

ACTS

Book note for Acts

Acts was written ca. **A.D. 64-65**, prior to Paul's death which is not recorded. Note, the book of Luke was prior to this book.

Chapter note for Acts 1

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

Acts 1:1

Theophilus = lover or friend of God. For more about him, see note to Lu. 1:3.

Acts 1:2

Lu. 24:51. Most new versions omit the account of the ascension in Luke because the so-called oldest and best manuscripts omit it, but here Luke explicitly says he wrote about it in his Gospel. See note there.

Acts 1:4

Lu. 24:49.

Acts 1:6

V. 2.

Hence Israel is yet to be restored.

Acts 1:8

Re. witness, cf. verse 22 and Lu. 24:48. For other Great Commission references see Mat. 28:19 (q.v.); Mk. 16:15; Lu. 24:47; Jn. 21:15. The commission for this age is found in Lu. 24:47.

“Uttermost part of the earth” hints of an antipodes, a round earth.

Acts 1:9

Hos. 5:15. Lu. 24:51; Psa. 68:18; Eph. 4:8; Psa. 108:4. 1 Pet. 3:22.

Acts 1:10

Note, two men, not angels.

Acts 1:12

Here a sabbath day's journey is defined as about 0.6 mile or one kilometer.

Acts 1:13

Judas, the brother of James, Lu. 6:16; Jude 1:1. Modern versions usually say “Judas son of James.”

Acts 1:15

2 Chr. 5:12.

Acts 1:16

Here we see that all 120 disciples were men. No mention of Mary.

Acts 1:18

Mat. 27:5-10 -- Apparently contradicts Mat. 27:7 which see for a possible explanation. Since the money belonged to Judas, and the Priests refused to take ownership of it, the money remained Judas' even though after his death the chief priests were the ones who used his money, so that the purchase is accounted his. Most likely, it was a combination of the two explanations that is the true one.

Perhaps the earthquake of Mat. 27:51 caused the limb or rope to break.

Acts 1:19

Mat. 27:8. Aceldama is this day said to be a Chaldean word, but although Strong also claims the word to be of Chaldean origin, yet he cites Hebrew roots (H2506+H1818), not Chaldean (H2508+H1821). Thus he threw a sop at the “recognized” Bible critics (Roman Catholic mythology designed to protect their primacy of Peter), yet pointed to the true, Hebrew roots.

This verse also presents evidence that Luke was not Jewish.

Acts 1:20

Also spelled “bishopruck.” It is often claimed that the word bishopruck was legislated into the Bible by either King James or by Archbishop Bancroft, but this word, along with words such as “Easter” in Ac 12:4 and “churches” in Ac 19:37 survived from the times of Wickliffe and Tyndale.

Bishopruck is Old English for “office,” without its modern territorial overtones. Of all the pre-KJ bibles, only the Geneva changes “bishopric” to “charge.” By usage of the underlying Greek word in Lu. 19:44 and 1 Pet. 2:12, the duty of the bishop as overseer is to visit the members of the church within their scope. Clearly, a large church will need many bishops to accomplish that task.

The Greek word, *episkope* (G1984) occurs only here, and in 1 Tim. 3:1 which lists the qualifications of a bishop. *Episcopo* refers to the office, the man who fills the office, the bishop, in Greek is *episcopus* (G1985). The bishop-related texts in the AV are this verse, Php. 1:1; 1 Tim. 3:1, 2; Tit. 1:7 and 1 Pet. 2:25 which refers the the Lord Jesus Christ as “the Bishop of your souls.” It is the only capitalized form of bishop in Scripture.

Psa. 69:25; 109:8.

Acts 1:22

Suggesting that the “witnesses” of 1:8 had to be primary witnesses and not secondary, i.e., the witness of 10:41; Lu. 24:48.

Acts 1:23

Barsabas = self-willed son, or son of the sabbath.

Justus = justice.

Matthias = Lord’s reward or gift.

Acts 1:24

“Whether” implies one of three possible outcomes, Justus, Matthias, or neither.

Acts 1:25

Paul would not have qualified for *this* ministry.

Jn. 6:70-71; 17:12.

Acts 1:26

Paul was added by God: 1 Cor. 15:8 and Rom. 1:1, etc. as a witness to the resurrection.

Chapter note for Acts 2

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messiah, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.

This chapter is the rallying cry of the Pentecostal Charismatic Movement around the world. The Charismatic movement, characterised by emotionalism and hucksterism, started in 1900 in Topeka, Kansas (whose zip-code contains the digits 666, a tribute to its Satanic nature). It was introduced to America from the Azusa Street Mission, Los Angeles, and Amie Semple McPherson between 1900 and 1910. From the start the movement was based on 2 Pet. 3:16. It pretends that Acts 2 is the greatest chapter in the Bible, and that the apostolic signs of Mark 16:17-18 had to remain in effect throughout the entire Church Age. The Scriptures twisted to this use were Heb. 13:8 and John 14:2. From this Satanic perversion of the truth, namely 2 Cor. 12:12, came "whipping post theology" (1 Pet. 2:24) and the loss of one's salvation just as quickly as the loss of one's healing -- since the two are said to be identical. Above all, the emphasis is on "the baptism of the Holy Ghost with the evidence of speaking in tongues" (said as one word) as related in this chapter.

The movement controls its people with emotions, particularly fear (2 Tim. 1:7): fear of losing salvation, fear of committing the unpardonable sin, and fear of people thinking one unspiritual. Practitioners do everything for a experience a feeling, regardless of what the Bible says. The entire Bible is placed at the feet of humanistic emotions and physical feelings.

Doctrine is avoided as divisive (2 Tim. 4:3).

Gain is mistaken for godliness (1 Tim. 6:5).

Unclean spirits are mistaken for the holy Spirit (2 Cor. 11:4).

It calls corrupt Bible versions "reliable" (2 Cor. 2:17).

It mistakes pious talk for holiness (Isa. 29:13).

It mistakes physical sensations for fillings of the holy Spirit (Eph. 4:19).

It mistakes entertainment and sensationalism for "blessing" (Job was blessed throughout his ordeal -- Job 42:12).

In the case of the NIV and the NASV it mistakes Satan for Jesus Christ ("Lucifer" in Isa. 14:12).

The Pentecostal Charismatic Movement is the utmost in apostasy. Many involved are born again and see its success as "revivalism." These "revivals" (e.g., the Toronto-Brownsville cult) are so attractive to the flesh that they attract tourists (Rom. 8:5-8). The "revivals" are the last dying gasp of the last apostate conservative fundamentalists "goes down the tube." It has produced a harmless, powerless, fruitless, theatrical show for the unsaved to enjoy watching. They love it. It is fleshy, it is sensational, it is weird, it is entertaining, it is money-making, and it puts no Christian under obligation to believe anything in the Bible where it criticizes his personal experiences, life, doctrine, or beliefs. It is the final apostasy foretold in 2 Tim. 3-4.

Acts 2:1

See chapter note for a sketch of the Pentecostal Charismatic movement.

Deu. 16:9 v.f. describes the feast of Pentecost. Ex. 19:5 (q.v.) says this corresponds to the giving of the law at Mt. Sinai. Pentecost is the fiftieth day after the resurrection. Lev. 23:15 v.f., the fiftieth day after the first fruits.

Acts 2:2

Eze. 37:9-14. Note house, no mention of an upper room.

Acts 2:3

Lev. 23:18. See references to Mat. 3:11.

Acts 2:4

10:44 says "gift" instead of "baptism." Compare 1:5 and 2:38.

Use of "tongues" for languages emphasizes the muscular control over the tongue in formulating a language. The implication is that the brain's speech center involves the tongue's muscular control.

Acts 2:6

Contrast Gen. 11:7.

Acts 2:7

The apostles were Galileans, not all 120.

Acts 2:13

Isa. 65:8; (Gen. 40:10-11); Heb. 4:11; Lev. 23:21.

Acts 2:14

Judaea and 1:8.

Acts 2:15

Implying the day started at daybreak. Drunks would still be sleeping it off.

Acts 2:16

I.e., he speaks of what follows.

Acts 2:17

For an exposition on last days see Heb. 1:2.

Pr. 1:23; Joel 2:28. "All flesh" is not fulfilled here and must refer to eventual consequences. It serves as an introduction to Peter's sermon.

Acts 2:20

Joel 2:31.

This not only has a literal fulfillment but speaks against those who deem the sun and moon to be gods. It also speaks of the removal of the Holy Ghost (light, modern versions don't have him) and the persecution of the body of Christ (moon), believing Jews in the tribulation, in this case.

The blood is figurative, as per Rev. 6:12.

Acts 2:21

Joel 2:32; Rom. 10:13.

Acts 2:23

Re. foreknowledge: Rom. 8:29 q.v.; 1 Pet. 1:2.

Acts 2:24

Psa. 116:3; Heb. 3:14.

Acts 2:25

Psa. 16:8-11.

Acts 2:27

Psa. 16:10; Ac. 13:35. The spirit goes to God, but the soul goes to hell (also called the pit in such places as Job 33:30); see Eccl. 12:7. Jesus made a purchase with his soul (Isa. 53:12).

