

# The Acts of the Apostles

[Wed. Jul. 9, 2014] Acts Series, Acts 8:26-40 - Craig A. Thurman  
Chapter 8

## Introduction

In our study of Acts, we are witnessing the few and only instances of the **public** descending of the Holy Spirit upon, NOT ALL BELIEVERS, but certain believers that have an undeniable association together in a N. T. church. This is a crucial point in our study. Not all believers have the Holy Spirit IN THIS CAPACITY. (Ga 3:27 *For as many of you as have been baptized into Christ have put on Christ.* This certainly implies that there are those who have not followed on with the Lord in baptism and therefore are not) This does not mean that they are not the believers, that they haven't faith in Christ. ( *Ro.8.9b ... Now if any man have not the Spirit of Christ, he is none of His.*) But we must account for this distinction made in the Scriptures between those outside of a church and those inside. When we can make this distinction we can explain the episode of the Ephesian disciples in Acts 19? It is certain that during our Lord's earthly, He alone had the Spirit of the Lord in this capacity. No apostle or disciple had the Holy Spirit like Christ did. It was not until after His resurrection that the Lord Jesus breathed on the apostles, prior to His ascension, and they received the Holy Spirit, prior to Pentecost. Then at Pentecost the church had the blessing of the Holy Spirit upon each member. And so what we mean by this, is that until water baptism and our entrance into a N.T. church we do not have the blessings of the Spirit to guide, teach, or witness.

*Jn.14.24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

*25 ¶ These things have I spoken unto you, being yet present with you.*

*26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name (which means that the Holy Spirit was not upon any but Christ then, but that they looked forward to His coming.), he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

When Jesus, our Lord went to John, he received water baptism (Jn. 1.24-31 that is our public identification with Christ), and then He was baptized of the Holy Spirit. (Jn.1.32-34 that is the power of the witness of Christ.)

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*Isa 11:2 And the **spirit of the LORD shall rest** (ἀναπαύσεται, root ἀναπαύω) **upon him**, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ... (This verb future verb [3p sing, fut, ind.] is translated in the LXX as *shall rest* in Le.25.2; Pv.21.16; Is.11.2; 32.16; Ez.17.23; Mi.4.4; and *will rest* in Pv.21.20; Ex.7.9) LXX, and the *Spirit of God shall rest on Him ...**

One of the greatest proofs of the Holy Spirit being upon the apostles just after the resurrection of our Lord Jesus Christ, and just before His ascension into glory, is the first business meeting that they had in Acts chapter 1. Notice that they understood from those O.T. passages what they had not before, that Judas was spoken of in the Psalms, and that the office vacated of him needed to be filled. (Acts 1.15-22) How could the apostles know this except the Holy Spirit had guided them. Brethren we can't figure these things out ourselves. The Holy Spirit guides us into all truth. And this was the proof of His presence with them in that special capacity.

When Jesus, our Lord went to John, he received water baptism (Jn. 1.24-31 that is our public identification with Christ), and then He was baptized of the Holy Spirit. (Jn.1.32-34 that is the power of the witness of Christ.) The baptism of the Holy Spirit is parallel or synonymous with the Holy Spirit descending upon the N.T. church.

*Acts 10.44 ¶ While Peter yet spake these words, the **Holy Ghost fell on all them which heard the word.***

*45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also **was poured out the gift of the Holy Ghost.***

*Ac 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but **ye shall be baptized with the Holy Ghost.***

Our Lord was baptized in water; then the Holy Spirit came upon Him; then He was driven by the Spirit into the wilderness to be tested for 40 days; after which He then began his public ministry to the nation of Israel.

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*Mt.12.14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.*

*15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;*

*16 And charged them that they should not make him known:*

*17 That it might be fulfilled which was spoken by Esaias the prophet, saying,*

*18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my **spirit upon him**, and he shall shew judgment to the Gentiles.*

The Spirit of the Lord had certainly come upon our Lord Jesus Christ. Now, the Spirit of the Lord would come upon others and abide upon them.

