
a *Grace Notes* course

The Acts of the Apostles

Section I: Acts 1 to 7

an expositional study
by Warren Doud

Lesson 3: **Acts 1:9-26**

Acts, Section 1, Chapters 1 to 7
Lesson 3, Acts 1:9-26

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Introduction

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Instructions

1. Study the lesson by reading the passage in ACTS, studying the notes, and studying the other passages of the Bible which are cited. It is a good idea to read the whole book of Acts regularly, perhaps at least once a month. This will give you a good overall view of the events in ACTS.
 2. Study the topics in the same way, paying close attention to all of the Bible verses which are mentioned.
 3. Review all of the notes in the ACTS study and the topics
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to SAVE the file.
 6. Return the completed Quiz to Grace Notes, either by e-mail or regular mail. There are instructions below in the Quiz section.
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Acts 1:9 to 26**Acts 1:9**

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

They were looking directly at Jesus when He was taken up. He was "lifted up." Paul adds the term "in glory" to this event.

1 Tim. 3:16, "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

TOPIC: Ascension and Session of Christ

Acts 1:10

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"the looked steadfastly" – their eyes were glued on the place where Christ has disappeared in the clouds.

They probably didn't even notice the two "men" who had moved in among them.

Acts 1:11

Which also said, You men of Galilee, why stand you gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven.

Jesus had told them of His coming ascension, so they should have been prepared for it.

John 6:62, "What and if you shall see the Son of Man ascend up where he was before?"

John 20:17, "Jesus said unto her, 'Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend unto my Father, and your Father: and to my God, and your God.'"

Zech. 14:4, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the East ..."

The angels' use of Jesus personal name assures them that Jesus will always be in heaven, both a personal friend and a divine Savior.

shall so come in like manner

The fact and manner of Christ's second coming are emphasized emphatically by this repetition.

Acts 1:12

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

The eleven disciples returned to Jerusalem. The ascension did not occur on the Sabbath. This reference to a Sabbath's day's journey is only to give an indication of the distance the Mount of Olives is from the walls of Jerusalem, a matter of a few hundred yards.

Acts 1:13

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

In earlier Greek times, the upper room (EIS TO HUPERION) referred to the room upstairs where the women stayed. In the times of the early church, it was a small room under the flat roof, set aside for retirement or prayer (Acts 9:36,37). Sometimes it was a large third story room suitable for gatherings, as in Acts 20:9. It is even possible that this was the very room, the "large upper room," of Mark 14:15 and Luke 22:12, where Jesus and His disciples met for the "Last Supper."

The phrase "where abode" could possibly mean that the house was a place of permanent residence, but it is more likely that this house was a place where the disciples met frequently, for prayer and fellowship, some being on hand most of the time, as they came and went.

Acts 1:14

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Other women; and undoubtedly Mary Magdalene. "one accord" – they were in unity; in fellowship; with the same mind and spirit. This means that they were operating under the control of the Holy Spirit, which Christ had "breathed on them."

"His brethren" – Jesus' four half-brothers, sons of Joseph and Mary: James, Joseph, Jude, and Simon. Matt. 13:55; Mark 6:3. His brothers had once disbelieved Him; now they continue in prayer for the power from on high.

Acts 1:15

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together was about an hundred and twenty,)

The "disciples" included all the 120, including the other apostles. Some Greek texts have ADELPHI, "brothers," instead of "disciples." The number 120 has no particular significance; it's just an estimate of the number of people present.

Acts 1:16

Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus.

David was a prophet. Peter is referring to passages in the Psalms which are prophecies concerning Judas. He assumes that Jesus is the Messiah, and he finds Scripture to illustrate the treachery of Judas.

Acts 1:17

For he was numbered with us, and had obtained part of this ministry.

Judas was an unbeliever, yet he had been a disciple for all the time of Christ's ministry.

Acts 1:18

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

Matthew 27:3-10, "Then Judas, which had betrayed him, when he saw that he was

condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day."

Then was fulfilled that which was spoken by Jeremiah the prophet, saying, **And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.**

Acts 1:19

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

"Tongue" is DIALEKTOS, from the verb DIALEGOMAI, "to converse, or speak, between two." From this we have the English word "dialect." The word Aceldama is Aramaic, not Greek.

There may be two references here. First, from Matt. 27:7, the money which Judas flung down in front of the priests, was the "blood" money, the silver that Judas was paid to betray Christ. The place could also be called the "field of blood" because Judas died there. Commentators suggest that both views could be true, that the ill-omened name could be used with a double emphasis.

Acts 1:20

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his office let another take.

From Psalms 69:25 and 109:8.