Acts 2:30

David's throne implies the millennium.

Acts 2:34

Ascending means going up under one's own power.

Psa. 110:1; Mat. 22:44; Mk. 12:36; Lu. 20:42; Heb. 1:13.

Acts 2:37

Heb. 4:12.

Acts 2:38

The case for infant baptism is built on this verse and verse 39, but notice that it says “Repent, and be baptized.” V. 38 indicates that the reference “promise” refers to the Holy Ghost; cf. Joel 2:28. Note, too, “gift,” not “baptism,” which runs contrary to the Charismatics. Also, the apostles weren’t baptized in water. Compare 8:15-16.

It is claimed that “**for** remission of sins” indicates baptismal regeneration and so is an error in the King James. Among the problems with this is that it confuses salvation with remission. They claim that the Greek should be translated “because,” but that would be an error since “because” means “being the cause of.” “For” is broader and has more the sense of “on behalf of” rather than “because.” Recall -- Jews crucified Jesus in ignorance (3:17), hence baptism of John reappears and there’ll be another appearance of Elijah’s spirit.

Some also say that this is the only proper New Testament form of baptism and that the command to baptise in the name of the Father, the Son, and the Holy Ghost (Mat 28:19) is an error (see note to Jn. 14:9). However, at this time the gospel is still to the Jews. The gospel of grace to the gentiles doesn’t come about until Acts 10 and does not come to fruition until the grace of Paul.

Acts 2:39

Dan. 9:7.

Acts 2:40

Contra Calvin, “Save yourselves....”

Many modern versions read “be saved” because they identify it, in Greek, as an aorist (punctiliar in time) imperative. If you say “the man killed a man,” it is active, if you say “he killed himself,” that’s middle; and if “he was killed,” it is passive. According to Julius Maddie[sp?], in 1928, wrote “There are only two voices in the original Indo-Germanic Greek, and the middle endings are the original form,” the middle endings come before the passive endings. A. T. Robertson, *A New Short Grammar of the Greek New Testament*, (Baker Publ. Co., 1931 289-90) said “the passive developed later (i.e., after the New Testament was written). As the passive pushed the middle off the field, there remained a common, interchangeable ground between them, says Maddie. Robertson p. 291, said that the “passive usurped the function of the middle voice in the aorist.” That is exactly what we have here, the aorist passive. So the middle voice in the King James is correct.

Indeed, to make much of the passive versus middle versus active is nonsense, for the context is important. F.i., in v. 26 “therefore did my heart rejoice” is an imperative passive aorist translated as active. It was made to rejoice or it was rejoiced would be the technically correct reading, but it is nonsense in English.

The context is salvation from a wicked generation, not salvation from God. “What shall we do?” was the question, how can we save ourselves now that we’ve crucified the Messiah. They are told to save themselves from the wicked generation that crucified the Lord, similar to John’s proclamation. It’s akin to saying “Love not the world,” “come out from among them,” etc.

“Untoward” = without direction.

Acts 2:41

Ex. 32:28.

Acts 2:42

The apostles’ doctrine, not the apostles’ creed. A doctor is one who’s been thoroughly indoctrinated in a doctrine.

Acts 2:45

With 4:25, the excuse for Marxism. They didn’t necessarily sell all (“as every man had need”).

Acts 2:46

Contra Church of Christ which makes this Jewish practice a gentile “plan of salvation.”

Jer. 32:39.

Chapter note for Acts 3

1 Peter preaching in the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that therefore were fulfilled God's determinate counsel, and the Scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

Acts 3:2

A picture of a sinner's conversion to Christ.

Acts 3:8

The lame were banished from the temple.

Acts 3:13

Pilate wanted to release Jesus yet was against him (4:27). Double-minded.

Acts 3:14

Birds of a feather... .

Acts 3:17

1 Cor. 2:8. Therefore a second chance. Cf. note to 2:38.

Jesus' prayer from the cross, Lu. 23:34, is answered; the Jews are given a second chance. Therefore the pattern of Ac. 2:38-44 differs from later salvation by grace. There was a temporary extension of John's baptism.

Acts 3:19

2:38.

Eleventh of fifteen occurrences of "convert" in Scripture, (Jn. 12:40; Ac. 15:3).

Contra Calvin who maintains man cannot repent by himself in any measure. There is no mention of salvation by grace until Ac. 8 (Eunuch). Up to that point reference is made to the second advent of the Jewish messiah, as in this verse. The Jews' sins are blotted out at advent (Heb. 8; Rom. 11; Isa. 44; Jer. 50). The revelation of individual sins forgiven has yet to be given (Col. 2:14). The Jews were given 40 years (A.D. 30-70).

The NKJV changes "when the times" to "so that the times" implying that the presence of the Lord is dependent on man's repentance, conversion, and blotting out of sins instead of the other way around.

Acts 3:22

Deu. 18:15-19; Ac. 7:37.

Acts 3:23

Deu. 18:19.

Acts 3:25

Gen. 22:18.

Chapter note for Acts 4

1 The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word,) imprison him and John. 5 After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatening, 23 whereupon the church fleeth to prayer. 31 And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

Acts 4:1

Sadducees didn't believe in the resurrection, but the rest objected that Jesus couldn't be righteous enough to merit a resurrection before the general resurrection. Roman Catholics see the point and insist that Mary, too, be resurrected early.

Acts 4:11

See Psa. 118:22 for references.

Acts 4:15

Councils are negative; see: note to Psa. 68:27.

Acts 4:26

Lu. 2:26.

"His Christ" ==> other christs, e.g., Eze. 28:14. Modern versions remove the reference to the deity of Christ. See note to 3:13.

Acts 4:27

Modern versions change "holy child" to "holy servant." Though the Greek may allow servant, the root word, *paio*, means smite or strike. Jesus was stricken as the Son of God, not the servant of God, according to Heb. 5:7-10.

Acts 4:31

No tongues, though many Charismatics maintain that tongues are always present or it's not salvation.

Acts 4:36

In the O.T. the Levites were to get 10% of the offerings, but here a Levite gives all instead of demanding 10%. Contra Catholicism which claims that its priesthood is a replacement for the Levitical priesthood. Barnabas isn't doing the mass.

Re. Barnabas, cf. Ac. 9:27; 11:22 vf.; 12:25; 13:1-2, 7, 43, 46, 50; 14:12, 14; 15:2, 12, 22, 25, 35-39; 1 Cor. 9:6; Gal. 2:1, 9, 13; 4:10.

Chapter note for Acts 5

1 After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

Acts 5:1

Ananias = grace of the LORD.

Sapphira = sapphire, a blue corundum gem.

Acts 5:3

Satan can influence Christians.

With v. 4, implies that the Holy Ghost is God. (Margin note says "deceive" for "lie," but deceive implies that the Holy Ghost believed it for a time. The reading thus denies the deity of the Holy Ghost.)

Acts 5:4

Implies no tithe required.

Cf. note to v. 3.

"Thou hast not lied...but unto God:" Ananias and Sapphira thought they would deceive the church, but Christ so identifies with his church that anything done to a believer is accounted as done unto him. Thus by trying to deceive the church, they were actually trying to deceive God.

Acts 5:5

Re. ghost: (Jn. 19:30, Ac. 5:10).

This verse affords us with an example of the true fear of the Lord as the beginning of wisdom.

Acts 5:6

Whence the expression, "That winds it up."

Acts 5:7

Note, they hadn't notified Sapphira of her husband's death. Probably they were giving her time to repent.

Acts 5:9

1 Tim. 5:20.

Acts 5:10

Ghost, (v. 5, 12:23).

Acts 5:11

They could not fear unless likewise tempted.

Acts 5:13

Some see a contradiction with v. 14, but "the rest" refers to unbelievers who did not want to risk the consequences of hypocrisy.

Acts 5:14

Contra Calvin who maintains they're already "in" the Lord and so can't be "added." Also **contra Stam et al.** who claim no one was in the body of Christ before Paul (Eph. 3:1-6).

Acts 5:16

I.e., they were healed independent of their "faith to be healed," **contra Charismatics**.

Acts 5:17

The high priest was a Sadducee.

Acts 5:18

All 12.

Acts 5:20

Jn. 14:6.

Acts 5:21

Councils are negative; see: note to Psa. 68:27.

Acts 5:27

Councils are negative; see: note to Psa. 68:27.

Acts 5:28

Which is what they asked for in Mat. 27:25.

Acts 5:30

People are “hanged,” meat is “hung” to dry.

Acts 5:32

A distinctive here for Holy Ghost, who is given to believers. The Spirit of God can use unbelievers (e.g., Caiaphas).

Acts 5:34

Councils are negative; see: note to Psa. 68:27.

W. M. Feldman reports in *Rabbinical Mathematics and Astronomy*, (New York City: Hermon Press, 1965) that Gamaliel used a telescope.