*Mt.3.11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost**, and with fire ... (John the Baptist speaking and this is yet years in the future)*

*Ac 1:5 For John truly baptized with water; but **ye shall be baptized with the Holy Ghost not many days hence**. (still future, just before Pentecost, probably some 10 days)*

*Ac 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye **shall be baptized with the Holy Ghost**. (This is the first gentiles church, and after Pentecost. No one asked, no one knew, He just came upon this *first, new gentile church*.)*

*1Co 12:13 For by (ἐν) one Spirit*

cf. Phl.1.27 and the Greek phrase ἐν ἑνὶ πνεύματι, meaning **by** the Spirit's work we are set into the Lord's church. This could best be manifested by the agreed ascent of the church's membership to receive one into the church. There is no such thing as automatic church membership.

*are we all baptized into (εἰς, unto) one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

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...

*18 But now hath God set the members every one of them in the body, as it hath pleased him.*

*Ga 3:27 For as many of you as have been baptized into εἰς Christ have put on Christ. (This verse speaks only of those who have joined with the church of the Galatians.)*

Now a synopsis of those upon whom the Holy Spirit came after our Lord:

- **First, the apostles, alone had received the Spirit of God for their ministry:**

*Joh 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:*

*23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

- **Second, the Spirit of God came upon those believers who were associated with the first Jewish church at Jerusalem:**

*Ac 2:33 Therefore being by the right hand of God exalted, and having received of the Father **the promise of the Holy Ghost**, he hath shed forth this, which ye now see and hear. (Received without any hands; just waiting.)*

*Ac 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive (that is, **the potential** blessing was to them) *the gift of the Holy Ghost.**

- **Third, the Spirit of God came upon the first Samaritan church in Samaria:**

*Ac 8:15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost ...*

*Ac 8:17 Then laid they their hands on them, and they received the Holy Ghost. (This time evidenced through laying on of hands of Peter and John.)*

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- **Fourth, the Spirit of came upon the first gentile church at Caesarea: or, at the establishment of the first church of Gentiles:**

*Ac 10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. (No waiting, no hands, no expectation.)*

- **And fifth, the Spirit of God came upon the Ephesian disciples in Acts 19:**

*Ac 19:6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (Shown through hands of Paul.)*

The only pattern that I see in these Scriptures is that it is the church who receives the Holy Spirit; the assembled saints of God. There is no pattern of hands, waiting, expectation, or asking. Of laying on of hands only these 3 apostles are said to have done this: Peter, John (once) and Paul (once). That is not much of a pattern. **Never** does anyone ever do this, that we know of in Scriptures. It is my conclusion that the church *has* the Spirit of God when they organize from the simplicity of a covenant between them to carry out the Great Commission.

Brethren, these things are not repeated over and over and over again. These are not acts presented for replication in the N.T. churches. These instances, do not set up a *pattern of practice* for the churches to be repeated. Why? How do we know? **We never see a single church implement this act of giving the Holy Spirit to another prospective church. NEVER!** Not a single church is given any such commandment. No church is ever noted as having practiced this. So, what is our conclusion? The instances of the giving of the Holy Spirit signifies who they are that have His presence among them. They are all of those whose membership is properly ordered by these things:

- Faith in the Lord and Savior, Jesus Christ
- Baptism in water
- Identification together under the Great Commission

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As I have said before, the constitution of N.T. churches is not by anyone but of those gathered, baptized saints who will to obey the Lord. All other outside influences are secondary. There is no other way to account for the plurality of churches scattered throughout Israel, Samaria, Phoenicia, and Celicia by the time that we reach the next chapter but to stick with the simplest definition of what constitutes a true N. T. church. It is cumbersome and laden with imposition to teach a *mother church* doctrine in order to constitute churches. Can it be true that the apostles went to every single place and carried out services for *constituting churches* by the time we reach Acts 9.31? Not only is it not possible, there is not a shred of evidence in Scripture to support such a theory. That has no biblical basis. We don't have any such scheme laid out for this practice in the Scriptures. These instances of the public demonstration of the Spirit's presence sets forth the progress of the church from Jerusalem into the uttermost parts of the earth. When once the churches' membership comprises gentiles, note this! there is no further need for this demonstration of the coming of the Holy Spirit to be repeated. The church, at Jerusalem, now understands that the Lord has moved outward into the earth. (Acts 1.8) And by the way, this is, in part, preparation for the very great time of trouble that shall befall the Jews in A.D.70. Those Jewish saints shall have a place of refuge among the nations in churches of *like faith and order* when the time comes that they must flee Israel.