The word "office" is EPISKOPOS, which is the usual word in the NT for bishop, or overseer in the local church. That is not the meaning here, but rather overseer-ship in the sense of having a particular responsibility as one of the apostles. The ecclesiastical meaning comes later. Judas' duties are going to be taken over by another man.

Acts 1:21, 22

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Judas accompanied Jesus and the disciples throughout all of Jesus' earthly ministry, up until the day he betrayed his Master. The ministry of Jesus began with the baptism of John and lasted until the Ascension.

Peter considers it essential that a successor to Judas must be one who is a personal witness who can speak from his own experience of Christ's ministry, resurrection, and ascension. From this can be seen that those who would later claim to be apostles, were falsely so-called, having not met this criterion.

Acts 1:23

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

Here is where the group of disciples seem to reach beyond their authority, beyond their mandate. Some people in the group put forth two names, Justus and Matthias.

There was no command to fill the vacant position, and there is no Scripture requirement for it. In fact, they were told to wait ...

And Acts 1:8 made it plain that the "power" on which they would operate was in the future filling of the Spirit, so Christ's command to "wait" undoubtedly meant not to take action until the "power" would be available to them, as we understand now to mean, especially, the enabling power of the spiritual gifts under which the

apostles and disciples would begun to operate in just a few days' time.

Matthias is never mentioned again; but neither are several other apostles, so that's not significant by itself.

Acts 1:24, 25

And they prayed, and said, You, Lord, which know the hearts of all men, show whether of these two you have chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Well, they had part of it right. It is the Lord who chooses apostles, and every other spiritual gift, by the way. Whether Matthias was an apostle depends entirely on his spiritual gift. MEN can give people any title or office they want, but it is God that empowers for service according to His strict procedure.

1 Cor. 12:4-13, Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Acts 1:26

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

And here they vote!

There are legitimate uses for voting; but using a vote or a lot to decide what God is thinking is not one of them.

Well, I suppose Matthias' name was entered on the roster somehow, or else the comment means that from that period he was considered by other disciples to be one of the twelve.

Salvation Doctrines

The Christian life begins the moment a person believes the Gospel, putting his complete confidence in the Lord Jesus Christ for salvation. At that moment, God provides the new believer with a great number of unique and permanent blessings. "...and hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3) These blessings are a part of the inheritance of the believer, those useful doctrines and promises upon which the Christian may draw during the remainder of his lifetime on earth.

The following is a listing of Salvation Doctrines, a catalogue of the things God does for the believer at the moment of salvation. These basic ideas are the underlying principles for the mechanics of Christian living, the techniques such as Faith-Rest and Occupation with Christ. These doctrines are also foundation principles for all other Bible doctrine.

This listing can provide you with hours of quality study and meditation. You may well find other topics that could be added to the list. It is valuable and important that a Christian understand thoroughly his relationship with the Lord; and a good knowledge of these doctrines can be of great help in Christian living.

Use the items on this list with people who don't believe in eternal security. You see, in order for God to take salvation away from anyone, He would have to reverse every one of these processes. Item #18, for example, shows that a Christian is a gift from God the Father to His Son. Loss of salvation would mean that God would

take back His gift to His own Son. Or, in #35, we see that the believer receives a Human Spirit as part of the salvation package. Losing salvation would mean that the Human Spirit would have to be killed, or removed in some way. In a similar way you can argue in favor of eternal security from every one of these items.

You can also use these topics in your personal witness to novice Christians. Remember, these are "Day One" doctrines. So the new believer (or the "old baby" believer) cannot begin to mature until he begins to grasp the importance of these topics. Advanced believers are responsible to spoon feed basic teaching to untaught believers.

1. A believer is in the Eternal Plan of God, sharing the destiny of the Lord Jesus Christ. As such the believer is:
Foreknown: Acts 2:23; Rom. 8:29; 1 Pet. 1:2
Elect: Rom. 8:33; Col. 3:12; 1 Thess. 1:4; Titus 1:1; 1 Peter 1:2
Predesigned: Rom. 8:29,30; Eph. 1:5,11
Chosen in Christ: Matt. 22:14; 1 Pet. 2:4
Called: 1 Thess. 5:24
2. The believer is Reconciled:
By God, 2 Cor. 5:18; Col. 1:20
To God, Rom. 5:10; 2 Cor. 5:20; Eph. 2:14f.
3. The believer is Redeemed (purchased from the slave market of sin): Rom. 3:24; Col. 1:14; 1 Pet. 1:18; Eph. 1:7.
4. The believer is Removed from Condemnation: John 3:18; 5:24; Rom. 8:1.
5. The believer is under Grace and not under Judgment (doctrine of Propitiation): Rom. 3:24-28; 1 John 2:2.
6. The believer's sins are judged by the spiritual death of Christ on the Cross: Rom. 4:25; Eph. 1:7; 1 Pet. 2:24.
7. The believer is made dead to the old life and alive unto God. He is:
Crucified with Christ: Rom. 6:6; Gal. 2:20
Dead with Christ: Rom. 6:8; Col. 3:3; 1 Pet. 2:24
Buried with Christ: Rom. 6:4; Col. 2:12

