

## Acts Chapter 5

### 1. But a certain man named Ananias, with Sapphira his wife, sold a possession.

#### A. But a certain man named Ananias,

1. **but**- This word, but...is like the brakes are being put on! There is a fly in the ointment. Whenever, God is moving among His people, the enemy will send in a person or people to try to disrupt it. Here we see two people being used of the enemy to do this.

#### 2. certain man- Gr. **tis aner**

a. When you see this phrase- "a certain man" in the book of Acts it refers to an unbeliever- someone not born again or yet to be born again. [Acts 3:2](#), [Acts 5:1](#), [Acts 8:9](#), [Acts 9:33](#), [Acts 10:1](#), [Acts 14:8](#), [Acts 19:24](#)

b. When a believer is mentioned by Luke in Acts, he calls them "a certain disciple". [Acts 9:10](#), [Acts 9:36](#), [Acts 16:1](#), [Acts 19:1](#)

c. There are many unbelievers today sitting in church pews who appear to be Christians. Jesus gave a picture of the kingdom of God as a great tree with fowls of the air lodged in its branches. This is a picture of the church with unbelievers lodged in it.

d. These two were not saved or in Christ. This is why judgment fell so quickly upon them for their sin in such a dramatic fashion. The only other example of a quick judgment leading to immediate death is when an angel struck Herod and he died. [Acts 20:23](#) He too was an unbeliever.

#### 3. named- Gr. **onoma**

#### 4. Ananias- Gr. means *God has favored*

a. Just because he was named God has favored does not mean he lived up to it. We see that here with Ananias.

#### B. with Sapphira his wife,

#### 1. Sapphira- Gr. means *sapphire*

#### 2. wife- Gr. **gune**

a. There is only one Greek word for wife and woman, which is **gune**. You have to look at the context to determine if a woman or wife is meant.

b. We don't know whose idea first it was to hold back some of the money, but it could have been Sapphira.

### C. sold a possession

1. **sold-** Gr. **poleo**

2. **possession-** Gr. **ktema-** *an acquired possession*

a. It is important to note that the Lord did not ask them to sell this possession, neither did the apostles ask them to. They decided to do this. They might have wanted to be seen as super spiritual by those around them.

b. We need to be careful that we are not giving in order for others to see it and be impressed. Jesus warned against this.

[Matt. 6:3-4](#)

### 2. And he kept back *part* of the proceeds, his wife also being aware *of it*, and brought a certain part and laid *it* at the apostles' feet.

#### A. And kept back part of the proceeds,

1. **kept back-** Gr. **nosphizomai-** *to purloin, embezzle, withdraw covertly and appropriate to one's own use*

a. Once he dedicated his property proceeds to the Lord, it turned into embezzlement to keep back a portion secretly!

2. **part-** Gr. **apo**

3. **proceeds-** Gr. **time-** *value, worth*

#### B. his wife also being aware of it,

1. **wife-** Gr. **gune**

2. **being aware-** Gr. **suneido-** *to know with, have co-knowledge*

a. It is not clear whose idea it was first to lie about the amount of the sale of the property, but it is clear they were in agreement to do it.

#### C. and brought a certain part and laid it at the apostles' feet

1. **brought-** Gr. **phero**

2. **certain part-** Gr. **tis meros**

a. The problem with this was that Ananias told Peter that what he was bringing was the full amount of the sale of the property. However, it was only a portion of it. We know this because Peter asked Sapphira if the property was sold for a certain amount and stated that amount to her. He had gotten this amount obviously from Ananias.

3. **laid-** Gr. **tithemi-** *to place or set*

4. **apostles'-** Gr. **apostolos-** *a sent one with authority*

5. **feet**- Gr. **pous**

- a. Obviously the apostles had the complete confidence of the people that they could bring their finances and deposit them at their feet.

3. **But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself?"**

A. **But Peter said,**

1. **Peter**- Gr. means *rock or stone*
2. **said**- Gr. **epo**

B. **Ananias**- Gr. *God has favored*

C. **why has Satan filled your heart to lie to the Holy Spirit and keep back a part of the price of the land for yourself?**

1. **Satan**- Gr. *adversary, enemy*

- a. Satan is the father of lies and leads others to lie as well. [John 8:44](#)

2. **filled**- Gr. **pleroo**

- a. This word shows that Ananias had given this much thought and was not a spur of the moment event.
- b. This happened to Judas. [Luke 22:3](#) Judas had given himself over to covetousness over a long period of time and pre-meditated handing Jesus over to the religious leaders for a sum of money. In doing so he gave an in-road for Satan to enter him.