### Chapter 8.26-40

26 ¶ And the angel of the Lord spake ἐλάλησε unto πρὸς Philip, saying, Arise ἀνάστηθι, and go πορεύου toward κατά the south unto (ἐπὶ, upon) the way τὴν ὁδὸν that goeth down καταβαίνουσιν from ἀπὸ Jerusalem unto εἰς Gaza, which is desert ἔρημος.

27 And he arose ἀναστάς and went ἐπορεύθη: and, behold, a man of Ethiopia, an eunuch of great authority

δυναστης, used in 3 places:

*Lu 1:52 He hath put down the **mighty** from their seats, and exalted them of low degree.*

*1Ti 6:15 Which in his times he shall shew, who is the blessed and only **Potentate**, the King of kings, and Lord of lords ...*

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LXX Job 36.22 ... *for who is **powerful** as he is?*

*under Candace queen of the Ethiopians, who had the charge ἐπὶ of all her treasure,*

γάζης, gen sing of γάζα, only time used in the N. T.

Only twice in the LXX:

*Esth.4.7 And Mardocheus shewed him what was done, and the promise which Aman had made the king of ten thousand talents to be paid into the **treasury**, that he might destroy the Jews.*

*Is.39.2 And Ezekias was glad of their coming, and he shewed them the house of his spices, and of silver, and gold, and myrrh, and incense, and ointment, and all the houses of his **treasures**, and all that he had in his stores: and there was nothing in his house, nor in his dominion, which Ezekias did not shew.*

*and had come to εἰς Jerusalem for to worship προσκυνήσων,  
28 Was ἦν returning ὑποστρέφων, and sitting*

καθήμενος, nom, sing, masc, part, pres of κάθημαι; is used 18 times in the N.T.; this verb is translated as **sat** [most often translated], *sit, sitting, sitteth,*

*in ἐπὶ his chariot*

ἄρματος, root ἄρμα; see vss. 28, 38; Re. 9.9

*read*

ἀνεγίνωσκε, 3p sing, imperf of ἀναγινώσκω; vss 30 twice, 32,

*Esaias (Isaiah) the prophet.*

*29 Then the Spirit said unto Philip, Go near πρόσελθε, and join thyself κολλήθητι to this chariot.*

*30 And Philip ran thither to*

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προσδραμῶν, nom, sing, masc, part, aor 2 of προστρέχω; KJV in 3 places only: *Mk.9.15 and running προστρέχοντες to him, saluted him.*

The place where this verb is used:

*Mr 10:17 ¶ And when he was gone forth into the way, there came one running προσδραμῶν, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?*

*him, and heard ἤκουσεν him (αὐτοῦ, from him) read*

ἀναγινώσκοντος, gen, sing, mac, part pres, act of ἀναγινώσκω; What is reading? It is **familiarizing** or **acquainting** ourselves **anew** or **again** through the written media. Both ideas are presented in this Greek word.

Understanding spiritual things takes the indwelling of the Holy Spirit. (1Co.2.14) This is where it is necessary to preach Christ to others. Preaching gives the opportunity to prove whether one has received the gift of life from the Spirit of the Lord. The biblical order requires that one who knows the Lord preach the gospel of Jesus Christ to him. Conversion of the *hearer* begins here. Faith apprehends Christ in the preaching. In view of this, I confess my lack of confidence in a faith generated by tracts and other printed material. Printed material still requires someone of Christ's people to explain the gospel of Christ. So, again, conversion requires human instrumentality, where regeneration is a sovereign acts of the Spirit of God without any human means.

Newsletters, periodicals, tracts, books, all really effect those who already have faith in Christ. It has long been my observation that only those who know Christ already ever respond to written material. I am not against printed material, but we need to understand that the object is either to hope for an opportunity to explain Jesus Christ to the unconverted, or to help those who already know Jesus Christ know Him more.