- Risen with Christ: Rom. 6:4; Col. 3:1
8. The believer is free from the law: Rom. 6:14; 7:4,6; 2 Cor. 3:11; Gal. 3:25.
 9. The believer is adopted (placed as an adult heir in the family of God): Rom. 8:15; 8:23; Eph. 1:5.
 10. The believer is justified (declared righteous): Rom. 3:24; 5:1,9; 8:30; 1 Cor. 6:11; Titus 3:7.
 11. The believer is regenerated (born spiritually into the family of God): John 13:10; 1 Cor. 6:11; Titus 3:5. In regeneration the believers are:
 Born Again: John 3:7; 1 Pet. 1:23
 Children of God: Gal. 3:26
 Sons of God: John 1:12; 2 Cor. 6:18; 1 John 3:2
 New Creations: 2 Cor. 5:17; Gal. 6:15; Eph. 2:10
 12. The believer is made acceptable to God: Eph. 1:6; 1 Pet. 2:5. To make a believer acceptable to Himself, God sees to it that the believer is:
 Made righteous: Rom. 3:22; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9
 Sanctified positionally: 1 Cor. 1:30; 6:11
 Perfected forever: Heb. 10:14
 Made qualified: Col. 1:12
 13. The believer is forgiven all trespasses: Eph. 1:7; 4:32; Col. 1:14; 2:13; 3:13
 14. The believer is made nigh (heavenly citizenship based on Reconciliation): Luke 10:20; Eph. 2:13,19; Phil. 3:20
 15. The believer is delivered from the kingdom of Satan: Col. 1:13; 2:15
 16. The believer is transferred into God's Kingdom: Col. 1:13
 17. The believer is placed on a secure foundation: 1 Cor. 3:11; 10:4; Eph. 2:20
 18. The believer is a gift from God the Father to the Lord Jesus Christ: John 10:20; 17:2,6,9,11,12,24
 19. The believer is delivered from the power of the Sin Nature; Rom. 2:29; Phil. 3:3; Col. 2:11
 20. The believer is appointed as a priest unto God: 1 Pet. 2:5,9; Rev. 1:6

21. The believer is under the care of God as a chosen generation and a protected people: Tit. 2:14; 1 Pet. 2:9
22. The believer is given access to God: Rom. 5:2; Eph. 2:18; Heb. 4:14,16; 10:19,20
23. The believer is within the much more care of God; as such we are:
 Objects of His love: Eph. 2:4; 5:2
 Objects of His Grace: for salvation, Eph. 2:8,9; for keeping, Rom. 5:2; 1 Pet. 1:5; for service, John 17:18; Eph. 4:7; for instruction, Titus 2:12
 Objects of His power: Eph. 1:19; Phil. 2:13
 Objects of His faithfulness: Phil. 1:6; Heb. 13:5
 Objects of His peace: John 14:27
 Objects of His consolation: 2 Th. 2:16
 Objects of His intercession: Rom. 8:34; 7:25; 9:24
24. The believer is part of Christ's inheritance: Eph. 1:18
25. The believer is a beneficiary of the inheritance from God (an heir of God and a joint-heir with the Lord Jesus Christ): Rom. 8:17; Eph. 1:14; Col. 3:24; Heb. 9:15; 1 Pet. 1:4
26. The believer has a new position in Christ: Eph. 2:6; Col. 3:4; 1 Cor. 1:9; 3:9; 2 Cor. 3:3,6; 5:20; 6:1,4 (See the section on Positional Truth following this listing.)
27. The believer is the recipient of eternal life: John 3:15; 10:28; 20:31; 1 John 5:11,12
28. The believer is a member of the family of God: Gal. 6:10; Eph. 2:19
29. The believer is Light in the Lord: Eph. 5:8; 1 Thess. 5:4
30. The believer is united with the Father: 1 Thess. 1:1, cf. Eph. 4:6
 He is united with Christ: John 14:20, cf. Col. 1:27
 A member of His Body: 1 Cor. 12:13
 A Branch in the Vine: John 15:5
 A Stone in the Building: Eph. 2:21,22
 A Sheep in the Flock: Eph. 2:21,22
 A part of His Bride: Eph. 5:25-27

