be done?

202. What was the purpose of the laying on of hands?

203. How is the love and wisdom of the believers shown in the selection?

204. Would it be proper to call these men "deacons?"

205. What is meant by the expression "the Word of God increased?"

were veritably the "words of God" made entrance into many hearts, this resulted in the multiplying of the disciples "exceedingly."

We have often thought while reading the account of the association of the twelve with the Sanhedrin: "Why was there not some among that group of intelligent, sincere men, who would come to a belief in Jesus as the Christ?" So it is with great joy that we read here in 6:7 that "a great company of the priests were obedient to the faith." We do not know it as a fact, but we like to think that at least some of these men were priests of the Sanhedrin. We must not overlook the expression "obedient to the faith." There was something more to their faith than mere mental assent, there was something in it that demanded obedience.

We hold to the position that "the faith" spoken of was the same as "the faith" mentioned in Jude 3; i.e. that scheme of God for man's redemption. The apostles preached "the faith" and men became obedient to it. When we examine 2:38 and 3:19 we must conclude that their obedience entailed repentance and baptism for the "blotting out of" or "remission of sins."

8 Associated with and a part of the spreading of the word was the work of this Jerusalem deacon, Stephen. When the hands of the apostles were placed upon his head, there must have coexisted with the act of setting him into the office, the impartation of one or more of the special spiritual gifts. (See the notes on the special study of the Holy Spirit.) This is suggested in the fact that Stephen, "full of grace and power, wrought great wonders and signs among the people." These were performed to confirm the truthfulness of his words. This we can observe in the following verses.

16. AT THE SYNAGOGUE OF THE LIBERTINES. 6:9-12.

9 But there arose certain of them that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

10 And they were not able to withstand the wisdom and the Spirit by which he spake.

11 Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,

a. Those who opposed. 9

9 To whom did Stephen preach? To those of Jerusalem to be sure,

206. What in verse 7 is suggestive of a victory for Christ in the Sanhedrin?

207. What is the thought of "obedient to the faith?"

208. What is the meaning of the term "faith" as it is used in 6:7?

209. What two purposes were involved in the laying on of the apostles' hands?

but can we be any more specific than that? In looking into these verses we can secure at least a little suggestion of the persons to whom Stephen addressed his message. As we have mentioned, Stephen was doubtless a Grecian Jew. With whom would it be more logical to imagine Stephen laboring than with those of his own background? This thought finds support when we are told that those of the Grecian provinces of Cyrene, Alexandria, Cilicia, and Asia disputed with Stephen. The ones who opposed Stephen's work were evidently all members of one synagogue called "The Synagogue of the Libertines." It is to be concluded from the use of the word "Libertines" that these Grecian Jews were at one time slaves but now were "Libertines" or "Freedmen." They either purchased or earned their freedom.

b. The evil means used by those who refused. 10-12.

10-12 These disputants although they strongly opposed the position of their countrymen, could not withstand the logical conclusion to which he led them. Rather than yield their hearts to the Lordship of Jesus, they stiffened their necks. Not only were they stubborn but also dishonest. Deceit is the first step in defending a position maintained only because of stubbornness. Men can be found almost anywhere who will do almost anything for a price. In this case money was paid to twist the truth. By this twisting Stephen was to be implicated in blasphemy. These "suborned" men were very zealous in their efforts. They spread the word throughout the city that this man had spoken against both God and Moses. Since the minds of the populace were filled with the thought of God through the message and miracles of the apostles, this was a serious charge.

It was not long until this malicious lie had done its work. Word reached the Sanhedrin that there was a great stir among the people; that a certain man was accused of blasphemy. This was a charge to be investigated. Especially so since the one accused was a member of the movement the Sanhedrin hated.

The elders and scribes came upon Stephen as they had upon the apostles and brought him into the council. This charge was punishable by death. It was the one for which Jesus was tried. (Matt. 26:65; Mark 14:58).

210. To whom did Stephen preach? Prove your answer.

211. What is the meaning of the term "Synagogue of the Libertines?" How is it used here?

212. What was the response of the Libertines?

213. What is the first step in supporting a position maintained only through stubbornness? How is it shown here?

214. What was the work of these suborned men? How did they carry it out?

215. Why did this false accusation receive such a ready response?

216. Why would the Sanhedrin be especially interested in the charge against Stephen?

217. What do you know about the importance of the charge?

17. STEPHEN BEFORE THE SANHEDRIN. 6:13—7:57.

- a. The testimony of the false witnesses. 6:13, 14.
- 13 and set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law:
- 14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.