*the prophet Esaias, and said, Understandest [Do you know]*

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γινώσκεις, 2p sing, pres, ind, act of γινώσκω; this verb, γινώσκεις, is used seven times in the N. T., and in our English it should be translated simply, *you know*;

*Joh 1:48 Nathanael saith unto him, Whence **knowest** thou me?*

*Joh 3:10 Jesus answered and said unto him, Art thou a master of Israel, and **knowest** not these things?*

*Jn.21.17 ...thou **knowest** that I love thee. Jesus saith unto him, Feed my sheep.*

*Ac 21:37 ... **Canst** thou **speak** Greek? (Obviously, *Knowest thou Greek?*)*

*Ro 2:18 And **knowest** his will ...*

*2Ti 1:18 ... thou **knowest** very well.*

*thou what thou readest? (what you are reading?)*

ἀναγινώσκεις, 2p sing, sing pres, ind, act of ἀναγινώσκω; Notice that we have the same verb tense for *know*, γινώσκεις, with the added prefix, ἀνά; *Are you understanding what you are reading?*

*31 And he said, How can I,*

δυναίμην, 1p, sing, pres, **optative** of δύναμαι; Only used this once in Scripture.

*New Testament Greek, J. Gresham Machen, Copyright 1923 The MacMillan Co., p, 218, 'The optative is still retained to express a wish.' Unlike the subjunctive which would express duty, obligation to understand.*

*A Manual Grammar of the Greek New Testament, Dana & Mantey, Copyright 1955 H. E. Dana & Julius Mantey, MacMillan Co., p. 172, 'it*

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... was never more than “a sort of weaker subjunctive.” (R. 936).’ And so, here the *potential optative* could be interpreted here as, *How can I, if I can do anything?* (cf. Ibid., p.174)

We need to give these words enough consideration so that we properly appreciate what is taking place. The eunuch *wishes* to understand this Scripture, but confesses that **he cannot** *except some man should guide* him. The truth of the inability of the natural man, without the gift of the life having been **conferred** upon him is profound and must be maintained if we are to continue in the truth of the Word of God.

*1Jo 3:1 Behold, what manner of love the Father **hath bestowed** (δέδωκεν, has given) upon us (ἡμῖν, dat, pl. of ἐγώ to us), that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

This word δέδωκεν is used 12 times and only by the apostle John. Nine times it is used in his gospel; and three times in his first epistle. (Jn.3.35 the Father **has given** all things into the hand of the His Son; 5.22 the Father **hath committed** all judgment unto the Son; 6.32 The Father **giveth** you the True Bread, 39 The father **hath given** to me those that come to me; 7.19 didn't Moses **give** you the law, 22 Moses (referring to the law) **gave** the Jews circumcision; 10.29 Christ **gave** them me; 13.3 the Father **had given** all things into Christ's hands; 18.11 **hath given** our Lord this cup; 1Jn.3.1 **hath bestowed** His love; 4.13 **hath given** us His Spirit; 5.20 **hath given** us an understanding)

ἡμῖν, dat, pl. of ἐγώ, KJV *us* or *to us*

*1Jo 5:20 And we know that the Son of God is come, and hath given δέδωκεν us ἡμῖν an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

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*1Jo 4:13 Hereby know we that we dwell in him, and he in us, because he hath given δέδωκεν us ἡμῖν us of his Spirit.*

But here we have evidence of the Spirit's work having *already* begun in this eunuch. The *will* to hear is not of the natural man. This expression of his personal desire to hear or understand this prophet's message implies an ability to hear, which implies the presence of spiritual life. Otherwise if there is no desire, then certainly there can be no ability; and if there is no ability, then there is no spiritual life.

Let's apply this to the natural realm for a moment. We can say that a corpse, because it is dead, has neither ability nor desire to hear sound. To claim otherwise is to believe a lie; unless it is discovered that the corpse was in fact not dead. There must be life before there can be either ability or desire.