- A Priest in His Kingdom: 1 Pet. 2:9
- A Saint of the new species: 2 Cor. 5:17
- He is united with the Holy Spirit Rom. 8:9; 8:29
- 31. The believer is the recipient of the ministry of the Holy Spirit.
 - Born of the Spirit: John 3:6
 - Baptized by the Spirit: 1 Cor. 12:13
 - Indwelt by the Spirit: John 7:39; Rom. 5:5; 8:9; 1 Cor. 3:16; 6:19; Gal. 4:6; 1 John 3:24
 - Sealed by the Spirit: 2 Cor. 1:22; Eph. 4:30
 - Recipient of Spiritual Gifts: 1 Cor. 12:11; 12:27-31; 13:1,2
- 32. The believer is glorified in Christ: Rom. 3:20
- 33. The believer is made complete in Christ: Col. 2:10
- 34. The believer is the possessor of every spiritual blessing: Eph. 1:3
- 35. The believer is the recipient of a human spirit: Rom. 8:16; 1 Cor. 2:12; 2 Cor. 7:13; 1 Thess. 5:23; Eph. 2:5
- 36. The believer has access to all Bible truth through the Grace system for Bible understanding and Christian growth: Col. 2 and Eph. 4

History of the Talmud

The Origins of the Talmud

The name "Talmud" means "teaching" or "study" and refers to the oral law which has been taught to the children of Israel since the time of Moses.

The name "written law" was given to the Old Testament, and "oral law" refers to all the teachings of the "sages" consisting of comments on the text of the Bible. It has always been the teacher's duty to explain and comment on the laws and ordinances until the people understood them thoroughly and knew them by heart. The descendants of Aaron, the priesthood, was commissioned to teach the Bible to the people. Although there are very few historical records to show us how this was accomplished from the days of Moses until the time of the Kingdom, it is

apparent that the teaching ministry was unbroken during all those centuries.

Figurative interpretation of the Bible began in the days when the Great Assembly resolved to keep themselves distinct from the Samaritans, who adhered to the literal interpretation of the text. This study began to make progress from approximately the time of the Greek conquest of Judea, when the term "Great Assembly" was changed to the Greek "Sanhedrin." It spread into every college where prominent teachers were charged with leading congregations in instruction of the Law, of ordinances relating to things clean and unclean, to rights of property, and to crime.

All of the scholars who interpreted the Bible passages figuratively were called "Pharisees." The Pharisees interpretations began to be codified and collected in the work that eventually became the Talmud.

At the time of Antiochus Epiphanes the high priesthood passed from the descendants of Zadok (David's high priest) to other families, and finally came into the possession of the Maccabees, who also were not descendants of the house of Zadok. These leaders began to differ from the Pharisees in the interpretation of the Torah (the Bible); and they began to explain the texts on the basis of oral tradition. They founded a distinct sect, called "Sadducees" (after Zadok). They disputed with the Pharisees and with their Talmud; and they persecuted the Pharisees to the utmost. Since the Maccabees were the nation's leaders and were men of power and wealth and held sway in Palestine, they joined with the Samaritans in an attempt to eradicate the trend toward figurative interpretation of the Bible.

Antiochus Epiphanes decreed that Pharisees who did not discontinue their studies would be executed; that circumcision was to be performed in a manner other than that prescribed by the Pharisees; that the Sabbath should not be observed according to the Pharisees' interpretations, etc. The obvious intention was to destroy the Talmud and anyone who adhered to it.

These persecutions against the Talmud usually ended in favor of the Sadducees until the time of Johanan the High Priest. Then, the Pharisees triumphed over their enemies and the oral law

became the absorbing subject of the Sanhedrin. The Talmud began to be studied in all the colleges of Palestine, Egypt, and wherever Jews lived.

The Talmud of the Time of Christ

After the triumph of the Pharisees over the Sadducees, the Talmud developed rapidly. The numbers of scholars and followers of the Talmud increased quickly, and the colleges of Talmudic study developed steadily, until at the beginning of the Christian Era the schools of Hillel and Schammai had become important. Although there were still plenty of enemies arising, such as the Essenes and other sects who were opposed to particular doctrines, they did not have the power to hinder the progress of the Talmud or weaken its influence.

People from all over the world, including many in high places, came to learn the doctrines and morality of the Talmud, which was already recognized as having a great moral contrast to the teachings of the priests of the heathen religions. Hillel the Elder received many of these people with enthusiasm. His grandson, Rabban Gamaliel the Elder, the teacher of Saul of Tarsus, continued the teaching of Hillel in the Talmudic school in Jerusalem.