13-14 With Stephen before the council the false witnesses came forward with their specific charge:

"This man ceaseth not to speak words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us."

The general charge of blasphemy is now made specific. The accusation prior to this time was general; these men had hurled the charge of blasphemy with no explanation; now we hear their explanation. They said:

"He blasphemed because he said Jesus of Nazareth would destroy this place, and in so doing the customs of worship which Moses gave would perish with the temple."

This accusation was nothing but a black lie concocted by twisting Stephen's words. Stephen had probably in his preaching spoken of the destruction of the temple as Jesus had prophesied (Matt. 24:1, 2) and he may have also given the words of the Master as to the destruction of His body (John 2:19-22). By accommodating these words to their own evil purpose and they formulated the charge.

b. The glowing face of Stephen. 15.

- 15 And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

15 We like the words of McGarvey upon this verse, we quote here from his commentary upon this verse:

"There is no need to suppose anything supernatural in his appearance. He was standing just where his Master had stood when condemned to die; he was arraigned on a similar charge; he had the same judges; and he knew perfectly well that the court had come together not to try him, but to condemn him. He knew that the supreme hour of his life had come; and the emotions which stirred his soul as he thought of the past, of death, of heaven, of the cause which he had pleaded, and of the foul murder about to be per-

218. State in your own words the specific objection urged by the false witnesses.

219. How had these charges been formulated?

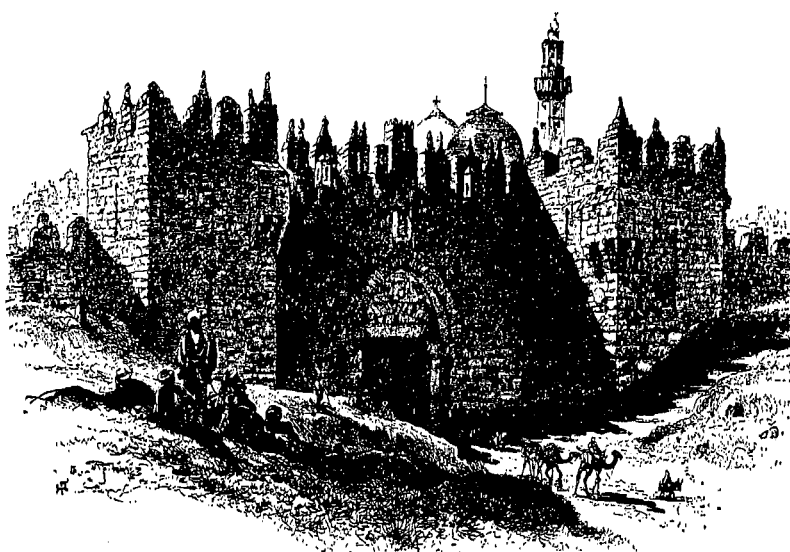
220. Why did the face of Stephen glow as he stood before the council?

petrated, necessarily lit up his countenance with a glow almost supernatural." (Page 115.)

c. Stephen's defence. 7:1-53.

- 1 And the high priest said, Are these things so?
- 2 And he said,
Brethren and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran,
- 3 and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee.
- 4 Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell:
- 5 and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child.
- 6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, four hundred years.
- 7 And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.
- 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patriarchs.
- 9 And the patriarchs, moved with jealousy against Joseph, sold him into Egypt; and God was with him,
- 10 and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house.
- 11 Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance.
- 12 But when Jacob heard that there was grain in Egypt, he sent forth our fathers the first time.
- 13 And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh.
- 14 And Joseph sent, and called to him Jacob his father, and all his kindred, three score and fifteen souls.
- 15 And Jacob went down into Egypt; and he died, himself and our fathers;

- 16 and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem.
- 17 But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt,
- 18 till there arose another king over Egypt, who knew not Joseph.
- 19 The same dealt craftily with our race, and ill-treated our fathers, that they should cast out their babes to the end they might not live.
- 20 At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house:
- 21 and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
- 22 And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works.
- 23 But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel.
- 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian:
- 25 and he supposed that his brethren understood that God by his hand was giving them deliverance; but they understood not.
- 26 And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?
- 27 But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us?
- 28 Wouldest thou kill me, as thou killedst the Egyptian yesterday?
- 29 And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons.
- 30 And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire in a bush.
- 31 And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord,
- 32 I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold.
- 33 And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground.
- 34 I have surely seen the affliction of my people that is in



THE DAMASCUS GATE—BAB EL AMUD (GATE OF THE COLUMN).