Now, in the case of those who are disabled in hearing, the fact that they are alive implies they *should have had* the natural capacity to hear and there is a desire, doubtless, in this one to hear sounds. And so it is that we can make the application of these things perfectly to the spiritual. Those who are dead in sins haven't either the capacity to hear, or the desire to hear, and therefore cannot hear because they are not alive to God through Jesus Christ. But once the Spirit of God bestows the *gift of life* upon the elect sinner he not only **can** hear the Word of the gospel, he also has the *desire* to hear it. There must be first life from which there is capacity, from which then is will. The natural man neither has the ability to hear the spiritual message of Jesus Christ, nor senses his need to be willing to hear it apart from the working of Almighty God. The eunuch's expression in the words *How can I* implies that the work of regeneration has already begun in the heart of this elect sinner. Thus the Lord brings Philip to him to preach that word he so desperately **needs** to hear.

*Acts 11.13 ...[Cornelius] shewed [Peter, and those with him] how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;*

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*14 Who shall tell thee words, whereby thou and all thy house shall be saved. (Look at the certainty of Cornelius' salvation! Even before he believed!)*

Brethren, saints of God, how much clearer can this be? The words that Cornelius had need of hearing was of Jesus Christ. (cf. Acts 10.36-42)

The very same order of life, ability, and will converge also in the lives of Lydia, and Paul (before his conversion.)

### **Lydia**

*Ac 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened (implies life; expresses ability), that she attended unto (expresses the will; to apprehend, προσέχειν, pres. infinitive, to attend) the things which were spoken of Paul.*

### **Paul**

*Acts 9.4 and heard a voice (Acts 22.9 that no one else could hear; implied life and ability)*

*Ac 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: **it is hard** (σκηηρόν) **for thee to kick** (λακτίζειν) **against** (πρὸς) **the pricks** (κέντρα).*

*Ac.9.6 ... what wilt thou have me to do? Expresses will.*

κέντρα, also used in Acts 26.14 reiterates the above text; Re.9.10; κέντρον, cf. 1Co.15.55, 56 *sting*.

*Re 9:10 And they had tails like unto scorpions, and there were **stings** (κέντρα) in their tails: and their power was to hurt men five months.*

The effectual call of God for us by the gospel cannot be successfully resisted.

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### **Calling is a part of the unbreakable golden chain of salvation:**

*Ro 8:28 And we know that all things work together for good to them that love God, to them who are the **called** according to his purpose.*

*29 ¶ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

*30 Moreover whom he did predestinate, them **he also called**: and whom he called, them he also justified: and whom he justified, them he also glorified.*

*Ga 1:15 But when it pleased God, who separated me from my mother's womb, and **called me by his grace** ...*

*2Thes.2.13 ¶ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*

*14 Whereunto he **called you by our gospel**, to the obtaining of the glory of our Lord Jesus Christ.*

*2Ti.1.9 Who hath saved us, and **called us with an holy calling**, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began ...*

### **The will of God cannot be resisted:**

*Ro 9:19 ... For who hath resisted his will? Without fear of contradiction, it is the will of God to bring all of the elect to Christ for salvation, and that this will cannot be resisted.*

*Joh 6:37 All that the Father giveth me **shall come to me**; and him that cometh to me I will in no wise cast out.*

*Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me **I should lose nothing**, but should raise it up again at the last day.*

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**It is also as true that the reprobate**, of whom God had no obligation to bring to Christ (remember it is the grace of God that He saves **any**), **cannot resist the will of God** that uses the wickedness of men for His own glorious ends.

*Ps 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.*

*Ro.9.21 Hath not the potter power over the clay, of the same lump to make one vessel ... unto dishonour?*

*22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction ...*

*Jn.12.36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*

*37 ¶ But though he had done so many miracles before them, yet they believed not on him:*

*38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*

*39 Therefore they could not believe, because that Esaias said again,*

*40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

Those whose hearts have received that change of disposition shall go to Christ, even as an animal with the goad shall go to the stall. Isn't this exactly what the Scripture teaches at:

*Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

To suppose otherwise would be to imagine that when Jesus Christ called out to Lazarus, 'Lazarus, come forth' (Jn.11.43) that Lazarus would have

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rejected it. That is absurd! and an impossibility to be resisted. Those who come from the dead and to Christ do so *willing*.