The period of good fortune was only of short duration, however, as the time of the destruction of the Temple (70 AD) was near, and the victims of the sword (and of hunger) were many. Gamaliel the Elder was persecuted, and his son Simeon ben Gamaliel, was slain. In fact, if Rabbi Johanan ben Zakkai had not risked his life to petition Vespasian to spare the Sanhedrin, who had been compelled during the Roman conquest of Jerusalem to move their college to Jamnia, there would have remained no vestige of the Talmud, since most of those who cherished it had passed away by the sword, by hunger, or by plague.

The study of the Talmud increased after the destruction of the Temple, but with great difficulty. There were continuous disputes with Sadducees and other sects, and undoubtedly with Christians.

Organization of the Talmud

The rabbis of the 2nd and 3rd centuries after Christ organized the Talmud in the form we find it today. Rabbi Jehudah the Nasi (3rd Century, president of the Sanhedrin) began the work of gathering together all the notes, archives, and records from which the Talmud would be compiled. The scholars in Spain asserted that these notes had been in existence since schools had begun in Israel, possibly from as early as Ezra's time.

Other Jewish scholars of that period, notably those living in France, declared that not a line was written down anywhere until this compilation began, and that the writing was done from memory alone, the memory of the living rabbis who were the contributors.

Modern scholars have compromised between these two versions of how things happened, by asserting that, during the first centuries, the commentators of the Talmud had taken notes of their studies, then later had written them out in permanent form.

It was severe persecution that was the strong motivation to write things down. The very lives of the scholars were threatened continuously in some periods, and the thought of important bodies of thought perishing with one or two individuals was a catalyst that led to written transcripts.

At a certain point, probably during the 2nd century after Christ, the Pharisees gave permission for writing the law. Until then it was absolutely forbidden to put the oral law in writing. No sooner had this been granted that the number of manuscripts began to be very great, and when Rabbi Jehudah had been confirmed in authority (since he enjoyed the friendship of a Roman named Antonius, who was in power in Rome), he discovered that "from the multitude of the trees the forest could not be seen."

The period of the 3rd century was very favorable for this undertaking, because the Talmud, and its Jewish followers, enjoyed a rest from persecutors. But there were still sharp differences of opinion among the students of the Talmud themselves.

Although Rabban Gamaliel the Elder (the Gamaliel of the New Testament) had succeeded in

fixing the Law in accordance with Hillel's school, and had declared, with the consent of many of the most prestigious sages of the Talmud, that the school of Schammai was of no validity, when it differed from Hillel, there were more than 400 students in his college alone. So it was decided the individual opinions, even those of the minority, should be considered; and differences between schools of thought were renewed with considerable vigor. Thus, when Rabbi Jehudah began his compilation, he was compelled to give due weight to all the varying opinions.

Another difficulty was in selecting from the mass of doctrines, laws, and commentaries those which were practicable and of direct application. One Rabbi's account states that there were more than 600 sections of Mishnah, and even if this is an exaggeration, it was no easy task to reduce them to six.

The Sections and Tracts of the Talmud

The subjects (orders: *sedarim*) of the sections and the tracts of the Talmud are as follows:

SEDER ZERA'IM (SEEDS)

This section (11 tractates, 74 chapters) contains the law relating to agriculture and crops, heave offerings, tithes, the sabbatical year, and gifts to the poor. At the head of this section is the tract on benedictions, which man owes to his Maker every day, beginning with those of the evening, which commences the day, according to Jewish custom.

Tract **Berakhot** – prayers and benedictions

Tract **Pe'ah** – laws of gleanings and charity

Tract **Demai** – doubtfully tithed produce

Tract **Kilayim** – various kinds of seeds, trees, and animals

Tract **Shevi'it** – laws of the sabbatical year

Tract **Terumot** – contributions to the priests

Tract **Ma'aserot** – tithes for the Levites and poor

Tract **Ma'aser Sheni** – the second tithe, and bringing it to Jerusalem

Tract **Halah** – the dough offering to the priests

Tract **Orlah** – prohibition against harvesting trees for four years

Tract **Bikurin** – offering of the first fruits at the Temple.

Seder Moed (Festivals)

This section (12 tractates, 86 chapters) deals with Sabbath holidays, the duty of taxes before the holidays, and of mourning during the festivals.

Tract **Sabbath** – Sabbath laws

Tract **Iruvin** – laws of permissible limits on the Sabbath.