Acts 5:37

According to Josephus, this taxing happened in the 37th year after the battle of Actium (31 B.C.). That year would end in A.D. 7, which was the regular taxing and registration of Roman citizens, an event that was repeated every five years. Josephus reported that this Judas demolished cities, and his followers were robbers and murderers of principal men. Cyrenius was governor at that time, too.

Acts 5:38

A logical flaw, e.g., world religions.

Acts 5:40

Contrast advice in v. 38.

Acts 5:41

Councils are negative; see: note to Psa. 68:27.

Chapter note for Acts 6

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law of the temple.

Acts 6:2

Note, 12 apostles; there were other disciples. Only Paul is referred to as an apostle beyond the 12.

Acts 6:3

Original requirements of a deacon (waiter, errand runner).

Acts 6:5

Stephen = crown.

Prochorus = before the chorus (dance).

Nicanor = overcomer.

Timon = valuable, precious.

Parmenas = constant, abiding.

Nicolas = victory over the people.

First mention of Antioch, the context is deacons.

Antioch = resistance. Founded in 300 B.C. by one of Alexander the Great's four surviving generals, Seleucus Nicator, Antioch was the third largest city of the Roman Empire. It is located on the eastern side of the Orontes River, in Syria, a hundred miles north of Jerusalem. Antioch had its own sea port, about twenty miles to the west. God chose this city as the cradle of Christianity because it was far enough away from the culture and traditions of the Jews, Romans, and Egyptians (Alexandria), etc.) to be influenced by them. The church could grow in the Lord and because of its sea port, was ideal for sending missionaries all over the world.

The city was a shelter from persecution (Ac. 11:19); the first major movement of the Holy Ghost among the Gentiles occurred there (Ac. 11:20-21); Paul and Barabbas taught there for a whole year (Ac. 11:26); the disciples were first called "Christians" there (Ac. 11:26); the church at Antioch sent relief to the poor saints at Jerusalem (11:27-30); the first missionary journey went forth from Antioch (Ac. 13:1-3); the final decision of the Jerusalem council was sent first to Antioch (Ac. 15:19-23, 30); and Antioch is the place where Paul reprimanded Peter for his apostasy (Gal. 2:11). Antioch remained the home base for the early church (Ac. 14:19-26; 15:25).

The city was prone to earthquakes, suffering one in A.D. 37 and another in A.D. 115. By the time the "big one hit," the city had lost its Christian heritage. The earthquake of 526 destroyed the octagonal cathedral built by Constantius II. Thousands of lives were lost, most of them Catholics in the cathedral. Major quakes are also recorded in 528 and 588.

Antioch is the place that gave us our Bible. It is vulgarly called "The Antiochian Text," but it was recognized by Bible believers as the Received Text. Today, the church has turned to Egypt, preferring, instead, the Alexandrian Text (v. 9, q.v.)

Acts 6:7

Calvin taught on the basis of Jn. 12:38-41 that priests are non-elect. Here and in Jn. 12:42 the "non-elect" are getting elected.

Acts 6:9

Alexandria = defender or helper of men. Alexandria's associated with libertines (liberals), Africans, and men who stoned Stephen. Antioch is associated with Paul, Christians, and deacons filled with the Holy Ghost. Ac. 11:24 and 26.

Today, as then, Alexandria is in the liberal camp. All perversions of the Bible's doctrines can be found in the Alexandrian text. This is the first mention of Alexandria, the next is in 27:6 and ties it to Rome.

Acts 6:11

Suborned = bribed or blackmailed.

Acts 6:12

Councils are negative; see: note to Psa. 68:27.

Acts 6:14

Change the customs, but what of the laws of Moses?

Acts 6:15

Councils are negative; see: note to Psa. 68:27.

Chapter note for Acts 7

1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ, 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

Acts 7:2

Gen. 11:31.

Acts 7:4

Note, Stephen does not count himself among those dwelling in the land (“ye” in the last clause). See Gen. 11:26 for a problem associated with this text.

Acts 7:5

Though it was promised him (Gen. 13:15), he only owned a part for the dead (Gen. 23:13). The rest is to be fulfilled during the millennium.

Acts 7:7

400 years is the affliction, 430 years is the total time, cf. Gen. 12:1 note.

Acts 7:9

The Jews crucified Jesus for envy, and they killed Stephen for envy, too (6:10). Verse 60 shows how we should react to such envy. Envy is a violation of the 10th commandment.

Acts 7:14

Gen. 46:26 and Deu. 10:22 say “seventy,” but here the wives of his brethren are included. See note to former reference for more and also for a scientific application to this verse.

Acts 7:16

For resolution to apparent contradiction see note to Gen. 23:16.

Acts 7:20

Ex. 2:2; Heb. 11:23.

Acts 7:30

Ex. 3:2. Also see Gen. 48:16; Deu. 33:16; Isa. 63:9.

Acts 7:35

Even as the rulers did to Christ.

Acts 7:37

3:22; Deu. 18:15-22.

Acts 7:38

Also Heb. 2:12. The church is a called-out assembly and is therefore not strictly New Testament. The O.T. church contained both saved and unsaved. In the New Testament, a church is a local assembly consisting only of saved, baptised individuals. The believers in the New Testament churches are individually grafted (grafted) into the Old Testament congregation (Rom. 11:17). See note to Mat. 16:18 for more on N.T. church.

Re. oracles, see note to 2 Sam. 16:23.

Acts 7:41

Am. 5:25 v.f. Cf. v. 43.

Acts 7:42

Psa. 81:12; Rom. 1:24.

Acts 7:43

See note to Am. 5:26.

“Beyond Babylon,” while Am. 5:27 says Damascus. See note there.

Acts 7:45

To use Jesus here, which is the New Testament spelling of Joshua, shows that Joshua is an accurate type of Jesus in the second advent (Heb. 4:8). Also, Jesus led Joshua and therefore was the leader (Josh. 5:13-15).

Acts 7:48

Jn. 2:19-21.

Acts 7:49

“**Where** is the place of my rest?” in Isa. 66:1, which see for geocentric import, too.

Acts 7:51

Contra Calvin, grace can be resisted.

Acts 7:53

Gal. 3:19.

Acts 7:55

Ruckman maintains that Jesus is standing, ready to return as per the “immediate” references such as Mat. 26:64 and references to “the kingdom is at hand.” It resolves all the dispensational problems between Elijah and John (Mk. 9:12-13). The 70th week of Daniel is about to begin, to be followed by Deu. 21. When the nation rejects it, Christ sits back down (v. 58). Ruckman continues: “acts 7 marks the beginning of God’s ‘dumping of Israel.’ It begins with Jerusalem and Judea (Acts 7-8). Acts 13 marks God’s ‘dumping’ of Israel in Asia Minor (Acts 13-17). Acts 18 marks god’s dumping of Israel in Europe, and Acts 28 marks the worldwide ‘dumping’ of Israel just before the ‘Diaspora’ of A.D. 70-135 (Titus and Kochbar).” (B.B.B. 2/2001, p. 5.)

The geocentric import is the same as Jacob’s ladder, cf. Gen. 28:12.

Acts 7:56

Apparently the heavens are “naturally” closed. Mat. 3:16; Rev. 4:1; 19:11.

Acts 7:58

Saul = asked for.

Paul = cease (die to self); pause; little, small.

Acts 7:59

Note, “God” is in italics. All modern versions insert it, so Ruckman uses this as an example where all “correct” the “original Greek.” He notes that in his correction claim always the “original Greek,” never does he claim so of “*the original Greek text*,” or “*the Greek text*,” or “original Greek *text*.” His critics lie when they say he claims to correct “the original autographs.” When “Ruckman” corrects Passover with Easter in Ac. 12:4 and temples with churches in Ac. 19:37 they holler “Heresy!”

Chapter note for Acts 8

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving in the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, returned to Jerusalem. 26 But the angel saith to Philip to teach and baptize the Ethiopian eunuch.

This chapter marks the division between Jewish and Gentile dispensations. Paul is here commissioned to the Gentiles, though it will take him three years to start his ministry. This chapter marks the end of the commission to Judea and the start of the going-forth into Samaria (1:8).

Acts 8:1

7:58; 22:20.

Acts 8:9

Simon = call together (ecumenic); attentive. Simon is a type of the Roman Catholic church, "Simon Magus." The Samaritans, as descendants of the ten tribes, figure in the influence of Catholicism through the characters of Judg. 17-18 which is related in the note to Rev. 2:20. Simony, v. 19.

Acts 8:14

Reinforces the ancient authority of Jerusalem over Samaria. Note also Ac. 19:1-6.

Acts 8:16

Implies Ac. 2:38 was a temporary provision. Compare Ac. 10:44 v.f. The Samaritans were half-breeds, here half-baptized.

Acts 8:19

Whence the word *simony* meaning to buy ecclesiastical positions or powers.

Acts 8:20

The popes, however, stole the authority after it was denied them.

Acts 8:23

Heb. 12:15, bitterness.

Acts 8:26

Gaza = rough, hardened.