3. **heart**- Gr. **kardia**

4. **lie**- Gr. **pseudomai**- *to give a falsehood*

5. **Holy Spirit**- Gr. **hagios pneuma**

- a. This offering was not given to men, but to God. Therefore, lying about the amount was not a lie to men but to God. God takes offerings very seriously because they are to Him and not man.
- b. The Holy Spirit is the Spirit of truth. [John 14:17](#) Lying is opposite of the Holy Spirit's character.

6. **keep back**- Gr. **nosphizomai**- *to embezzle*

7. **part**- Gr. **meros**

8. **price**- Gr. **time**- *value, worth*

9. **land**- Gr. **chorion**

**4. While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."**

**A. While it remained,**

1. **remained-** Gr. **meno**

**B. was it not your own?**

1. **own-** Gr. **soi meno-** *remain yours*

a. God is for private ownership, even though technically God owns everything! He is not for communism. This was his property and in his complete authority over it before it was sold.

**C. And after it was sold,**

1. **sold-** Gr. **piprasko**

**D. was it not in your own control?**

1. **own control-** Gr. **sos exousia-** *your authority*

a. Even after it was sold, the finances belonged to Ananias. He could have told Peter that he was just giving a portion of the proceeds and it would have been fine with the Lord. However, Ananias lied and told Peter it was the full amount he was giving and it was not.

**E. Why have you conceived this thing in your heart?**

1. **conceived-** Gr. **tithemi-** *to place or set*

a. In the previous verse we see that Satan filled his heart, but here Peter said that Ananias had placed this in his heart. Which is it?

b. Satan no doubt suggested this to Ananias, but ultimately, it was Ananias who was responsible for this being placed in his heart. We can't help if birds fly over our head or land on us, but we have complete control if they make a nest in our hair!

2. **heart-** Gr. **kardia**

a. This is much deeper than just having a thought placed into his mind. This took root in his heart and inner resolve.

**F. You have not lied to men but to God**

1. **lied-** Gr. **pseudomai**

2. **men-** Gr. **anthropos**

a. Ananias was giving this offering to the Lord, not to men. So,

a lie about it was a lie to God and not man.

**5. Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things.**

**A. Then Ananias,**

**1. Ananias-** Gr. God has favored

a. He failed to live up to His name because he did not receive God's grace by faith. He was an unbeliever.

**B. hearing these words,**

**1. hearing-** Gr. **akouo**

**2. words-** Gr. **logos**

a. Ananias had no time to even respond to what Peter said but fell down dead immediately.

**C. fell down and breathed his last**

**1. fell down-** Gr. **pipto**

**2. breathed his last-** Gr. **ekpsucho-** *to expire, to breathe out one's life*

a. This word is used of dying under divine judgment. [Act 5:5](#), [Act 5:10](#), [Act 12:23](#)

**D. So great fear came upon all those who heard these things**

**1. great-** Gr. **me gas**

**2. fear-** Gr. **phobos**

a. Why did great fear come upon them? Because they all knew that they had lied before. Believers do not die immediately because Jesus took their sins into Himself and shed His blood for them.

b. It is unknown why this happened here, but we don't see this happening throughout church history. There is a lot of lying going on today to God.

c. One commentator has a plausible explanation: *What Ananias did also must be seen in the context of its time. This was a critical juncture for the early church, and such impurity, sin, scandal and satanic infiltration could have corrupted the entire church at its root. Why don't we see God judge the same way now? In part, because the church has so many "branches." Even if the entire body of Christ in the United States was to become corrupt through scandal or sin, there is plenty of strength in other parts of the "tree."* -Guizik Commentary

3. **came upon-** Gr. **ginomai-** *began to be*

- a. This word **ginomai** means that there had not been great fear or reverence for God before this. It began when they heard it. We need to keep a deep and reverential fear of God. We are too flippant now days towards God. You hear people called God, "the man upstairs". This shows no fear of God.