*So 1:4 **Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.***

We understand how men are affected in their natural minds by the law of God. And to this they can be governed away from sinful acts because it works on their conscience. However that mind can become calloused or seared against the law of God so that they proceed on down a road of wickedness. In other words the degree to which they rebel in their natural state can be worse than others that are without Christ. However, the fruit of repentance that is wrought in the new-born heart cannot be seared and resisted and will bring about a conversion to Christ. If, according to some, men can come to Christ in their natural state, without first being regenerated by the Spirit of God, then I must ask these questions:

At what point did the gospel of Christ cease to be foolishness so that one might evaluate and appreciate the gospel as the power and wisdom of God unto salvation? Let's us have a quotation from Scripture. No eisegesis will do. (1Co.1.18 *the preaching of the cross is to them that perish foolishness*)

When was it that this one turned from a disposition as an enemy of God to love Him with all of the heart, soul, mind and strength? (Ro.5.10 *when we were enemies, we were reconciled*)

How was it that this one went from being without strength to having the power to apprehended Jesus Christ for himself? (Ro.3.6 *when we were without strength ... Christ died for the ungodly*)

When did this one move from a state of condemnation for sins before God and gained acceptance in Christ? (Ro.3.8 *while we were **yet** sinners, Christ died for us.*)

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And this true of every person without Christ and before regeneration. It takes the power of the Spirit of God to make these changes in the sinner.

It is at this point that so many Christians deny the truth of the Word of God so that they might preserve the sacred cow of Arminianism; the *sanctity of human free agency*. We need to recall the truth of the Word of God when we read of the *gift of life* (Ro.6.23), *gift of repentance* (2Ti.2.25), *gift of faith* (Eph.2.8; Phl.1.29a), *gift of righteousness* (Ro.5.17). Today so many prefer preaching and hearing about *accepting* eternal life, about the *Romans road* and *repeat this prayer* repentance, and the *choice* of faith, rather than submitting to the clear truths of God's Word. They prefer to maintain the strange god of *free will*.

Regeneration is not the same as conversion, and what we are witnessing is the conversion of one to Christ by the preaching of the gospel. We cannot say with any certainty when this man was regenerated.

*except some man should guide me?*

ὁδηγήσῃ, 3p sing, aor 1, **subj** of ὁδηγέω; KJV uses one other word to translate this *lead*. Mt.15.14 *if the blind **lead** the blind; Re. 7.17 and **shall lead** them unto living fountains of waters ...*

*me? And he desired Philip that he would παρεκάλεσέ come up ἀναβάντα and sit καθίσαι with σὺν him.*

32 *The place*

περιοχῆ, root περιέχω; περὶ about, concerning + ἔχω to have; J. P. Green's Interlinear Bible has *content*.

Wuest's, vol. 1, p.491, 'The contents of the passage.'

*of the scripture γραφῆς which he read ἀνεγίνωσκεν was this,*

Is.53.7, 8 (see KJV marginal reference)

*He was led as a sheep to ἐπὶ the slaughter; and like a lamb dumb ἄφωνος before*

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ἐναντίον, adverb; KJV *before* 4, Acts 7.10 wisdom **in the sight of** Pharaoh.

*his shearer, so opened*

ἀνοίγει, 3<sup>rd</sup> sing, pres, ind, act of ἀνοίγω; ἀνά + οἶγω; always translated *open* in the KJV;

*he not his mouth στόμα:*

33 *In ἐν his humiliation*

A reference to the Son of God being subjected to the human experience in a body like ours, yet without sin; that is, He assumed a human nature with His Deity.