Tract **Pesahim** – laws of hametz and matzah and the paschal sacrifice.

Tract **Shekalim** – the shekel dues to the Temple and Temple ceremonies

Tract **Yoma** – sacrifices and the fast on Yom Kippur

Tract **Sukkah** – the building of a sukkah; the four species; the festival in the Temple.

Tract **Betza** – general festival laws

Tract **Rosh Hashanah** – fixing the months and years; blowing the *shofar*; and the Rosh Hashanah prayers.

Tract **Taanit** – the regular fast days.

Tract **Megillah** – laws of Purim.

Tract **Moed Katan** – laws of the intermediate festival days

Tract **Hagigah** – Laws for pilgrimage festivals

Seder Nashim (Women)

This section (7 tractates, 71 chapters) deals with laws regarding women, marriage, and divorce. There also laws on vows and Nazarites, because women's vows are dependent on the decision of their fathers and husbands; and Nazarites depend on women, who may legally consecrate a child previous to its birth, as for example, Hannah, the mother of Samuel, and the mother of Samson.

Tract **Yebamot** – Levirate marriage; prohibitions on marriage; testimony on the death of the husband.

Tract **Ketubot** – the marriage contract and special agreements

Tract **Nedarim** – various types of vows.

Tract **Nazir** – the Nazarite laws

Tract **Sotah** – laws concerning an adulteress; murder in which the perpetrator is unknown; war

Tract **Gittin** – divorce; writing and sending the *get*.

Tract **Kiddushin** – the marriage act; laws of genealogy

Seder Nezikin (Damages)

This section (10 tractates, 73 chapters) is also known as **Yeshuot** (Rescues), since a lot of it deals with saving a victim from his persecutor. It deals with laws of property, judges, penalties which courts may prescribe. A section of the religious criminal code (**Avodah Zarah**) is devoted to the prohibition of pagan worship. Another tractate, **Horayot** (Decisions), deals with the problem of what to do in case the Sanhedrin makes an erroneous decision that plunges the whole nation into error. The tractate **Avot** (Fathers) deals with ethics and philosophy and contains the sayings and aphorisms of sages of the Mishnah. Because of this unique content, this tractate was included in many prayer books and was translated into other languages.

Tract **Baba Kama** (First Gate) – direct and indirect damages.

Tract **Baba Metzia** (Middle Gate) – losses, loans, work, and wage contracts.

Tract **Baba Batra** (Final Gate) – partnership, sales, promissory notes, inheritance

Tract **Sanhedrin** – various types of courts, criminal law, principles of faith

Tract **Makot** – punishment by flagellation

Tract **Shevuot** – oaths

Tract **Eduyot** – a collection of testimonies on various subjects

Tract **Avodah Zarah** – Keeping one's distance from idolatry and idolaters.

Tract **Avot** – ethics and *derekh eretz*.

Tract **Horayot** – erroneous rulings of the courts and their rectification

Seder Kodashim (Holy Things)

This section (11 tractates, 90 chapters) is devoted mainly to laws pertaining to the Temple and its

sacrifices, and includes laws of ritual slaughter and details about kosher and non-kosher foods.

Tract **Zevashim** – laws of sacrifice

Tract **Menahot** – meal offerings, *tzitzit*, *tefilin*

Tract **Hulin** – laws of ritual slaughter and dietary laws

Tract **Behkorot** – the first-born child and animal; defective animals

Tract **Arakhin** – valuation of Temple offerings and soil

Tract **Temurah** – substituting an animal offering

Tract **Keritot** – sins requiring extirpation and sacrifices for them

Tract **Me'ilah** – sins of sacrilege against Temple property and atonement for them

Tract **Tamid** – Daily sacrifices in the Temple

Tract **Midot** – measurements of the Temple

Tract **Kinim** – what to do when various sacrifices have been mixed

Seder Toharot (Purity)

This section (12 tractates, 126 chapters) includes the most complex and involved legal subjects, the laws of ritual purity and impurity. These laws, which were observed mainly in the period of the Temple, and for several subsequent generations in Palestine, consist of minute and extremely involved details based on ancient traditions, in which the logical connection is not always discernible. One tractate, **Nidah**, the only one which appears in either the Jerusalem or Babylonian Talmud, has practical significance in that it discusses laws on the periodic ritual uncleanness of women.