The northern entrance to Jerusalem.

Out of the northern gate of the ancient city of Jerusalem went the proud Pharisee on his way to Damascus to bring back bound to Jerusalem all those of the Way. But he himself came back through the same gate bound to the one he went to persecute. There are multitudes of persons who go in and out of glory than Saul of Tarsus gate with no more thought of the king of glory than Saul of Tarsus in the long ago. Through the northern entrance came Paul and Barnabas with the offering for the poor saints in Jerusalem. (Acts 11:27-30) Once again they must have come with an offering for the poor. (Acts 21:17) As Paul returned to the city of Zion from time to time did these familiar places call to his heart the events associated with them? Have you traveled the Damascus road? Have you gone through the northern gate?

- Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt.
- 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent to be both a ruler and a deliverer with the hand of the angel that appeared to him in the bush.
- 36 This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years.
- 37 This is that Moses, who said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, like unto me.
- 38 This is he that was in the church in the wilderness with the angel that spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us:
- 39 to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt,
- 40 saying unto Aaron, Make us gods that shall go before us: for as for this Moses, who led us forth out of the land of Egypt, we know not what is become of him.
- 41 And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands.
- 42 But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets, Did ye offer unto me slain beasts and sacrifices Forty years in the wilderness, O house of Israel?
- 43 And ye took up the tabernacle of Moloch, And the star of the god Rephan, The figures which ye made to worship them: And I will carry you away beyond Babylon.
- 44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen.
- 45 Which also our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations, that God thrust out before the face of our fathers, unto the days of David;
- 46 who found favor in the sight of God, and asked to find a habitation for the God of Jacob.
- 47 But Solomon built him a house.
- 48 Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet,

- 49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
- 50 Did not my hand make all these things?
- 51 Ye stiffnecked and uncircumcised in heart and ears,
ye do always resist the Holy Spirit: as your fathers did,
so do ye.
- 52 Which of the prophets did not your fathers persecute?
and they killed them that showed before of the coming
of the Righteous One; of whom ye have now become
betrayers and murderers;
- 53 ye who received the law as it was ordained by angels,
and kept it not.

1-57 Remember as we consider this defense that Stephen stood before the Sanhedrin to answer the charge of blasphemy. He evidently thought it would be best to approach this charge in an indirect manner. He did this because of the terrible antagonism against Jesus already existing in the Sanhedrin.

Thus this Grecian Jew who was "full of wisdom" evidently felt that if he used an analogy the rulers would see the evident application and yet would not be offended, thus giving them the greatest opportunity to accept the Messiahship of Jesus. With this thought in mind Stephen devoted his discourse to a review of Jewish history. He could not have selected a more appropriate subject, for these men were exceedingly proud of their heritage. Note this: **Throughout the entire history of the Jews he weaves the thought that every man whom God sent to the nation of Israel was rejected and mistreated; that there was not one man sent from God who was accepted for what he was. In the case of Joseph, the Patriarchs refused him and sold him into Egypt. Moses was twice rejected. The application of this narrative should have been self-evident. The application that fairly shouts from Stephen's account is that the rulers of the Jews in his day were doing with Jesus exactly what their fathers did with Joseph, Moses and all the prophets.**

While the above comments contain a brief resume of Stephen's message it is well to point out here that Stephen did not close his sermon without giving a direct answer to the charge of speaking against the temple. He answered the accusation by saying that God did not dwell in temples made with hands. It was even as Isaiah

221. In what manner did Stephen approach the charge of the blasphemy?
222. How did the method used by Stephen give to the Sanhedrin the greatest opportunity to accept Jesus as the Christ.
223. What thought is interwoven throughout the entire message of Stephen?
224. What is the self-evident application of Stephen's sermon?

had said: "The heaven is my throne, for all these things hath my hands made. The earth is the footstool of my feet. What manner of house will ye build me? saith the Lord. Or what is the place of my rest? Did not my hands make all of these things?" So, if the temple was to be destroyed (and it was), this would **not** destroy the dwelling place of Jehovah.