4. **heard-** Gr. **akouo**

6. **And the young men arose and wrapped him up, carried *him* out, and buried *him*.**

A. **And the young men arose and wrapped him up,**

1. **young men-** Gr. **neoteros-** *new, young*

- a. The young ones in the church start out doing everyday menial tasks in the church, which here I guess would include burying people!
- b. When you are young in the Lord you are not ready for leadership responsibility over people. You need to serve quietly and faithfully. You need to grow in the Word of God and in character. Both of these are needed when you are promoted to be over people.
- c. This is true of young women in the church.
- d. Probably, Stephen and Philip were among these young men that buried Ananias and Sapphira. When the first deacons were selected these young men were selected because of their character and service in the church.
- e. It is interesting to note that when Stephen was stoned, it said the young men came and took his body for burial. Here we see it coming full circle. Stephen started out as one of the young men that buried the dead, was promoted, and then other young men just starting out in the church served in burying him.

2. **arose-** Gr. **anistemi-** *stood up*

- a. Notice, these did not wait to be asked to do this. They just jumped up and did it. If you want to be promoted in the church, then start helping and serving in the small things. The Lord will promote you. You can start by helping to set up for the service or clean up afterwards. You can start helping in the

children's ministry or greeting. Don't wait to be asked. Offer to help and be faithful and you will be promoted.

3. **wrapped-** Gr. **sustello-** *to roll together, wrap up, wrap around with bandages, etc., to enshroud*

a. *It was the usual custom with the Jews to wind the body in many folds of linen before it was buried; commonly also with spices, to preserve it from putrefaction.* -Barnes Commentary

b. Jesus was thus prepared for burial. [Joh 19:40](#)

**B. carried him out,**

1. **carried-** Gr. **ekphero**

a. He carried his lie into the church and presented it to the apostles, and he ended up being carried out of the church.

**C. and buried him**

1. **buried-** Gr. **thapto**

**7. Now it was about three hours later when his wife came in, not knowing what had happened.**

**A. Now it was about three hours later when his wife came in,**

1. **three hours-** Gr. **treis hora**

a. The hours of prayer were every three hours- 9:00am, 12:00am, and 3:00am. Her husband came to an earlier time of prayer, and his wife came three hours later to the next hour of prayer. It is ironic that she came in during a time of devotion to God to lie to God.

2. **later-** Gr. **diastema-** **interval of time**

3. **wife-** Gr. **gune**

4. **came in-** Gr. **eiserchomai**

a. This might have been in the temple around Solomon's Porch, but it is unsure where this happened.

**B. not knowing what had happened**

1. **not knowing-** Gr. **eido**

2. **happened-** Gr. **ginomai**

a. This is surprising since word travels fast.

**8. And Peter answered her, "Tell me whether you sold the land for so much?" She said, "Yes, for so much."**

**A. And Peter answered her,**

1. **answered**- Gr. **apokrinomai**

**B. Tell me whether you sold the land for so much?**

1. **tell**- Gr. **epo**

2. **sold**- Gr. **apodidomi**- *to deliver, to give away for one's own profit what is one's own, to sell*

3. **land**- Gr. **chorion**

**C. She said,**

1. **said**- Gr. **epo**

**D. Yes, for so much**

1. This shows that Ananias had told Peter how much he sold the property for and was saying he was giving the full amount of the sale to the church. It was not the amount that they were being judged for but lying about giving it all when they really weren't.

**9. Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband *are* at the door, and they will carry you out."**

**A. Then Peter said to her,**

1. **said**- Gr. **epo**

**B. How is it that you have agreed together to test the Spirit of the Lord?**

1. **agreed together**- Gr. **sumphoneo**- *to sound together, to be in unison, be in accord; trop. to agree with, accord with in purport*

a. We get our English word "symphony" from this Greek word.

2. **test**- Gr. **peirazo**- *to test one maliciously*

a. This word is used of the enemy in each case we see him tempting.

b. We are not to tempt the Lord. [Deut. 6:16](#), [Matt. 4:7](#)

3. **Spirit**- Gr. **pneuma**

4. **Lord**- Gr. **kurios**

a. This is the Lord Jesus Christ.

b. The Holy Spirit is called the Spirit of Christ three times in the NT. [Rom. 8:9](#), [Phil. 1:19](#), [1 Peter 1:11](#)

**C. Look**- Gr. **idou**

**D. the feet of those who have buried your husband are at the door,**

1. **feet**- Gr. **pous**

a. Deacons should be glad that they don't have to bury all the liars in the church now because they would be dirty all the



time!