Acts 8:27

The Ethiopian eunuch is the first modern conversion in the Bible. All subsequent ones follow this pattern. (Note exception, 19:6, which are Jews baptised under the baptism of John and so are Jews of the Acts 2 type). See Sol. 1:5.

Acts 8:32

Isa. 53:7-8; Jer. 11:19.

There are some lessons to be learned from this about the nature of Scripture. Note that here the "scripture read" was not a long-lost original but a copy that the Ethiopian had in his hands. (Cf. Lu. 4:21 note.)

Also, note that this, too, is a case where the inspired translation (from Hebrew to Greek, let alone into English) does not match the verbally inspired originals. Luke's "scripture which he read was this" can signify that what follows is part commentary, and part exposition, of the verse in Isaiah. Thus, here the tense is changed from present to past to signify the fulfillment of the prophecy by the crucifixion of Jesus.

The sheep and lamb are interchanged as if to say that the sheep is the same as the lamb, that is, that the Lord Jesus Christ (the lamb) considers his brethren (the flock of sheep) as himself. Thus the "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" of Mat. 25:40, and the "Saul, Saul, why

persecutest thou me” (instead of “them”) of Acts 9:4 etc. Having done this latter, however, there is a change in gender necessary to be factually correct. You see, male lambs and both male and female sheep keep silent during shearing, but not so female lambs. Thus, if a lamb is silent during shearing, it must be a male.

Acts 8:33

Psa. 22:30 for references on generation. Isa. 53:8. Ac. 1:9.

Acts 8:37

The case for believers’ baptism. Compare 2:38-39.

This verse is taken out of manuscripts A, B, C, H, L, P, and papyri 45 and 74, and some Byzantine manuscripts. The verse is quoted by Cyprian (A.D. 225), Irenaeus (190), and Pacian (370). Also Tertullian, Ambrose, and Augustine were familiar with it. This verse is omitted by most new versions.

Acts 8:38

Baptism is by immersion. There is no Bible reference to any sprinkling baptism.

Acts 8:40

Azotus = Ashdod = ravager, robber, alterer, oppresser; see 1 Sam. 5:1.

Chapter note for Acts 9

1 Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.

Acts 9:3

1 Cor. 15:8; Ac. 22:5 v.f.; 26:12 v.f.
For geocentric import see note to Gen. 28:12.

Acts 9:5

Note degree to which Jesus identifies with believers. The deity of Christ.

Acts 9:6

“Lord, what ... do” is omitted in modern versions. It is in the Old Latin and Italic bibles of the Waldensians, Albigenses, Vaudois, Henricans, Paulicans, which Latin bibles antedates Jerome’s *Vulgate*. It is quoted by Ephraem (378), Ambrose (397), and Lucifer of Cagliari (371).

Acts 9:7

22:9 appears to contradict this. Apparently the men with Saul heard a voice other than Christ’s.

Acts 9:10

Ananias = grace of God.

Acts 9:15

Paul’s commission. Paul is a Jew grafted into the root, the Gentiles are grafted into the Jews via Paul.

Acts 9:18

1 Cor. 15:8.

Acts 9:19

(1 Ki. 19:8? Gal. 1:18). Paul was three years in Damascus, Gal. 1:17-18. Cf. v. 23.

Acts 9:23

With v. 19 and Gal. 1:18, here, as in 1 Ki. 2:38; & 18:1, many days is three years.

Acts 9:32

Near Joppa, v. 38. 1 Chr. 8:12.

Acts 9:33

AENEAS = praise.

Acts 9:36

Tabitha = **Dorcas** = roe. Technically, a roe is “a rather small, delicately formed Eurasian deer (*Capreolus capreolus*) having short, branched antlers in the male and a brownish coat.” (Am. Heritage Dict.)

Acts 9:40

N.B., in such cases the soul has not yet left the body. 2 Ki. 4:33-37; Ac. 20:10. Mk. 5:1.

Chapter note for Acts 10

1 Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.

Samaria in chapter 8, the world in chapter 10. 1:8.

Acts 10 is useful against Catholicism (as is Mat. 23 and Heb. 10). Points to use:

They are good men:

1. The “Vicar of Christ” (Peter) is present (vss. 23-15).
2. They bow down to kiss his feet (v. 25)
3. They are devout and pray (v. 2).
4. They give alms and have visions (vv. 1-7)
5. They’re just and have good report (v. 22).
6. They’re Italian (v. 1) and work for the Roman government.

But this good man had to be warned (v. 22) and was lost (11:14)

1. re. point 2, Peter rebukes him for worshipping him, the “Vicar of Christ”
2. the first “Pope” is married and has a mother-in-law (Mat. 8:14)
3. When Peter preaches he doesn’t refer to minorities, peace on earth, social justice, or Mary. He preaches the death, burial, and resurrection of Jesus Christ, salvation by grace (Ac. 15:11).

Acts 10:1

Caesarea was a fortress town.

The Italian band was from the northern river valleys (Po, etc.), just south of the Alps. This area was a hotbed of anti-catholicism and Baptist fundamentalism from the time of Cornelius through the 17th century. For much of the time (800-1700) the people were called Waldenses.

A legion is 10 bands. A band consists of about 555 infantry and 66 cavalry.

Acts 10:2

Cornelius, a “good man,” needs a saviour. Contra works (11:14). The list of needs of this good man continues in v. 22.

Acts 10:4

Psa. 141:2 with Rev. 8:4.

Acts 10:9

Eze. 4:12-15.

Acts 10:11

Contrast Lev. 11. Originally, man’s diet was vegetarian (Gen. 2), then meat was added (Gen. 9), and now extended to unclean animals, too. This is indirectly geocentric through Lev. 22:7 and Mal. 4:2, q.v.

Note, that in Deu. 12:15 the diet is qualified, but verse 20 does not repeat the qualification. Is its reference to widened borders fulfilled when the gospel goes to the Gentiles? It looks like it, for that context is established from v. 15 onward.

Acts 10:14

Eze. 4:9-15.

Acts 10:20

God sent them as per vss. 5-6. Some may overlook those verses and judge this one to contradict vss. 7-8.

Acts 10:22

Note, this “good man” was warned -- contrary to salvation by works. See v. 2.

Acts 10:23

Ten men, the gentile number.

Acts 10:26

Contra the papacy which demands worship from men.

Acts 10:28

This is still so for Orthodox Jews. Note that Roman Catholics, which claim to be the Jews' replacement, hold a similar aversion to entering in a Jewish or Christian house, especially a synagogue or church.

The vision was of a broader scope, including animals hitherto deemed unclean. With each successive dispensation, the dietary laws change in accordance with the uncleannesses of the next dispensation.

Acts 10:35

The "worketh righteousness" refers to believing on Christ. Compare Rom. 2:7-10. Cornelius still wasn't saved when Peter spoke.

Acts 10:36

For more on the meaning of the title, Christ, see Gen. 31:13.

Acts 10:41

I.e., the witnesses are confined to the original apostles and disciples. Cf. 1:22.

Acts 10:44

2:4; 11:15. Saved *before* baptism; **contra Catholicism**.

Acts 10:46

The tongues are present as a sign for the Jews with Peter, to signify that salvation is also to the Gentiles. 11:15 v.f.

Acts 10:48

Here in the baptism formula, the "Lord" is used to mean the Father, Son and Holy Ghost of Mat. 28:19.

Chapter note for Acts 11

1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in the time of famine.

Acts 11:20

2:10.

First time Gentiles are saved en masse is in Antioch.

Acts 11:24

Contrast Lu. 11:24 v.f. Rom. 3:12. Holy Ghost makes man "good."

People were added to the Lord, not the church.

Acts 11:26

Christian: (1 Pet. 4:16; Ac. 26:28). Note Barnabas in the context: a model Christian.

Acts 11:28

21:10. Claudius reigned from A.D. 41-54, Josephus dates the famine **44-48**.

-- **SPIRIT**

Should be lower case, spirit.

Chapter note for Acts 12

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter: whom an angel delivereth upon the prayers of the church. 20 In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

Acts 12:1

Herod Agrippa I reigned **A.D. 42-44**. Hence A.D. 42-44 spanned the time that the collection was made for the famine.

Acts 12:3

A picture of salvation is presented starting with this verse. These are chained starting here with

(A) captive in sin. Next, v. 6.

Acts 12:4

The A.V.'s use of Easter instead of Passover is considered a great error. But is it? Note that Peter was taken during the days of unleavened bread (v. 3), the evening of the first day of which is the Passover. In time the feast of unleavened bread came to be called the Passover. Luke bore witness of that when he wrote: "Now the feast of unleavened bread drew nigh, which is called the Passover" (Lu. 22:1). In time, the Jews may have confused the two, but the Bible does not do so. Biblically, the Passover is the evening of the first of the seven days of unleavened bread. If Peter was taken during the days of unleavened bread, as Acts 12:3 states, then the Passover was already past and it would be trivial for verse 4 to say that Herod would bring him forth to the people after the Passover.