As the young Grecian Jew looked into the faces of those before him, he saw as he drew near the end of his narrative that all of his wisdom and earnestness was not going to avail in convincing these Jews that they should accept Jesus as the Messiah. There was nothing they could say against it but they were not going to accept it. The response of those before him must have been one of cool indifference mingled with self-righteous judgment. To see this expression upon the faces of those before whom you were pleading for life would have filled with icy fear the heart of one less brave than Stephen. In the heart of this noble soul there was aroused nothing but a great passionate indignation that these men could face the truth and yet refuse it, these who above all others were to be devoted to a search for and acceptance of the truth. Stephen could no longer forbear. If these men would make the application he would make it for them. It was not that they did not see, nor that they did not understand, it was only that they **would not**. From his pent-up heart there burst forth these words:

"Ye stiffnecked and uncircumcised in heart and ears, ye do **always** resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? And they killed them that showed before the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels and kept it not."

We do not deem it necessary to give an extended explanation of each of the verses contained in Stephen's address. Most of these verse are self-explanatory.

Here is an outline of Stephen's defense for careful study:

Introduction:

The life of Abraham. 2-8.

- 1) First called by God in Ur of the Chaldees. 2, 3.
- 2) Removed to Canaan from Haran following the death of his father. 4, 5.
- 3) His seed to be in bondage four hundred years. 6.

225. How did Stephen answer the charge of blasphemy?

226. What must Stephen have perceived in the faces of those to whom he spoke? What was the result?

227. Why would it have been reasonable for Stephen to expect these men to accept Jesus as the Messiah? Why didn't they do so?

228. What did Stephen do for these men that they would not do for themselves?

- 4) The judgment of Egypt and the return to Canaan. 7.
- 5) The covenant of circumcision and the birth of Isaac, Jacob and the twelve patriarchs. 8.

I—The case of Joseph. 9-19.

1. The rejection and ill treatment of Joseph. 9.
2. God was with Joseph and gave him favor in the sight of Pharaoh. 10.
3. The famine resulting in the ending of the fathers. 11, 12.
4. At their second visit Joseph manifests himself to his brethren. 13.
5. Joseph sends for his father and all his kindred. 14.
6. Jacob dies in Egypt. The Patriarchs also die and are carried over into Shechem and buried in the tomb which Jacob purchased from the sons of Hamor in Shechem. 15, 16.

II—The case of Moses. 20-43.

1. Moses born at the time of the slaying of the infants; was nourished three months at home, when put out was found by the daughter of Pharaoh and reared in her court. 20, 21.
2. He was instructed in all the wisdom of Egypt and became mighty in word and work. 22.
3. At forty years of age he attempted to deliver his people from bondage but was rejected. 23-28.
4. Killed an Egyptian in his zeal for his people; lest he be found out he fled to Midian. 29.
5. Having been in Midian forty years and having begotten two sons he was called by God through the burning bush to deliver the children of Israel. 30-34.
6. The very Moses whom they rejected at first was now the one to perform wonders and signs and to lead them out of Egypt through the Red Sea into the Wilderness. 35, 36.
7. This was the Moses who spoke of the prophet to come who would be like unto him; this was the man who was in the wilderness and with the angel that spoke to him in the mount and with the fathers who received the living oracles. 37, 38.
8. But the fathers were not obedient but longed for Egypt and asked for a Golden Calf while Moses was in the mount. 39, 40.
9. The calf was made and they worshiped it. God gave them up to fulfill the prophesy of Amos. 41-43.

III—The direct answer of Stephen to the blasphemy charge. 44-50.

1. The tabernacle was movable and perishable in nature. 44, 45.
2. The temple was built through David and Solomon but the prophet Isaiah said that even it was infinitely too small to contain the living God. 46-50.

229. What were the thoughts of Stephen's introduction and first divisions?

230. Give from memory three facts about Moses.

3. Hence, it would not be blasphemy to say that this temple was yet to be set aside and destroyed.

Conclusion:

Stephen makes the application of his message. 51-53.

1. Considering the manner in which they received his message they are called "stiffnecked" like an ox that would not bow its head to receive the yoke. "Uncircumcised in heart and ears": this was as much as to say that their hearts and ears were "unclean." (cf. Lev. 26:41; I Sam. 17:26; Jer. 6:10).