2. **buried**- Gr. **thapto**

3. **husband**- Gr. **aner**

4. **door**- Gr. **thura**

**E. and they will carry you out**

1. **carry out**- Gr. **ekphero**

a. Peter spoke this under the inspiration of the Holy Spirit.

**10. Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying *her* out, buried *her* by her husband.**

**A. Then immediately she fell down at his feet and breathed her last.**

1. **immediately**- Gr. **parachrema**- *immediately, forthwith, instantly*

2. **fell down**- Gr. **pipto**

a. Pride goes before a fall!

3. **feet**- Gr. **pous**

4. **breathed her last**- Gr. **ekpsucho**- *to breath out*

**B. And the young men came in and found her dead,**

1. **young men**- Gr. **nianiskos**- *young servants*

a. These were candidates to be deacons. I believe Philip and Stephen were among them.

b. These young men apparently did not have other work to do at the time because it took three hours to bury Ananias and it would take another three hours to bury Sapphira. Maybe this was Sunday, and they were already at church!

2. **came in**- Gr. **eiserchomai**

3. **found**- Gr. **heurisko**

4. **dead**- Gr. **nekros**

a. I wonder if they came back again fearing there were more dead waiting for them.

**C. and carrying her out,**

1. **carrying out**- Gr. **ekphero**

**D. buried her by her husband**

1. **buried**- Gr. **thapto**

2. **husband**- Gr. **aner**

**11. So great fear came upon all the church and upon all who heard these things.**

A. **great**- Gr. **megas**

B. **fear**- Gr. **phobos**

1. This was great fear on top of the great fear mentioned in vs. 5.
2. There was great fear because they all knew they had lied before.  
This maybe started confession booths!

C. **church**- Gr. **ekklesia**- *called out ones*

D. **heard**- Gr. **akouo**

1. Great fear came to the church but also to the unbelievers who heard about it.
2. [1 Pet. 4:17](#)

**12. And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch.**

**A. And through the hands of the apostles many signs and wonders were done among the people.**

1. **hands**- Gr. **cheir**

- a. The doctrine of the laying on of hands is one of the elementary principles of Christ. [Heb. 6:2](#) One aspect of laying on of hands is to heal and perform signs and wonders among people.
- b. Miracles take place when the Lord co-labors with a believer. The Lord stretches out his hand when a believer stretches their out their hand in faith and miracles occur! [Acts 4:30](#)
- c. We will see later that Paul worked miracles through the laying on of his hands. [Act 19:11](#)

2. **apostles**- Gr. **apostolos**- *sent ones with authority*

- a. In the first days of the church only the apostles performed the miracles. [Act 4:33](#) Later, we will see the deacon office established and will see that Stephen and Philip, who started out as deacons, are used of the Lord in the power of God and not just the twelve apostles.
- b. It is important to note that operating in the power of God is not relegated to a few "super dupers" but all believers can do the works of Jesus and greater works because He has gone to the Father and given each believer the Holy Spirit. [John 14:12](#)

3. **signs**- Gr. **semeion**

4. **wonders**- Gr. **teras**

5. **done-** Gr. **ginomai-** *to come into existence*

a. This word "**ginomai**" means to come into existence. This means that the signs and wonders originated from another realm outside of this natural realm and broke into sudden manifestation into this natural realm.

6. **people-** Gr. **laos**

a. This is referring to the Jewish people that were coming into the temple.

**B. And they were all with one accord in Solomon's Porch**

1. **one accord-** Gr. **homothumadon-** *same passion*

a. We are not only to be of the same mind, but also have the same red-hot passion for the Lord. It seems to today in our churches there are some ice cubes mixed in with the red-hot coals.

2. **Solomon's Porch-** Gr. **solomon stoa-** *portico*

a. A covered colonnade or portico in which people could walk in all weather. See [Act 3:11](#); [Act 5:12](#) for this porch. This particular part of Solomon's temple was left uninjured by the Babylonians and survived apparently till the destruction of the temple by Titus a.d. 70.

**13. Yet none of the rest dared join them, but the people esteemed them highly.**

**A. Yet none of the rest dared join them,**

1. **rest-** Gr. **loipoi**

a. The rest of the believers in the church. This is not referring to unbelievers because in the next verse we see many unbelievers getting saved added to the Lord.