Tract **Kelim** – various types of utensils and their sensitivity to pollution

Tract **Oholot** – laws of the uncleanness of the dead

Tract **Negaim** – laws regarding leprosy

Tract **Parah** – preparation of the ashes of the red heifer and purification after contact with the dead

Tract **Tohorot** – various laws of purification

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Tract **Mikvaot** – laws of the *mikvaot* for purification

Tract **Nidah** – ritual impurity of the woman

Tract **Makhshirin** – ways in which foods become ritually unclean

Tract **Zavim** – gonorrhea and purification from it

Tract **Tevil Yom** – discussion of various kinds of ritual uncleanness

Tract **Yadaim** – ritual uncleanness of the hands

Tract **Uktzkin** – categorization of things that are susceptible to ritual uncleanness.

Principal resources for this study are:

Rodkinson, Michael L, "The History of the Talmud", The Talmud Society, Boston, 1918.

Steinsaltz, Rabbi Adin, "The Essential Talmud", Jason Aronson Inc., Northvale, NJ, 1992

Edersheim, Alfred, "The Life and Times of Jesus the Messiah"

Union with Christ

At the time of his personal salvation, the Christian believer enters into a spiritual union with Jesus Christ and remains in that position forever.

"Positional Truth" is the formal title for that wide class of Bible teaching on the subject of the Christian's position in (union with) Jesus Christ.

Union with Christ makes available to the believer a great number of spiritual benefits. These benefits can be used and enjoyed continuously during the believer's remaining lifetime and will continue into eternity.

The nature of the believer's position in Christ was foretold by the Lord Jesus Himself: (1) in the Bread of Life discourse, JOHN 6:56; (2) in the Good Shepherd discourse, JOHN 10:16; and (3) in the Upper Room discourse, JOHN 14:20.

The Christian is placed spiritually in Christ through a mechanism known as the Baptism of the Holy Spirit. These mechanics are described in 1 COR. 12:13 and GAL. 3:27,28. (A study of the seven baptisms of the Bible is a prerequisite to an understanding of the Baptism of the Holy Spirit.)

The Baptism of the Holy Spirit was foretold by Christ in ACTS 1:5,8. This occurred for the first

time on the Day of Pentecost, ACTS 2:1–4 cf.

11:15,16. Therefore, Union with Christ was experienced by believers for the first time on the Day of Pentecost, making it an experience unique to Church Age believers.

Union with Christ is a fact for all believers, spiritual or carnal. 1 COR. 1:2; cf. 1:11; 3:1–4

The believer's position in Christ makes him a "new creature" in Christ, 2 COR. 5:17.

The Christian is "in Christ" and has become a "new creature" in that he has a new birth, a new human spirit, and has the ability now to have fellowship with God. "Old things have passed away", spiritual death is done away, and "all things are become new", spiritual life is begun.

Union with Christ has several immediate results for every believer:

- Regeneration: TITUS 3:5; JOHN 3:5,6; EPH. 2:1-5.
- The Indwelling Holy Spirit: 1COR. 6:19
- The Sealing of the Holy Spirit: EPH. 1:13; 4:30.
- The Baptism of the Holy Spirit: 1 COR. 12:13.
- Spiritual Gifts: 1 COR. 12:11.

The following is a list of the characteristics of the believer's Union with Christ:

- Union with Christ is a fact, not an experience. One is united with Christ regardless of how he feels.
- Union with Christ is not progressive; it cannot be improved upon; we receive it in total at salvation.
- Union with Christ is not commanded by God; it is given by God at salvation.
- This Union is permanent; it will never be taken away; it does not depend upon our faithfulness; it depends on the faithfulness of God.
- This doctrine can be understood only with a thorough study of the related Bible passages.

Union with the Lord Jesus Christ is a guarantee of eternal security, ROM. 8:35–39; 1 JOHN 5:11,12; ROM. 8:1.

Union with Christ is current in that the believer is identified with Christ in His life and shares with Christ in certain aspects of His life, Eph. 3:1-14.

- We share in His election, EPH. 1:4.

- We share in His destiny, EPH. 1:5,11.
- We share in His sonship, EPH. 1:5; HEB. 2:10; GAL. 3:26.
- We obtain the +Righteousness of Christ, 2 COR. 5:21.
- We share in Christ's inheritance, ROM. 8:16,17; GAL. 4:7.
- We share in His holiness, 1 COR. 1:30.
- We share His priesthood, 1 PET. 2:5,9.
- We share in His Kingdom, COL. 1:13; 2 PET. 1:11.
- We share in His resurrection, EPH. 2:6.
- We share in His life, EPH. 2:5; COL. 2:13; 1 JOHN 5:11,12.
- In Him we have redemption and forgiveness of sins, EPH. 1:7; COL. 1:14.

Union with Christ makes every believer equal at the point of salvation, GAL. 3:27,28.

Union with Christ makes the believer perfect in the sight of God, COL. 2:9,10.