2. He states the evident application of his message. 52.

3. Another privilege that was theirs: they had "received the law as it was ordained (or given) by angels." But they kept it not. This only added to their guilt. 53 (cf. Heb. 2:2; Gal. 3:19).

d. The results. 54-57.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

Stephen reached the hearts of his listeners but they were hearts of stone. There was not the spirit of inquiry and honesty that would allow them to receive the word with meekness. There was only the spirit of pride and self-righteousness. Hence, when Stephen let them see themselves as God did they were full of anger and literally ground their teeth at him. They bared their teeth in rage as a dog or any other carnivorous animal.

God gave to Stephen in this hour a vision of his home. Jehovah drew aside the curtain and let Stephen look for this fleeting moment into His very presence. The scripture here paints a beautiful scene. There in front of that angry mob stands Stephen with his face uplifted to God. The Holy Spirit floods his soul, his spirit is totally yielded to the spirit of God. There, as he gazes into the heavens the limitations of material sight are removed and he looks into that spiritual realm. As he looks into the glory that surrounds God he sees Jesus "standing on the right hand of God." Luke has told us that Jesus "sat down at the right hand of God," but here He

231. What two points did Stephen give in answer to the charge of blasphemy?

232. How could their ears be uncircumcised?

233. What is the meaning of the phrase "gnashed on him with their teeth?"

234. What thought is given as to why Jesus was "standing on the right hand of God?"

stands to welcome home the first martyr to His cause. Speaking under the ecstasy of the vision Stephen cries out to his would-be murderers, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Surely this touching word should stop them in their purpose.

But when pride is injured there is no reason in the actions. They did the only thing they could do; they would hear no more of this, so "they cried out with a loud voice, and stopped their ears" so as to drown out and hold out these words of truth that were cutting so deeply their stubborn ego, "and rushed upon him with one accord." We might observe that this was not a very dignified way for seventy pious elders, lawyers and priests to act.

18. OUTSIDE THE CITY WALL. 7:58-60.

- 58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.
- 59 And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit.
- 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

58-60 As full of rage as were these men, they would not break the tradition of the elders and stone a man inside the city gates. Stephen was "cast out of the city," probably dragged hastily out by the very ones who sat as his judges. It was also a law that the witnesses against the man were to be the first to cast the stones at the condemned. The false witnesses surely took upon their hearts and souls a weighty responsibility when they accepted money to give a false testimony against this man.

Here outside the city wall these men must lay aside their outer garments and pick up stones to be the executioners of this innocent man.

In this account we have the first mention of Saul. The garments of the witnesses were laid at his feet. Whether he was a member of the Sanhedrin or just an observer we have no way of knowing. We do know that he was witnessing the death of Stephen with approval (8:4). It is difficult to find words to tell of the tragic, yet victorious death of this gallant young man. While the stones tore his flesh and bruised and broke his body, he cried out in imitation of his Master, "Lord, lay not this sin to their charge," and "Lord Jesus, receive my spirit." "And when he had said this, he fell asleep."

235. What two customs were observed in the stoning of Stephen?

ACTS MADE ACTUAL

EXAMINATION OVER CHAPTERS THREE THROUGH SEVEN

True or False

- 1. We see the power of Pentecost in action at the gate beautiful.
- 2. The lame man was healed at the third hour.
- 3. This healing took place at the temple beautiful.
- 4. The lame man spoke to Peter and John before they spoke to him.
- 5. The lame man had no feet before he was healed.
- 6. The lame man was healed instantaneously.
- 7. Peter told him to "arise and walk."
- 8. The people of the temple recognized the beggar after he was healed.
- 9. The people immediately began to praise God for that which was done.
- 10. The theme of Peter's sermon was the glorification of God's servant Jesus.
- 11. The lame man was healed "by faith."
- 12. Peter discusses both the free will of man and the foreknowledge of God in his second sermon.
- 13. Acts 3:19 and 2:38 are very favorably compared.
- 14. The "season of refreshing" doubtless refers to the reception of the Holy Spirit.
- 15. The promise of the second coming of Christ is dependent on the conversion of the Jews.