*In His humiliation* can refer to His lowly birth: the low estate of his parents rather than royalty; born in manger, not in a proper room; in Bethlehem instead of the capitol, Jerusalem; vulnerable to harm; identified with the downcast; involved Himself in the experience of the people so that we might know that He is a merciful and faithful High Priest; He, the Son of the Father come from eternity, the Holiest of All, and Creator of heaven and earth suffered our weaknesses, pain, weariness, temptations, persecutions, passions; was subjected to ridicule, mockery, hatred, abuses, and cruelty; He was wounded, bruised, and chastised for us; rejected, oppressed, afflicted, and executed on a cross like a condemned criminal at the hands of wicked men, and suffered **as** a guilty sinner under the judgment of God, for us. (Is.53.1-10; He.4.15)

ταπεινώσει, dat sing of ταπείνωσις; KJV 4 times: Lk.1.48 *For he hath regarded the **low estate** ταπείνωσιν of his handmaiden; Phl.3.21 Who shall change our **vile** ταπεινώσεως body (margin, **body of humiliation**); Ja.1.10 *But the rich, in that he is **made low** ταπεινώσει;**

ταπεινός, **Php 2:8** *And being found in fashion as a man, he **humbled** ἐταπείνωσεν himself, and became obedient unto death, even the death of the cross. God taking on flesh is the only possible way that this could have occurred. It is not that God died, because God, the*

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Son of God, 3<sup>rd</sup> Person of the Trinity, cannot die; but the body which He assumed, and by that became the God-man called the Son of man, He being called Jesus, could be offered up to God to die for the sins of His people.

*his judgment κρίσις*

*was taken away:* (was taken up)

ἦρθη: 3p sing, aor 1, ind, pass of αἴρω; KJV *raise up, bear up, taken away, removed, borne; Lk.23.18 away with this man.*

ἦρθη: is only used in Lk.9.17 ... *and there **was taken up** of fragments that remained to them twelve baskets;* & Acts 20.9 *Eutychus ... was taken up.*

The order of these phrases gives emphasis to the human perspective of Christ's sufferings. This either refers to the **injustice** that our Lord Jesus suffered at the hands of the pseudo-religious, as well as from the kings of the earth, when he was apprehended and taken as a prisoner being led to the Sanhedrin and Pilate's Hall, where was held mock trial (Mt.26.57-68; 27.11-26), and then released him to be taunted by the soldiers and crucified on the cross like a guilty criminal. (Mt.27.27-50) The O. T. Hebrew Scriptures read, *He was taken from prison and from judgment.* The LXX and Acts also record, *In his humiliation his judgment was taken away.* Following these remarks they harmoniously ask, *who shall declare His generation?*

**Or**, that by His, meaning, being in this body of humiliation He was able by suffering death to take away that judgment before God. This thought is not fully expounded as we read on. This might be part of the reason the eunuch is moved to ask the question that follows. This certainly give ample opportunity for a full presentation of the gospel. That Christ raised from the dead and is never to die again, He having borne our sins in His body on the tree, purchased for us, by his shed blood, eternal redemption.

*and who shall declare διηγήσεται his generation γενεάν? for his life **is taken** αἴρεται from ἀπὸ the earth.*

This N. T. reading in Acts clearly comes to us from the LXX.

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### **KJV at Is.53:**

*Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: **he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.***

*8 He was taken from prison and from judgment: **and who shall declare his generation?** for he was cut off out of the land of the living: for the transgression of my people was he stricken.*

### **LXX at Is.53:**

*Isa 53.7 And he, because of his affliction, opens not his mouth: **he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth.***

*8 In his humiliation his judgment was taken away: **who shall declare his generation? For his life is taken away from the earth:** because of the iniquities of my people he was led to death.*

*34 And the eunuch answered Philip, and said, I pray δέομαί thee, of περὶ whom τίνος speaketh λέγει the prophet this? of περὶ himself, or of περὶ some other ἑτέρου man?*

*35 Then Philip opened ἀνοίξας his mouth, and began ἀρχάμενος at (ἀπὸ, from) the same scripture γραφῆς, and preached εὐηγγελίσατο **unto him Jesus.***

From Moody Roberts' blog, July 4, 2014, [www. Moody239.blogspot. com](http://www.Moody239.blogspot.com):

‘–Notes on the State of Virginia, Query XVIII, pl.237.

“I am a real Christian – that is to say, a disciple of the doctrines of Jesus Christ.”