BIBLE ILLUSTRATIONS OF UNION WITH CHRIST:

- Vine and Branches, JOHN 15
- Head and Body, EPH. 1:22,23
- Bridegroom and Bride, REV. 19:7-9; 21:9; EPH. 5:27
- Shepherd and Flock, JOHN 10:16
- Chief cornerstone and building, 1 PET. 2:4,5
- High Priest and Priesthood, HEB. 4:14; 5:5,6,10, cf. 1 PETER 2:5

Union with Christ is the doctrinal basis for spirituality, ROM. 6:1-13.

Union with Christ is the basis for the spiritual technique of occupation with Christ, COL. 3:1-4.

Union with Christ is illustrated by and testified to by water baptism. The believer is identified with Christ in His death, burial, and resurrection.

Volitional Responsibility

by Mark Perkins

The Law of Volitional Responsibility: People who choose for God are blessed; those who choose against Him suffer.

The Law of Volitional responsibility is well documented by Scripture.

Job 4:8-9, "As I have observed, those who plow evil and those who sow trouble reap it. At the breath of God they are destroyed; at the blast of his anger they perish.

Prov 11:18, "The wicked man earns deceptive wages, but he who sows righteousness reaps a sure reward.

1. The deceptive wages are the result of bad decisions.

2. The deceptive wages shortchange the work of sin, making sin never worth it.

Prov 22:8, "He who sows wickedness reaps trouble, and the rod of his fury will be destroyed.

Hosea 8:7, ""They sow the wind and reap the whirlwind. The stalk has no head; it will produce no flour. Were it to yield grain, foreigners would swallow it up.

Hosea 10:12, "Sow for yourselves righteousness, reap the fruit of unailing love, and break up your unplowed ground; for it is time to seek the LORD, until he comes and showers righteousness on you.

2 Cor 9:6, "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.

Gal 6:7-8, "Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.

James 3:18 "Peacemakers who sow in peace raise a harvest of righteousness.

The law of volitional responsibility is a built in function of divine discipline (see below). It is a law as universal as gravity, and no less impressive in its effects.

The law of volitional responsibility can be summed up in the phrase, "You will reap what you sow." This means that the seeds that you plant in bad decisions will grow up to cause suffering in your life.

In the law of volitional responsibility, the suffering is always appropriate to the original bad decision.

1. If the decision is in the realm of finance, then you will suffer financially.
2. If the decision is in the realm of romance, then you will suffer romantically.
3. If the decision is in the realm of social life, then you will suffer socially.

4. If the decision is in the realm of your chosen profession, then you will suffer professionally.

In the law of volitional responsibility, bad decisions, like crime, never pay. You never 'get away' with a bad decision. You never slip a fast one by God, even on a small scale.

In the law of volitional responsibility, good decisions never go unnoticed by the omnipresence of God.

There will always be a difference between right and wrong. Always to eternity.

Choosing right over wrong will always be important.

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QUIZ INSTRUCTIONS

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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QUIZ on Acts I - Lesson 3

The following questions relate to your study of this ACTS Lesson . Some of the questions have to do with the ACTS passage itself. There are also questions on the topical studies that accompany this Lesson.

This Quiz may have Multiple Choice, True/False, Fill-in-the-Blank, and Short Answer questions. Type your responses after the word "Answer:" following each question. The last question is an essay question and requires you to write a few sentences. Type your response following the questions.

1. Who were the two men in white clothing who stood by the disciples as Jesus was ascending into heaven?

Answer:

2. In what Scripture passage do we read about Jesus' telling His disciples that He would ascend to heaven?

Answer:

3. How far is the Mount of Olives from Jerusalem?

Answer:

4. What were the names of Jesus' half-brothers?

Answer:

5. Approximately how many people listened to Peter's comments about replacing Judas Iscariot?

Answer:

6. In what book of the Bible is it written, "Let his habitation be desolate, and let no man dwell therein."?

Answer:

7. Whether Matthias was an apostle depended on whether he had _____.

Answer:

8. All Christians have spiritual gifts. [True/False]

Answer:

9. How did the disciples choose Matthias?

Answer:

10. What does it mean to be Redeemed?

Answer:

11. In what scripture are we told that a believer is part of the Bride of Christ?

Answer:

12. A Christian is buried with Christ but does not rise with Christ until His Second Coming. [True/False]

Answer:

13. A Christian must make himself acceptable to God. [True/False]

Answer:

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14. The name "Talmud" means _____.

Answer:

15. A Christian enters into a spiritual union with Christ at the time of _____.

Answer:

End of Quiz