Multiple Choice

- 1. "The times of the restoration of all things" refers to: 1) The end of the world. 2) The fulfillment of all the prophecies of the O.T. 3) The restoration of the ancient order of Israel.
- 2. Moses said that: 1) God would one day raise up the Messiah. 2) God would one day raise up a prophet like unto Himself. 3) God would one day restore Israel.
- 3. Peter appealed to the heart of the Jew in the conclusion of his sermon by telling them of: 1) The advantages in being a Christian. 2) The terrible death of their Messiah. 3) The blessing that God promised them through Abraham that was now to be found in Christ.
- 4. Peter and John were arrested at: 1) twelve o'clock. 2) Three o'clock. 3) Sundown.
- 5. Peter and John were arrested by: 1) The high priest and captain of the temple. 2) The Pharisees and Sadducees, with the captain of the temple. 3) The captain of the temple, the priests and the Sadducees.
- 6. The real reason for their arrest was: 1) They taught the people and proclaimed in Jesus the resurrection from the dead. 2) They disturbed the peace. 3) They had too large a crowd.

ACTS MADE ACTUAL

7. About this time Luke says: 1) There were 6,000 members in the Jerusalem church. 2) The number of men came to be about 5,000. 3) There were 8,000 members in the church.
8. 1) Ananias was the official or appointed high priest. 2) Caiphas was the official or appointed high priest. 3) Annas was the official or appointed high priest.
9. There were 1) seventy or seventy-one. 2) Seventy-one or seventy-two. 3) Sixty-nine or seventy men in the Sanhedrin.
10. The Sanhedrin asked the following question of Peter and John: 1) What have ye done? 2) By what power or in what name have ye done this? 3) By what authority have ye done this?

Fill in The Blanks

1. "Now when they beheld the _____ of Peter and John, and had perceived that they were _____ and _____ men, they _____ and took knowledge of them that they had been with Jesus." Acts 4:13.
2. "He is the _____ which was set at nought of you the builders but was made the _____ of the corner." Acts 4:11.
3. Peter said: "We cannot but speak the things which we _____ and _____." Acts 4:20.
4. "Being let go they came to their own _____ and _____ all that the chief priests and elders had said unto them." Acts 4:23.
5. "And now Lord _____ upon their threatenings and grant unto thy servants to speak thy word with all _____." Acts 4:29.
6. "And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own but they had _____." Acts 4:32.

Can you find TEN MISTAKES in these sentences?

1. The apostles were enabled by the unity of the believers to give their witness of the resurrection with greater power.
2. Everyone sold everything so all could have some.
3. Jacob called Barnabas, having a field sold it and brought the money and laid it at the apostle's feet.
4. Ananias and Sapphira said they gave all when they only gave a part.
5. The sin of these two was two-fold; namely, the love of self and the love of money.
6. Peter attributed the sin to both Ananias and Satan.
7. It was one hour later that his wife came in and met her death.
8. "But of the rest durst no man join himself to them" refers to the rest of the members of the Jerusalem church.
9. Being "added to the Lord" is the same as being added to the church.
10. Peter's shadow is said to have healed some.

11. The high priest and Sadducees led in the arrest of the eleven apostles.
12. The angel opened the prison door near the break of day.
13. The Sanhedrin had a branch it called "the Senate."
14. The Holy Spirit was said to be a witness of the crucifixion, resurrection and coronation of Jesus.
15. The advice of Gamaliel was to refuse further opportunity to speak but not to mistreat the apostles.

Can You Put The Two Together?

1. Which of the following do you associate with Olivet? 1) Jerusalem. 2) Hope. 3) Ascension.
2. Which of the following do you associate with Judas? 1) Field of blood. 2) Apostle. 3) Servant.
3. Which of the following do you associate with Pentecost? 1) Celebration. 2) Many people. 3) Tongues of fire.
4. Which of the following do you associate with healing? 1) Miracles. 2) Powers. 3) The hands of the apostles.
5. With which of the following do you associate the break of day? 1) Solomon's Porch. 2) Prayer. 3) Work for Christ.
6. What scripture reference do you associate with the second trial before the Sanhedrin? (Supply yourself).

THE CHURCH IN JUDEA AND SAMARIA

8:1 — 12:25

THE DISPERSION THE WORK OF PHILIP THE WORK OF PETER AND JOHN. 8:1-40.

A. THE DISPERSION. 8:1-4.

- 1 And Saul was consenting unto his death.
And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.
- 2 And devout men buried Stephen, and made great lamentation over him.
- 3 But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.
- 4 They therefore that were scattered abroad went about preaching the word.

It might be well to say at the beginning of this section that the numbers which appear under the headings such as the one above **correspond to the numbers found upon the following chart.** All the events that took place in Jerusalem will be discussed under number one (1); all the events that took place in Samaria, under point two (2), etc.