Easter, on the other hand, is a pagan holiday which periodically coincides with the Passover. The Greek word for Easter has always been pascha, right to this very day. On the European continent, the word for Easter in most languages derives from pascha. In Dutch, the Passover is called pascha, and Easter is paasfeest. The Dutch Statenbijbel also translates Ac. 12:4 with paasfeest, that is, Easter, instead of pascha which is Passover. In German Passover is pascha and Easter is Ostern. Luther translated the Greek pascha as Ostern throughout his New Testament, including Ac. 12:4. In other languages, such as Greek, Swedish, French, Italian, and Spanish, the words for Passover and Easter are one and the same. Among other languages that can discern between Easter and Passover, all the Reformation translations read Easter in Ac. 12:4. In English, Ac. 12:4 has read Easter since the days of Tyndale and Wycliffe, hundreds of years before the Authorized Translation.

And so we see that the reason why in Ac. 12:4 pascha is translated as Easter instead of Passover is that the Passover was already past, but in that year the days of unleavened bread ended just before or at Easter time.

About the origin of Easter

Easter = Ishtar = Astarte, a name for Beltis, the queen of heaven. Easter is how her name was pronounced in Nineveh. Ishtar is her name in Assyrian. The worship of Bel (Baal) and Astarte was common among the pre-Christian Celts.

Easter is an English celebration. Until the third century the Christian churches observed *Pasch*, or the Passover which corresponded to the Jewish Passover and was observed to commemorate the death, burial, and resurrection of Jesus Christ. The festival was not idolatrous and was not preceded by Lent.

The modern observance of Easter was instituted by the Roman Catholic Church in the fifth century. (At the time our pagan ancestors called April *Easter-monath*.) Lent came directly from the forty days' abstinence observed by worshippers of the Babylonian goddess. It is still observed by the Yezidis, the pagan Devil worshippers of Kurdistan, the pagan Mexicans (in honor of the sun), and in Egypt. The fast was an indispensable preliminary to the annual festival of Tammuz (Eze. 8:14), celebrated in June in Palestine and Assyria, in May in Egypt, and in Britain, some time in April. It was the Council at Aurelia about 519, which decreed that Lent should be solemnly kept before Easter.

The hot cross buns of Good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean rites just as they do now. The "buns" were used in the worship of the queen of heaven, as mentioned in Jeremiah 44:19. Hyginus, the Egyptian, the learned keeper of the Palestine library at Rome, in the time of Augustus, recorded: "An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who afterwards was called the Syrian Goddess" [Hyginus, *Fabulae*, pp. 148, 149] -- that is, Astarte. The egg is also said to symbolize Noah's ark. The

Hebrew for egg is *baitz* which in Chaldean or Phenician became *baith* or *baitha* (fem.) meaning house. The ark is pictured as a house on the water. From this we derive our word “boat.”

Acts 12:6

Picture of salvation starting with v. 3:

- (B) Asleep to spiritual things, and
- (C) Appointed to die. Next, v. 7.

Acts 12:7

Picture of salvation starting with v. 3:

- (D) Needs light and deliverance.
- (E) Salvation (deliverance) is available. Next, v. 8.

Acts 12:8

Picture of salvation starting with v. 3:

- (F) obey and follow Christ (*the* angel of the Lord). Next, v. 11.

Acts 12:11

Picture of salvation starting with v. 3:

- (G) Recognize what God has done for us. Next, v. 12.

Acts 12:12

Picture of salvation starting with v. 3:

- (H) Tell someone about it.

Re. Mark: v. 25; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Phile 1:24; 1 Pet. 5:13. He is probably the young man of Mk. 14:51.

Acts 12:13

Rhoda = rosy, red, rose, as in rhododendron.

Hearken has in it the sense of hear and ken, to know, learn, or recognize; c.f. Dutch *herkennen*, recognize by hearing or observation.

Acts 12:15

The *ghost* of a believer is his *angel*.

Acts 12:17

Probably James, the Lord's brother.

Roman Catholics insist without evidence that “another place” is Rome.

Acts 12:21

This is recorded to have happened in Caesarea. The year of his death was A.D. 44. He was succeeded by his son, Herod Agrippa II who is mentioned in 25:23.

Acts 12:23

Ghost, (5:10, Gen. 25:8).

Acts 12:24

The New Testament (word) was being written.

Chapter note for Acts 13

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to live believed.

Acts 13:1

Herod ruled from 1 B.C. to A.D. 39.

Acts 13:3

Num. 27:23.

Acts 13:4

Seleucia is about 16 miles west of Antioch.

Acts 13:5

Salamis is capital of Cyprus.

Acts 13:6

Paphos = gate; cave; Paphos is a place in Cyprus said to have been founded by Cinyras, the father of Adonis, and a chief of the Accadians, after the siege of Troy. The remains of an enormous temple to Venus are still discernable there

Bar-jesus = son of Jesus.

Acts 13:7

Two inscriptions with his name bear dates 51-52 (Cesnote collection).

Acts 13:9

Saul = asked for.

Paul = little, dwarfish in Latin; wonderful, extraordinary in Hebrew.

Acts 13:11

(I.e., 3 months.)

Acts 13:24

The fame of John had spread.

Acts 13:33

Psa. 2:7; Jn. 1:18; 3:16 -- refers to Jesus' birth; here to "sure mercies" of David.

Acts 13:34

2 Chr. 6:42; Isa. 55:3. "From" ==> some are left behind, dead.

Acts 13:35

Psa. 16:10; Ac. 2:27. This verse mentions "another psalm." The former psalm is referenced in v. 33. Interestingly, there is a third psalm reference which parallels the mercies of David of verse 34 and falls in the present context, and that is Psalm 18:50.

Acts 13:39

Contra 7th Day Adventists.

Acts 13:41

Hab. 1:5.

Acts 13:43

First mention of *religion*. Religion is mentioned seven times in six verses: Ac. 26:5; Gal. 1:13, 14; Jas. 1:26 (2x), & 27. The English word, religion, stems from the Latin *ligare*, meaning to bind (as in *legal*); a system of obligations. James 1:27 gives God's definition of religion.

Acts 13:46

The second of 4 turning points -- 1) No more gospel privileges to the Jews in Jerusalem (Ac. 7:55 v.f.); here, in Asia Minor; 18:6 in Europe; and 28:28 world-wide. Rom. 11:12-20 was gradual. The reason: the Jews insisted on works to merit eternal life.

Acts 13:48

Ordained here by works, see Rom. 2:7.

Chapter note for Acts 14

1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

Acts 14:12

Mercury = Hermes from whence “hermeneutics.” Ac. 19:35 for Jupiter.

Acts 14:14

Paul and Barnabas are here called apostles even though they were not of the original 12.

Acts 14:23

==> the church is not restricted to the entire body of Christ but applies to groups or local assemblies. A church is not necessarily Christian (19:37). Compare Jas. 2:3.

Chapter note for Acts 15

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

Acts 15:1

This chapter presents the demarcation between the gospel of the Gentiles and the gospel of the Jews. See note to Gal. 2:7. Note that the Judaizers here teach salvation by not just the faith but also by works (circumcision). In v. 5 is added the keeping of the law as works to maintain salvation, a belief about to be corrected by the ruling. To Paul was given the gospel of faith alone, which is confirmed here in this chapter. (Also see note to Gal. 1:1.)

Peter and John, as apostles to the circumcision, remained in Judea until the twelfth year of Nero when the Romans made war with Judea. Prior to the Judean war, the heathen were at peace with the Jewish and Gentile churches.

Acts 15:2

Gal. 2:1-10, from which we learn that Titus also went with them.

Acts 15:3

Twelfth of fifteen occurrences of “converted” in scripture, (3:19; 28:27).

Acts 15:7

10:34 v.f.

Acts 15:10

Right. The Jews could not keep the law, why would they insist the Gentiles keep it? Thus they tempt God with their hypocrisy.

Acts 15:13

The Lord’s half-brother (the other James having died prior to this, Ac. 12:2).

Acts 15:14

Ac. 10.

Acts 15:15

N.B., prophet \bar{s} is plural, thus vv. 16 v.f. will not be exact quote of Am. 9:11.

Acts 15:17

Most modern versions change “doeth all these things” to some version of “says all these things.”

Acts 15:20

Re. fornication, cf. note to Mat. 5:32.

Re. pollution of idols, see note to v. 29, which equates it with abstaining from meat offered to idols. 21:18-26 shows how the Jewish Christian’s worship was from the Gentile believers’. While the temple remained, they still sacrificed thereat (21:26; also see 18:18-22, his first mentioned vow and trip to Jerusalem; 20:16, the observance of Pentecost ending in his imprisonment). Note, too, that water baptism is absent as a “legal” prerequisite.

Cf. Gal. 2:10, which adds giving to the poor.

Even though unclean animals are now declared clean (compare Deu. 12:15 with Acts 10:11 v.f.), the prohibition against eating of blood is not removed because it is singled out in Deu 12:16 as separate from all other unclean food.

Acts 15:24

If baptism replaced circumcision, as Catholicism and some Protestants claim, then why the fuss? All were baptized.