2. **dared-** Gr. **tolmao-** *to be bold, bring oneself to*

3. **joined-** Gr. **kollao-** *to join one's self to, cleave to*

a. In context here, we see that they did not dare join them **in performing signs and wonders**. Jesus said that every believer could do His works and greater works, but they did not have the boldness to step out and do it!

b. Here we see for the first time a division in "clergy-super-dupers" and "laity-ordinary people". God sees every believer as a minister and the five-fold equipping offices of apostle, prophet, evangelist, pastor and teacher are to equip the saints

for the work of the ministry. [Eph. 4:11-12](#) However, there has been a perversion that has been in the church since the beginning, and it started right here, where the equipping offices are lifted up as the ministers in the body of Christ and the rest [laity] just come and support and receive from their ministry. This is where the belief came that the clergy are to be used mightily by the Spirit of God and the laity just do menial tasks and receive from the clergy.

c. Notice, it did not say that the rest were not allowed to participate with the apostles, but none had the boldness or dared to. As they magnified the apostles in their sight, they became smaller.

## **B. but the people esteemed them highly**

### **1. people- Gr. laos**

a. Those believers in the church and unbelievers.

### **2. esteemed them highly- Gr. megaluno- to magnify**

a. The rest of the church and the people magnified the apostles much greater than themselves. They saw them bigger, better, and more useable for God.

b. The problem is, those who get magnified allow themselves to be so, and often see themselves magnified over the people. This is very pleasurable to the flesh. It is also very deceptive and destructive. To keep up this illusion of grander those who are magnified by the people will limit their availability to the people and will be separate from them. They become "untouchable". This is because if people saw them up and close for any length of time, they will be seen for what they are- people who are imperfect like everyone else. This is not to say that leaders shouldn't live admirable lives, but no one is perfect. Never meet your hero!

c. It is always proper for those in the church to esteem and honor those God has set over them, but a leader should not demand others to serve them and honor them. [1 Thess. 5:13](#), [1 Pet. 5:3](#)

d. Honor should be shown upwards from the people to their leaders, but honor should be shown downwards from the leaders to the people. [1 Cor. 12:23](#) A leader is a servant of the

people. Jesus told us this. [Mark 10:44](#) A leader should not see themselves better than the people or a lord over the people. He or she is a servant to the people.

e. It is human nature for people to magnify you if you are used in a visible ministry- especially a pulpit ministry. As much as possible, instill in the people that they are ministers and all of them can be used mightily by the Spirit of God even if they are not behind a pulpit. They are equally righteous and holy before the Lord.

f. Resist the temptation to separate yourself from the people and be untouchable. Jesus is your example. He was used greater than any man in history but made himself available to the “common man”. He was not untouchable. People sought to touch Him, and He allowed them to do it.

g. Jesus did not sit alone and eat in a “green room” away from everyone to protect His anointing. He sat and ate with publicans and sinners- the common folk.

h. [1Co 4:6](#) Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.

i. We need to **LEARN** not to think of ourselves above what is written in the Word of God concerning us, so we are not puffed up over others. The word calls leaders- servants. We see that the Word tells us that all believers are kings and priests, holy, righteous, and ministers.

#### **14. And believers were increasingly added to the Lord, multitudes of both men and women,**

##### **A. And believers were increasingly added to the Lord,**

###### **1. believers-** Gr. **pisteuo-** *believing*

a. Notice that you must believe upon Christ to be added to Him. Universalists teach you do not need to believe to be added the Lord. This is error.

###### **2. increasingly added-** Gr. **prostithemi-** *to add what is lacking*

a. We get the English word **prosthesis** from this. A prosthesis is added when there is an incomplete limb. Believers were being

added to the Lord's body because there were missing members to His body!

**3. Lord-** Gr. **kurios**

a. Notice that when people get saved, they are not just added to the church but added to the Lord! They are added to His body.

**B. multitudes of both men and women**

**1. multitudes-** Gr. **plethos**

a. There have been untold multitudes added to the Lord since that day.