– *The Writings of Thomas Jefferson*, p.385’ (re: America's Christian Origin, Moody Roberts' Question - 7-4-14; also cf. Phl.1.27, Introduction, 7-6-14)

**We needn't preach doctrines to those who have yet to profess Christ** as Lord and Savior. Doubtless, we might end up making disciples of doctrines rather than seeing disciples of Jesus Christ come forth.

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*Mt.23.15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.*

This is what comes of doctrine in the head, without grace in the heart. It produces those who make of the Word of God ... *doctrines of devils. 1Ti.4.1*

In what follows we begin to see the content of the gospel message included baptism. We may draw from this that repentance and faith were preached in Jesus name.

*36 And as they went (ἐπορεύοντο, proceeded) on κατὰ their way τὴν ὁδόν, they came unto ἐπὶ a certain τι water ὕδωρ: and the eunuch said φησιν, See, here is water ἰδου, ὕδωρ; what doth hinder*

κωλύει, 3p sing, pres, ind act of κωλύω, KJV *forbid, hinder, withstand, kept was let, not suffered.*

*me to be baptized βαπτισθῆναι?*  
*37 And Philip said, If thou believest*

πιστεύεις, 2p sing, pres, ind of πιστεύω.

*with ἐξ all ὅλης thine τῆς heart καρδίας, thou mayest εξεστίν. And he answered and said, I believe that Jesus Christ is the Son of God.*

**Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν·**  
I believe the Son of God to be Jesus Christ.

The simple and free expression of belief in Jesus Christ. It is not the statement that saves. The statement is the expression of a true experience of grace in the heart. *Mt 12:34 ... for out of the abundance of the heart the mouth speaketh.*

*38 And he commanded ἐκέλευσε the chariot to stand still στήναι: and they went down κατέβησαν **both** ἀμφότεροι into εἰς the water, both Philip and the eunuch; and he baptized ἐβάπτισεν him.*

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39 And when **they were come up** ἀνέβησαν out ἐκ of the water,

That baptism is immersion into the water and being lifted back out couldn't be clearer here. Else, why both go down into the water together.

*Mt 3:16 And Jesus, when he was baptized, **went up straightway out of the water**: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*

This shows that the subject is passive in the ordinance. The actor of baptism is putting the passive subject into the water. Do we suppose that there was not a cup or any kind of drinking vessel that would have suffice for sprinkling had the ordinance been such? Of course there was! They were in the desert. (vs. 26) But that is not what these 2 men did: they **both went down into the water**.

I'm seeing something rather troubling and I don't know where this originated but still, it violates the biblical pattern that we have in word of God. I watch a brother that does not go into the water with the one being baptized. The baptizer stands outside of the pool and submerges the candidate alone. There is a picture in the whole exercise of water baptism that should be considered. Never is a baptism presented as this in the Bible, and when we do not retain the pattern as it is clearly shown us in Scripture we deviate from the truth, whether we understand it or not.

*Ro 6: 5 For if we have been planted **together** in the likeness of his death, we shall be also in the likeness of his resurrection:*

John the Baptist was is said to have baptized in the place that he did because there was *much water* there?

*Joh 3:23 And John also was baptizing in Aenon near to Salim, **because there was much water there**: and they came, and were baptized.*

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We must insist on immersion in water, our old man being put away in a watery grave, being buried in water to picture that we died with Christ when He died for us on Calvary. That His body was put away in a tomb, and in the 3<sup>rd</sup> day He was raised in newness of life. And so are we to walk from thenceforth as we come out of that water.

*Ro 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*

*4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

*5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

*the Spirit of the Lord caught away ἤρπασε Philip, that καὶ the eunuch saw him no more: and he went ἐπορεύετο on γὰρ his way ὁδὸν rejoicing χαίρων.*

*40 But Philip was found εὗρέθη at Azotus: and passing through διερχόμενος he preached εὐηγγελίζετο in all the cities, till he came to Caesarea.*

Notice that with this individual believer there is no mention of the Holy Spirit coming upon him as it did upon those in the city of Samaria. While believers are indwelt by the Holy Spirit, he is not upon them in the same way that He is upon those in a church relationship. We simply say by this that there is a distinction that should be made between the indwelling of the Holy Spirit, which takes place in regeneration, and the power of the Spirit that is only found within a N. T. church.