Acts 15:29

V. 20. Ac. 21:25.

Re. meats offered to idols: since the offering is to an idol, the reason for the offering condemns the giver (through the Second Commandment, Exo. 20:4-6, q.v.), thus in essence he offers his blood and thus we are not to eat of it, leastwise, not knowingly (1 Cor. 8:7 vf.).

Re. fornication, cf. note to Mat. 5:32.

Acts 15:34

This verse is omitted by most new versions.

Acts 15:35

Gal. 2:11-21 happens here, probably, or else would the “flap” be as great?

Acts 15:38

Later reconciled -- Col. 4:10; Phlm. 1:24; 2 Tim. 4:11.

Chapter note for Acts 16

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailer is converted, 37 and they are delivered.

Acts 16:6

Acts 16:6-10 sets the stage for the primacy of the King James Bible. Asia was a dead end, a combination of Hamitic (Egyptian) and Semitic (Jewish) peoples; historically these all rejected Christ and the Holy Bible. True Christianity survived predominantly under Japheth. There are three major races, and three dispensations after the Flood. These are:

1. without law (Ham)
2. under the law (Shem) and
3. under grace (Japheth).

Acts 16:10

“Us” ==> Luke’s present, too.

Acts 16:12

Philippi may not have been the largest city in Macedonia, but as a Roman colony it was chief. Existing census figures on other cities were 200 years old at the time, so Philippi may have been the largest city in Macedonia.

Acts 16:14

Thyatira is in Asia, cf.v. 6.

Acts 16:15

With v. 33, alleged proof text for infant baptism. See note there.

Acts 16:16

The margin note says “or, of *Python*.” The *Greek* word for divination, *python*, stems from *Putho*, the name of the region where Delphi, the seat of the famous oracle, was located. The Python was the title of the diviner. The oracle’s prognostications were so general, however, that all outcomes could follow from it. Without this background, the margin note is meaningless and should be ignored, esp. since most people will think of the snake by that name.

Divine, as a verb, means (fm. American Heritage Dict.): “1. To foretell through or as if through the art of divination. 2.a. To know by inspiration, intuition, or reflection. b. To guess. 3. To locate (underground water or minerals) with a divining rod; dowse.”

This verse teaches that the gospel is preached by men, not spirits.

Acts 16:17

She spake the truth, even with the spirit of divination; hence Satan’s bible versions can contain the truth.

Acts 16:18

If Paul had let her continue then people would think that devils also were connected with his ministry and that the spirit of Python (Apollo) is the same as the Holy Ghost.

Acts 16:19

Paul here “steals” another’s “livelihood,” which is why he doesn’t invoke his Roman citizenship to avoid the beating.

Acts 16:20

They’re reckoned Jews.

Acts 16:31

“Believe on the Lord Jesus Christ...” today means believe the scriptures which are the words of God and constitute the word of God which is the Holy Ghost-inspired written expression of the Word of God. One is not to believe on works, feelings, fellowship, calling, or soul winning.

Calvin and Augustine held that baptism by water put a baby into the “New Covenant” (1 Cor. 7:14; Rom. 4:11). Calvin retains infant sprinkling for no reason at all, though all Calvinist creeds and confessions give water baptism as the *means* of regeneration (John 3:5). But Calvin taught that the elect are regenerated before they believe on Christ, and water baptism always follows belief in Christ. We see thus that Calvinism holds to conditional election while teaching unconditional election. The following demonstrates the idiocy of baptismal regeneration and Calvinism in particular. Also see note to 1 Cor. 15:22.

1. He was saved before Gen. 1:1, before he got “into” Adam
2. He was saved after Gen. 1:1, without believing on Christ or without repenting of sins (In TULIP, the new birth always takes place before the sinner receives Jesus Christ).
3. He was saved after he was born again because the water of the new birth (Jn. 3:5) was water baptism which put him in the New Covenant
4. Unless! he was regenerated as a baby when he was sprinkled.
5. In any case, he would have died and gone to heaven if he had been one of the “elect”:
 - a. without hearing the gospel
 - b. without believing the gospel
 - c. without receiving Jesus Christ
 - d. without getting any “faith” by “hearing the word of God” (Rom. 10:17).
Most modern versions omit “Christ.”

Acts 16:33

With v. 15 held as “proof” for infant baptism. But note that his house was of age (v. 32).

Acts 16:37

Silas was also a Roman!

Acts 16:40

Luke remains.

Chapter note for Acts 17

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.

Acts 17:1

Amphipolis = twin cities, both sides of the city.

Apollonia = place of Apollo (sun).

Acts 17:2

Modern Jews are unitarian and regard Christians as worshipping three gods. If this were so, why would the Jews of the time have tolerated Paul for so long? The answer is that the Jews did know about the three-in-one God. Paul reasoned with them, people can be reasoned to believe, and faith is reasonable. Isa. 1:18.

Acts 17:11

The scriptures referred to are not the long-lost originals but are what people have in their hands. (Lu. 4:21 note.)

Acts 17:15

1 Thes. 3:1.

Athens = Athena, fountain of fire, i.e., sun. Crudens writes of this: "The discoveries of Schliemann on the site of Ilium, or Troy, have thrown light on Biblical archaeology. The tutelary goddess of Troy, whom Homer calls ... 'the goddess Athens with the owl's face,' does not express the true meaning or idea of the goddess, for there can be no reasonable doubt that the sun was the object of worship under this name, and which was always with cruel rites."

Acts 17:16

The beginning of a commentary on the philosophies of Western education. The first note is in v. 18.

Acts 17:18

The two main philosophies of education, the folly of madness of Ec. 2:13. Next point, v. 21.

The "strange gods" reference points to the Trinity.

Epicurus = helper, assistant. Quoting Crudens: "This sect of philosophers was founded by Epicurus, a most voluminous writer. Diogenes Laertes says he left three hundred volumes of writings, but they are almost all lost. ... "[T]his most absurd egoist, and in his sublime, wonderful, and unanswerable speech."

Acts 17:19

This could not have been the Court of Areopagus as women were banned from it -- see v. 34. Areopagus was apparently the district name of which the hill (v. 22) was part. Cf. v. 34's reference to "Dionysius the Areopagite."

Acts 17:21

Education philosophy -- always something new, therefore a "new this" or a "new that," etc. Next point, v. 22.

(Cont'd from 2 Chr. 16:9) A nation about to be destroyed is filled with people who are "news crazy" and addicted to rumors, gossip, and sensationalism. Compare Ecc. 1:9-10. In the context here, within 65 years, Greek culture was eclipsed and Rome was totally in control; Greek language was no longer the universal language of commerce but was replaced by Latin. [Next Isa. 37:29.]

Acts 17:22

Re. education, it's superstitious. Next point, v. 23. Modern versions, unwilling to call a spade a spade, change superstitious to religious. In so doing, they risk contradiction with pure religion (Jas. 1:27) which may be deemed too religious by some. The Greek has nothing to do with religion, literally it says "too fearful," i.e., too superstitious.

Acts 17:23

Re. education, it's agnostic and ignorant about real worship (v. 16). The Greek Philosophers (v. 18) are ignoramuses when it comes to knowledge of God. Their blind ignorance was insured by their arrogance that Greece was civilization and everyone else were barbarians. The philosophers (see Col. 2:8) went to Babylon and Egypt,

which were their secret source of knowledge, but despised the Jewish writings. In the Middle Ages Western civilization was based on Aristotle (not Christ). The Reformation shifted that to Plato (Socrates) with lip service to the Bible. It was the latter that made Europe great, but since 1917, when the Pope decided to throw in his fate with the Mohammedans, Europe and the North Americas fell to paganism. Now they are not only ignorant of God, but of man, nature, and truth.

Modern versions change "THE UNKNOWN GOD" to "an unknown god." THE UNKNOWN GOD could have included the god of forces (Dan. 11:38) or the god of this world, Satan (2 Cor. 4:4), Mohammed's moon god. Allah allegedly means "the god," whose name is unknown. In his no-name religion recommends wife-beating, honor killings of family members (usually women), slavery, assassination, torture, murder (whitewashed by calling it terrorism). The Muzeim says, "There is no God but the God." He has hundreds of "titles," i.e., *attributes* which have been invented by his devotees, but none know his name.

Acts 17:24

Isa. 66:1.

Acts 17:26

Compare vv. 28-29. Apparently modern blood types derived from one blood type. Also, from one life (i.e., they can intermarry). Lev. 17:11. Alternatively, "made" need not refer to Adam.

Around the turn of the century (2000), Ken Ham introduced the notion that there is only one race, the "human" race. He based that on this verse and Gal. 3:28.

Now it so happens that the Bible speaks of a "superior" race, the Jewish race. As a race, they have a superior origin (Gen. 12:1), a superior purpose (Gen. 12:2), and superior promises (Gen. 12:3), when compared to any other race of people on earth. Someday every "race" of man will be subject to the nation of Israel (Zec. 14:16-21). In this age, the Lord may or may not judge the Gentile nations for killing each other by the millions in war: it all depends on his purpose in allowing those conflicts. But when it comes to killing Jews, God is going to avenge every death--even if he called that nation to punish his chosen people (Psa. 137:7-9).