**2. men-** Gr. **aner-** *the word for a biological male*

**3. women-** Gr. **gune**

a. It is important to note that the gospel greatly elevated women. Before and at this time women were seen as property of husbands and fathers. They were second class citizens. However, there is no male or female in Christ. They are equal heirs of the grace of life. [1 Pet. 3:7](#)

**15. so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the shadow of Peter passing by might fall on some of them.**

**A. so that they brought the sick out into the streets and laid them on beds and couches,**

**1. brought out-** Gr. **ekphero-** *to carry or bring out*

a. Faith was not only shown by those laying on the beds and couches but also those who carried them to the streets.

b. In most miracles there are those supporting those who receive their miracle.

c. Will you be used to carry someone so they can be positioned to receive their miracle?

d. Some are called to work miracles, but some are called to carry others to position them to receive. We can carry people to their miracle through prayer.

e. People brought the sick to Jesus during His ministry- [Mar 6:56](#), [Mat 14:35](#) Instead of them waiting for His shadow to come upon them, they sought to touch the hem of His garment. However, this was a fulfillment of OT scriptures that

state that people seek the shadow of the Lord's wings. [Ps. 17:8](#), [Ps. 36:7](#), [Ps. 57:1](#), [Ps 63:7](#)

f. The hem of the Jewish garment was also called wings because of the tassels that hung from the hem. [Num 15:38](#)

g. It was prophesied in the OT that people would be blessed by the shadow of the Lord's wings.

2. **sick**- Gr. **asthenes**- *in a weakened state, infirm, feeble*

3. **streets**- Gr. **plateia**- *a broad way, a street*

4. **laid**- Gr. **tithemi**- *to set or place*

5. **bed**- Gr. **kline**- *a couch (for sleep, sickness, sitting or eating)*

6. **couches**- Gr. **krabbatos**- *mattress, pallet, bed,*

**B. that at least the shadow of Peter passing by might fall on some of them**

1. **shadow**- Gr. **skia**

a. A shadow is connected with death- "shadow of death". Here we see that what was connected with death, now is connected with life! God reverses the curse!

b. Here we see healing connected with Peter's shadow.

c. It is not the shadow of a man that provides power, but the overshadowing of the Holy Spirit. [Luk 1:35](#)

2. **Peter**

a. Peter was the main spokesman for the apostles, so people naturally looked to him as the source of healing and power they needed. It is not God's plan that people look to one man to have contact with his power.

b. Peter was used to bless people, but he also let people down as he did in the Antioch church and led others to hypocrisy in the church. [Gal. 2:11-13](#)

c. We can't look to people for our relationship with God. People can and will let us down, but Jesus never will!

3. **passing by**- Gr. **erchomai**

a. Many Christians are like these that waited in the streets for Peter to come by. They think that they need a special person to pray for them or a special meeting to happen so they can receive. We don't need to wait for healing. We can receive healing right now by faith in God's Word. [1 Pet. 2:24](#)

4. **fall**- Gr. **episkiazo**- *to throw a shadow upon*

- a. The scripture does not say here that people were healed by Peter's shadow, but they hoped they would receive healing by his shadow falling upon them.
- b. This is called a "point of contact" where people release their faith. A point of contact can be the laying on of hands or laying a prayer cloth upon someone. I would not doubt people did get healed, not because of Peter's shadow, but the release of faith on this point of contact.

**16. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.**

**A. Also a multitude gathered from the surrounding cities to Jerusalem,**

**1. multitude-** Gr. **plethos**

a. Word gets around quick and people are willing to travel to get vital needs met such as healing.

**2. gathered-** Gr. **sunerchomai-** *to come together*

a. There was no need for people to gather at Jerusalem to receive healing. They could have gotten healed right where they were, but they were ignorant of this fact. They needed to be taught.

b. No doubt, this was a great opportunity for evangelism and seeing people saved. Healing is the "dinner bell" for the gospel.

**3. surrounding-** Gr. **perix**

**4. cities-** Gr. **polis**

**5. Jerusalem-** means *"dwelling of peace"*

a. Jerusalem in the OT was not a place of peace by any stretch of the imagination. However, the people who came to Jerusalem and heard the gospel experienced peace both spiritually and physically.

**B. bringing sick people and those who were tormented by unclean spirits,**

**1. bringing-** Gr. **phero-** *carrying or bringing*

**2. sick-** Gr. **asthenes-** *weak or infirm*

**3. tormented-** Gr. **ochleo-** *to be mobbed or crowded, to be vexed, molested, troubled:*

**4. unclean-** Gr. **akathartos**

a. These were fallen spirits under Satan. The angels under God are clean.

**5. spirits-** Gr. **pneuma**



a. Some sicknesses and infirmities are natural in nature, but some are caused by evil spirits.

