

A CAREFUL LOOK AT ACTS 5:32

1. Skipping over the account of Ananias and Sapphira (**5:1-11**), the whole context in which **5:32** is found begins in **5:12**.
 - a. What are being wrought (**v 12**)? – Miracles.
 - b. How were they wrought? – Through the hands of the apostles (**ibid**).
2. The apostles are put in the common prison at the hands of the Sadducees (**vs. 17-18**).
3. After a miraculous escape, the apostles are brought before the Jewish powers that be (**vs. 27-28**).
4. Peter preaches a sermon (**vs. 29-32**).
5. Just exactly where is the contextual room for any other disciples of the Lord other than the apostles? The context will not allow for such.
6. Just exactly where is the immediate contextual room for baptism? It is not there. Then why read into the text?
7. What are “**these things**” mentioned in **v. 32**? Is it not obvious from the context that “**these things**” are the death, resurrection and exaltation of Christ?
8. What was it that the Holy Ghost (Spirit) was a witness of (**ibid**)? Is it not obvious, contextually speaking, that He was a witness of the same things the apostles were?
9. The question that begs to be answered, answers itself; i.e. **how** was the Holy Spirit a witness of these things. The answer **IN THE CONTEXT** is this: The Holy Ghost was a witness of “these things” by allowing those who have obeyed him; i.e. the apostles {and no one else contextually} to perform the miraculous.
10. You see, what Peter is saying is that the miraculous works of the Holy Spirit were proof that the apostles were obedient to God, for it is understood that God would not work in such a way through false teachers.
11. The proof given that “these things” (i.e. the gospel) were/was true is two fold:
 - a. The apostles were witnesses themselves.
 - b. But, before the written word, big whoop!!
 - c. Thus the Holy Ghost also served as a witness (through miracles via the obedient – the apostles) to corroborate the apostle’s testimony.
12. This interpretation harmonizes with the whole greater context from **Acts 3:1**; i.e. the healing of the lame man (**3:1-26**), and the reaction by the Sadducees in **4:1ff**.
13. **Acts 5:32** dovetails right in with what Jesus said in **John 15:26-27** - “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.

14. For those who hold to the personal indwelling view I ask the question: Is there a single one of the indwellers who qualify for both, *or even either*, of the **CONTEXTUAL** prerequisites mention in **Acts 5:32**?
 - a. Are they apostles? (**1 Corinthians 9:1**)
 - b. Can they work miracles? (**2 Corinthians 12:12**)
15. I want an indweller to explain to me exactly how the Holy Spirit, who they say personally lives inside of him or her in a non-miraculous way, could do what He {The Holy Spirit} is said to do in **Acts 5:32**? How can He witness, apart from the Word, to the veracity of the gospel per the indwelling doctrine? He cannot! It is impossible! Therefore the personal indweller's position is impossible!
16. Let's plug the personal indweller's doctrine and their take on **Acts 5:32** into a modern teaching context, like the ancient teaching context in which it is found in **Acts 5**. I do not know about you, but I would think that one would sound about as crazy as one can sound, by saying to the lost: "**I know and can give undeniable, indisputable witness to the plain fact that the gospel message is true, simply by knowing that the Spirit dwells in me?**" This is what those who teach the personal indwelling position have Peter saying. Amazing!