Now the human-race-onlyists take this verse and the verse in Galatians out of context. From this one they take "[God] hath made of one blood all nations of men for to dwell on all the face of the earth." From Galatians, they take "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." The idea in both of these scriptures is that God has put no distinctions between groups of people. To him, everyone is the same.

But this verse goes on to say that the Lord determined the bounds of the nations. That they were all humans meant nothing to the Lord, they were all sinners who would defy God more effectively together than they could apart, so he split them up (Gen. 11), to give them a better chance to seek him (v. 27). The point of this verse is not to bring men together as one race but to show why God took all humanity and divided them up. It says that all men came from one man, Adam, and it is not saying that Caucasians, Mongoloids, and Negroids are all the same.

Continued at Gal. 3:28.

Acts 17:27

Why God appointed the time and their bounds, relative to Israel as per Deu. 32:8.

Acts 17:28

This could indicate that the aether is a plenum. Job 12:10.

The poet is Aratus: Paul here quotes the fifth line of his *Phenomena*.

Acts 17:29

I.e., we are offspring physically from Adam, spiritually from Christ by his blood, v. 26.

Today the scholars are turning society into an image-based one, have your kids watch Bible videos put out by the Mormons, for example. During the Dark Ages the Roman Catholic Church was image-based and that's its goal today through the Ecumenical movement.

Acts 17:34

Note 1 Cor. 1:26 in action. "Cleave" occurs here in the context of the Bride, see Gen. 2:24 note.

Chapter note for Acts 18

3 Paul laboreth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

Acts 18:2

Aquila = eagle.

Priscilla = little ancient one. They are both mentioned in Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19.

Pontus = sea. See Ac. 2:9; 1 Pet. 1:1.

The expulsion was about **A.D. 49**.

Acts 18:5

“Was” implies that Jesus was the earthly Messiah they, as worldly Jews, looked for. He won’t be their Christ again until his return at which point they will be prepared to accept the present tense, “is,” which modern versions tend to use here.

Acts 18:12

Ca. **A.D. 53-54**.

Acts 18:14

Implies that emperor worship was not an issue at this time.

Acts 18:17

Sosthenes = safe strength; preserving; healing strength. He must have succeeded Crispus after the latter got saved. Later he believes (1 Cor. 1:1). Here, he seems to be beaten as an act of anti-Semitism.

Acts 18:18

A Nazarite vow, 1 Cor. 9:20. Mentioned in Rom. 15:31.

Acts 18:21

New versions tend to omit “I must ... Jerusalem.” It removes the distinction between Jewish and Gentile Christians set up in chapter 15.

Acts 18:22

I.e., he went to Jerusalem for the feast at this time (v. 21).

Acts 18:24

1 Cor. 3:4.

Alexandria = place where the things of man are defended. Cf. Mat. 16:23.

Chapter note for Acts 19

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by a devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the town clerk.

Acts 19:2

"Since," note the order; vv. 5-6, baptism; laying on of hands,

Since these were learned men (see the context), well-versed in the Old Testament, they could not have missed the *holy Spirit* of the Old Testament, but they've never heard of the *Holy Ghost*. One could ask how they could tell the holy Spirit and Holy Ghost apart in the Greek, but these all are Jews and they probably conversed in Hebrew. Hebrew can and does distinguish between spirit and ghost. When Luke translated the conversation into Greek, the distinction became implicit instead of explicit. Evidently the Authorized Bible translators read the Greek more closely than their modern counterparts. Beyond that, every English translation between the early Anglo-Saxon and the A.V., including the Douay, distinguishes between holy Spirit and Holy Ghost.

Acts 19:9

Tyrannus = lord, master, tyrant. His school was well-known.
1 Cor. was written near the end of this time (1 Cor. 16:8-9).

Acts 19:19

Curious = undue or inquisitive desire to know or learn (e.g., occult). Prying. Too much attention to detail as in, for example, idol construction.

Acts 19:21

1 Cor. 16:5-7; 2 Cor. 1:15-16.

Acts 19:24

Demetrius = from Demeter. Demeter = Ceres = the goddess of agriculture, particularly corn; mother earth.

Diana = Latin for luminous. Greek is Artemis, "perfect." She was the moon goddess, the great mother, the nourisher. These all pertain to the Roman Catholic Mary who stands on the moon in the Aztec "vision," is the supposed "mother of God," therefore great; and nourishes her faithful.

Acts 19:29

Diana's temple (theater) measured 425 by 225 by 60 feet and had 127 columns (Esther 1:1). It seated 56,000.

Acts 19:35

The "gods" (Gen 6, Psalm 82, etc.) came down from above: UFO overtones.

Jupiter is also called Jove, which is a corruption of Jehovah, and is the same as the Greek Dis = Zeus.

Evidently a meteorite whose radiant was near Jupiter. Until 1807 the idea of rocks falling from the sky was ridiculed by European scientists. American scientists continued in their ridicule until 1833. In 1807 and American, Benjamin Stillman, saw a fall. When Thomas Jefferson heard of the incident he reportedly said: "I find it easier to believe that a Yankee professor would lie than that stones would fall from heaven!" By the same token, meteor craters, such as the Baringer crater near Winslow, Arizona, were regarded of volcanic origin until late in the nineteenth century.

This is not the only stone to have fallen from heaven which ended up as an object of veneration. The Mohammedans have the black stone at Mecca, and the Catholics have the Blarney Stone. The 3407 pound Casas Grandes meteorite (now in the Smithsonian) is another example of a stone which was worshipped. It was originally found wrapped mummy-style in coarse linen and in ancient temple ruins at Casas Grandes, Mexico.

See "image" in 2 Cor. 4:4.

Acts 19:37

Use of "churches" here instead of temples speaks prophetically of Diana becoming Mary; images becoming icons; and temples becoming churches. See note to 2:20.

Chapter note for Acts 20

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

Acts 20:1

Macedonia = land of Ionia (Juno), goddess of earth, moon; mother earth.

Acts 20:2

Greece = of the sun (hell); beyond; unstable. From whence (Corinth) Paul wrote Romans. Corinth was in Achaia (Ac. 18:1, 12 and 2 Cor. 9:2). Also see Rom. 15:25-26; 16:23; 1 Cor. 1:14; 2 Tim. 4:20.

Acts 20:4

Asia = land of fire.

Sopater = whole/safe/healed father.

Berea = weighty; important.

Thessalonica = victory over falsehood or over the corrupt law.

Aristarchus = best ruler, aristocrat.

Secundus = second.

Gaius = joy, gay.

Derbe = juniper; tanner.

Timotheus = precious of God.

Tychicus = fortunate; happy.

Trophimus = sustainer (nutritionally).

Acts 20:5

Troas = Troy

Acts 20:6

Philippi = loving horses.

Acts 20:7

The case for Sunday assembly.

Acts 20:9

Note, **Eutychus** (= well favored) was dead; else it would say "taken up for dead."

Acts 20:18

The pastor's pastor sermon.

Acts 20:19

Rom. 12:16.

Acts 20:22

Human spirit, cf. 21:4.

Acts 20:24

Heb. 12:2. One of ten gospels in the Bible, if one includes the four N.T. gospels. This gospel was revealed to Paul (Gal. 1) and he calls it "My gospel" in Rom. 2:16. Paul also calls it the gospel of God in Rom. 1:1; 15:16; 2 Cor. 11:7; 1 Th. 2:2, 8, 9; and 1 Pet. 4:17. It is defined in 1 Cor. 15:3-4 which see to continue this thread of the note.

Acts 20:26

Eze. 3:18 -- saved and unsaved.

Acts 20:28

Deity of Christ; 2 Pet. 2:1. Christ got his blood from his Father, not from his mother. Modern versions change “God” to “Lord,” denying that the blood that was shed on the cross was God’s blood.

Acts 20:29

Mat. 7:15. Liberals and Bible critics, among others.

Acts 20:35

Apparently quoted orally by the disciples to Paul.

Chapter note for Acts 21

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

Acts 21:1

Coos was the birthplace of Hippocrates.
Rhodes had its Collosus (Apollo).

Acts 21:4

No contradiction: see note to 20:22. Also see v. 11.

Acts 21:8

First occurrence of **evangelist** = God's angel, God's word; a preacher of the gospel. For gospel note see Mat. 4:23.

Acts 21:10

11:28

Acts 21:15

Carriages, that which is carried.

Acts 21:24

Purification from sin by law, cf. Num. 19:9, 17; 31:19, 20 etc. Also see note to v. 26.

Acts 21:25

15:20, q.v.

Re. fornication, cf. note to Mat. 5:32.

Acts 21:26

Paul returns to the observance of the Jewish ordinances in a final attempt to win the Jews even though the Spirit itself tells him not to go up to Jerusalem (v. 4). As the apostle to the Gentiles he is exempt from the difference between the requirements for Jewish and Gentile believers set forth in Acts 15.

Acts 21:27

The Jews were provoked to jealousy even as per Deu. 32:21 and Rom. 10:19.