**C. and they were all healed**

**1. all**

a. In Jesus' ministry all were healed. Here we see at the outset of the church, all were healed as well. We have had diminishing returns since then. It would be prudent to seek the Lord as to the reason[s]. They change is not on God's side!

b. It did not matter if the cause of the sickness was natural or spiritual, they all were healed. Those tormented by unclean spirits were delivered.

**2. healed-** Gr. **therapeuo-** *to wait upon, minister to, render voluntary service, heal*

a. We get our English word "therapy" from this Greek word. We are called to minister to the sick and provide divine therapy!

**17. Then the high priest rose up, and all those who *were* with him (which is the sect of the Sadducees), and they were filled with indignation,**

**A. Then the high priest rose up,**

**1. high priest-** Gr. **archiereus**

**2. rose up-** Gr. **anistemi-** *stood up*

**B. and all those who were with him**

1. Evil people will congregate together to make themselves appear bigger than they are.

**C. which is the sect of the Sadducees**

**1. sect-** Gr. **hairesis-** *a body of men following their own tenets (sect or party)*

**2. Sadducees-** means *the followers of Zadok*

a. The Sadducees, or Zadokites, were originally identical with the sons of Zadok, and constituted what may be termed a kind of sacerdotal aristocracy, this Zadok being the priest who declared in favor of Solomon, when Abiathar took the part of Adonijah. [1Ki 1:32-45](#). To these sons of Zadok were, afterward, attached all who, for any reason, reckoned themselves as belonging to the aristocrats; such, for example, as the families of the high priest, who had obtained consideration under the dynasty of Herod.

These were for the most part judges, and individuals of the official and governing class.

- b. This sect denied that the oral law was a revelation of God to the Israelites. And who deemed the written law alone, to be obligatory on the nation, as of divine authority.
- c. The second distinguishing doctrine of the Sadducees was *the denial of man's resurrection after death*. In connection with the disbelief of a resurrection by the Sadducees, they likewise, denied there was "angel or spirit," [Act 23:8](#), and also the doctrines of future punishment and future rewards.

**D. and they were filled with indignation**

1. **filled**- Gr. pletho

2. **indignation**- Gr. zelos

- a. When God is blessing there will be those who are not happy about it. Jesus encountered this in His ministry. The religious of Jesus day were angry that Jesus healed on the Sabbath. They should have rejoiced someone got healed and blessed. If Jesus faced this we will also.

**18. and laid their hands on the apostles and put them in the common prison.**

A. **laid**- Gr. **epiballo**- *to throw upon*

- 1. This is a violent word. They threw their hands upon them.

B. **hands**- Gr. **cheir**

- 1. This laying on of hands were not to bless them!

C. **apostles**- Gr. **apostolos**

- 1. This may have been the twelve apostles, but it might had been just Peter and John.

D. **put**- Gr. **tithemi**

E. **common**- Gr. **demosios**- *public*

- 1. No doubt the apostles used this opportunity to witness to those in the prison.

F. **prison**- Gr. **teresis**- *a watching or keeping, prison*

**19. But at night an angel of the Lord opened the prison doors and brought them out, and said,**

A. **But at night an angel of the Lord opened the prison doors and brought them out,**

1. **night-** Gr. **nux**

a. Often, your deliverance comes in the middle of the night when it looks darkest.

2. **angel-** Gr. **aggelos-** *messenger*

a. This is not going to be the only time an angel will spring Peter out of prison. [Acts 12:7-10](#)

b. The angel would not have delivered Peter out of prison if he was there for wrong doing.

c. Angels are ministering spirits sent forth to minister to those who are inheriting salvation. [Heb. 1:14](#)

3. **Lord-** Gr. **kurios**

a. The Lord teaches us who are called into leadership that you should learn to delegate. The Lord did not come himself and bring Peter out, but He gave that assignment to one of His angels. He chose to do this even though He could of done it Himself. The truth be told, the Lord can do everything Himself but He chooses to use others. We can't do everything but often try. We often don't trust people to do things because we feel they won't do it as well as us. Well, the Lord does everything perfect, but trusts flawed vessels to do His work. Angels are not even perfect in everything. They are sinless but not perfect in everything they do. [Job 4:18](#)

4. **opened-** Gr. **anoigo**

5. **prison-** Gr. **phulake-** *to watch, prison*

6. **doors-** Gr. **thura**

7. **brought-** Gr. **exago-** *to lead out*

a. God will open up your prison doors and lead you out if you trust Him.