Acts 21:28

Shades of the "we are the people" mentality of Marxism; those who are Marxists are people, those who are not, are not people--not even human. We see this in the Marxists' treatment of non-party members and in the Jews' treatment of Gentiles as spelled out in the *Talmud*.

Acts 21:33

Lysias? (Ac. 23:26.)

Acts 21:34

Castle of Antonio next to the temple.

Acts 21:38

The Egyptian rose in **A.D. 55**.

Acts 21:40

Hence Hebrew was still widely spoken, not Aramaic.

Chapter note for Acts 22

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

Acts 22:5

9:3 v.f.

Acts 22:6

26:13. The account is inherently geocentric. See note to Gen. 28:12. Also Ac. 9:3.

Acts 22:9

Cf. Ac. 9:7 for note.

Acts 22:16

At worst baptism is here related to “washing away ... sins,” not salvation. On the other hand, it seems that the washing away sins may be due to the “calling on the name of the Lord” more than the baptism.

Acts 22:17

18:21.

Acts 22:28

Compare Gal. 4:26-30 for spiritual counterpart.

Acts 22:30

Councils are negative; see: note to Psa. 68:27.

Chapter note for Acts 23

1 As Paul pleadeth his cause, 2 Ananias commmandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

Acts 23:1

Councils are negative; see: note to Psa. 68:27.

Acts 23:3

Mat. 23:27.

Acts 23:6

Councils are negative; see: note to Psa. 68:27.

Acts 23:7

This verse is omitted by most new versions.

Acts 23:8

Heb. 1:14; Ac. 12:15; Lu. 24:39: angels are spirits, two forms of the same being.

Acts 23:15

Councils are negative; see: note to Psa. 68:27.

Acts 23:20

Councils are negative; see: note to Psa. 68:27.

Acts 23:24

Antonius Felix was governor from **A.D. 52-59**. Ac. 24:27 and 21:38 implies a date of **A.D. 57** for the events described here.

Acts 23:27

Lysias lied; 21:39.

Acts 23:28

Councils are negative; see: note to Psa. 68:27.

Chapter note for Acts 24

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

Acts 24:2

At the time the Galileans were at war with Samaria.

Acts 24:5

In ca. AD. 403, Epiphanius published a list of “heretics” and listed a group called *Nazoreans*. His definition was a group of Christian Jews who did not recognize the Roman Catholic church, as was required by the Bishop of Rome for about 50 years at that time. Some commentators have confused Tertullus’s first century definition with Epiphanius’s fifth century one. The term is never applied to Christians anywhere else in the Bible.

Acts 24:7

Many new versions eliminate this verse.

Acts 24:10

Psa. 119:46.

Acts 24:14

Cf. Psa. 12:6-7 and Lu. 24:25.

For geocentric import see note to Josh. 10:12-13.

Unpopular truths in Scripture are suppressed as heresied and their advocates are shouted down. As a result, even deeper truths seldom surface, though they may be discussed in private by mature believers.

Acts 24:15

The two resurrections are 1,000 years apart: that of the just and of the unjust.

Acts 24:20

Councils are negative; see: note to Psa. 68:27.

Acts 24:24

Drusilla was Agrippa’s sister.

Acts 24:27

A.D. 59, cf. note to 23:24. Hence Paul is held up ineffective for two years because of his self-will. See note to 20:22. Two years is the longest that a Roman citizen could be held without trial, so the trial must now start because it has been two years since Paul’s appeal to Caesar.

Chapter note for Acts 25

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

Acts 25:1

A.D. 59.

Acts 25:12

Councils are negative; see: note to Psa. 68:27.

Acts 25:13

Agrippa = wild sweat; horse tamer. He was the son of Herod Agrippa I (12:1). Herod Agrippa II. After the fall of Jerusalem he lived at Rome where he is said to have died in the third year of Trajan (A.D. 100).

Bernice = bring forth victory. She and her son died in Pompeii with the eruption of Mt. Vesuvius in A.D. 79.

Festus = festive.

Acts 25:21

Augustus was Nero's last name.

Chapter note for Acts 26

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

Acts 26:13

Two of the apocryphal accounts of the star of Bethlehem (in the *Protoevangelium* and the *Epistle of Ignatius*) resemble Paul's vision (Mat. 2:2).

Acts 26:24

Re. Festus's exclamation see Pr. 1:22, third reprimand.

Acts 26:28

Christian: (11:26, 1 Pet. 4:16).

Chapter note for Acts 27

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck; 22, 34, 44 yet all come safe to land.

Acts 27:2

Adramyttium was in Phrygia, near Pergamos. Pergamos, and by extension its province Phrygia, was at the time the **political** seat of the old Babylonian religion (Rev. 2:13) which Constantine moved to Rome later where it ultimately became seated in the Vatican. Not that the first of the three ships taking Paul (as the gospel to the Gentiles) captive to Rome. Note, too, that Paul's journey starts in Caesaria, the place Origen first started his corruption of the Scriptures.

The second came from Alexandria (v. 6) which ship was wrecked on the rock. The works-based faith, that is the **theology**, of the Catholic church comes from Alexandria through Augustine and that faith is shipwrecked (1 Tim. 1:19).

The third ship also came from Alexandria (28:11) and that one succeeded in delivering the gospel-to-the-gentiles -- in the person of Paul -- to Rome (specifically, *Puteoli*, meaning little wells: 28:13). There Paul was beheaded for the words of the gospel. Spiritually the significance is this. The words which he spoke are written in the Holy Bible, the Scriptures. The Scriptures and those who believe have Jesus Christ as their head. Jerome created a **counterfeit scripture**, based on Origen's Alexandrian version, and it is the official "Bible" of Rome, to be interpreted not by the Spirit of God (Jn. 16:13-14), but by the See of the Vatican.

Acts 27:4

North is up because of Isa. 66:1. I.e., they did not hug the coast but went south of Cyprus (northerly winds).

Acts 27:6

Cf. note to v. 2. Note that there are two Alexandrian manuscripts: Vaticanus, the first, and Sinaiticus the second, corresponding to 28:11.

Acts 27:7

Note to v. 4.

The wind, typing the Holy Ghost, is in no hurry to help the Alexandrian sails (manuscripts) along. Currently, Alexandrian versions in English are changed piecemeal without announcement. No two printings may be the same. Thus the headway to corruption is slow.

Acts 27:9

Ca. Oct. 1, day of atonement. Lev. 16:29.

Acts 27:12

Phenice (= palm tree; phoenix) is on the west coast.

Acts 27:14

Euroclydon = storm from the east(?); hurricane. It was a variable wind (cf. v. 27). If from northeast, then Melita would not have been reachable. Jonah 1:4.

Acts 27:16

See note to v. 4. V. 32.

Acts 27:17

They reinforced the ship with cables (frapping).

Acts 27:23

I.e. Jesus appeared to Paul. Ex. 3:2, 14.

Acts 27:27

N.B., Adriatic, not the Mediterranean.

Acts 27:28

A fathom is six feet.

Acts 27:31

The sailors were needed to handle the ship.

Acts 27:33

The day does the moving, not the earth.

Acts 27:37

Quite a large ship. Critics claim that 276 are too many, but the writings of Julius Caesar some 60 years prior, and Flavius Josephus a few years after Paul, support ships this large. Josephus (*Life of Flavius Josephus*, 2) said his ship, which also wrecked in the Adriatic held “about six hundred in number.”

Chapter note for Acts 28

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

Acts 28:1

Melita = mediatrix.

Acts 28:4

Mk. 16:18.

Acts 28:11

Ca. A.D. 60.

This third ship is the second Alexandrian ship (typing the manuscript Sinaiticus). Cf. note to 27:2. The first Alexandrian ship is in 27:6, and the first ship is found in 27:2.

Castor = *astor*, starry one. Could also refer to Caphtor (Caphtorim) of Gen. 10:14 (note Philistine connection there).

Pollux = *polyleukes*, full of light. Could also be Pathros (Pathrusim) of Gen. 10:14. If so, both are sons of Mizraim (Egypt).

Acts 28:13

Implies they couldn't sail straight to Rhegium (Reggio).

Puteoli = little wells (prob. mineral springs).

Acts 28:15

Fifty-two and thirty-three miles from Rome respectively.

Acts 28:27

Isa. 6:9-10; Mat. 13:15; Mk. 4:12; Jn. 12:40; Rom. 11:25.

Thirteenth of fifteen occurrences of "convert" in scripture, (3:19; Jas. 5:19).

Acts 28:29

This verse is omitted by most new versions.

Acts 28:30

Paul, as a Roman citizen, could only be held for at most two years without trial. Since his accusers did not travel to Rome to witness against him in Caesar's court, he was released after two years, when he appeared before Nero the first time.

Between his release and second arrest, it is said that he went to Spain (Rom. 15:24, 28). The events described in this chapter are circa A.D. 61, with Paul's release in 63. For Paul to appear before Nero a second time (c.f. note to 2 Tim. 4:22) his second arrest, trial, and execution had to be before or in A.D. 68.