**B. and said,**

1. **said-** Gr. **epo**

20. **"Go, stand in the temple and speak to the people all the words of this life."**

**A. Go**

1. Jesus started the church off with the command to GO! [Matt. 28:18](#)  
The Lord did not change His mind just because there is opposition. The angel removed the roadblock and reasserted Jesus' command- GO!

2. This angel was directing them to commit civil disobedience. The leaders of Israel had already commanded them not to speak about Jesus. [Acts 4:18](#) When natural authority is in opposition to God's authority and clear command then it is right and just to commit civil disobedience. There may be consequences for this, but if you are in the right, and under God's authority, He will protect you.

**B. stand in the temple and speak to the people all the words of this life**

**1. stand-** Gr. **histemi**

a. We are called to stand in God's grace and faith. [Rom. 5:2](#), [1 Cor. 16:13](#)

**2. temple-** Gr. **hieron**

**3. speak-** Gr. **laleo**

a. The Lord does not ask from us what we can't do. The angel told them to "stand" and "speak". If we will do our part, God will do the part we can't do!

**4. people-** Gr. **laos-** covenant people

a. This is speaking of the Jews.

**5. all**

a. We should share all of the Word of God, not just the part people will like.

**6. words-** Gr. **rhema-** *spoken word*

a. We are called to give voice to the Word of God.

**7. life-** Gr. **zoe**

a. If you want to partake of God's life then spend time in all of His words! They are filled with life.

**21. And when they heard *that*, they entered the temple early in the morning and taught. But the high priest and those with him came and called the council together, with all the elders of the children of Israel, and sent to the prison to have them brought.**

**A. And when they heard that,**

**1. heard-** Gr. **akouo**

a. Faith comes by hearing and boldness comes from faith.

**B. they entered the temple early in the morning and taught.**

**1. entered-** Gr. **eiserchomai**

**2. temple-** Gr. **hieron**

**3. morning-** Gr. **hupo orthros-** *under or by daybreak, at dawn*

**4. taught-** Gr. **didasko**

- a. They were told by the angel to speak all the words of this life, and here they taught. Teaching the Word of God is speaking all the words of this life.
- b. This was civil disobedience but under divine direction to do so.

**C. But the high priest and those with him came and called the council together,**

**1. high priest-** Gr. **archiereus**

**2. came-** Gr. **paraginomai-** *to come forth, make one's public appearance*

**3. called-** Gr. **sugkaleo**

**4. council-** Gr. **sunedrion-** *any assembly (especially of magistrates, judges, ambassadors), whether convened to deliberate or pass judgment; the Sanhedrin, the great council at Jerusalem, consisting of the seventy one members, viz. scribes, elders, prominent members of the high priestly families and the high priest, the president of the assembly. The most important causes were brought before this tribunal, inasmuch as the Roman rulers of Judaea had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it was confirmed by the Roman procurator.*

- a. The hearing for the apostles had been scheduled for daylight, because trials were not to be held at night ([Act 4:3](#), [Act 4:5](#)).

The trial of Jesus, which was at night was against Jewish law!

**D. with all the elders of the children of Israel,**

**1. elders-** Gr. **gerousia-** *eldership*

- a. These were supposedly the mature spiritual leaders in Israel, but they were the opposite of spiritual or mature.
- b. Probably these were not a part of the Sanhedrin, but were people of age and experience, who in [Act 4:8](#); [Act 25:15](#), are called "elders of the Jews," and who were present for the sake of counsel and advice in a case of emergency.

**2. children-** Gr. **huios**

**E. and sent to the prison to have them brought out**

**1. sent-** Gr. **apostello-** *to order (one) to go to a place appointed*

**2. prison-** Gr. **desmoterion-** *place of bondage*

**3. brought-** Gr. **ago-** *to lead one by force*

22. **But when the officers came and did not find them in the prison, they returned and reported,**

A. **But when the officers came and did not find them in the prison,**

1. **officers-** Gr. **huperetes-** *an underrower, subordinate rower, any one who serves with hands: a servant, any one who aids another in any work*
2. **came-** Gr. **paraginomai-** *to come forth, make one's public appearance*
  - a. The High Priest made his public appearance, and his officers made a public appearance, but the disciples were hidden from sight! We will be hidden in the time of trouble! [Ps. 27:5](#)
3. **find-** Gr. **heurisko**
4. **prison-** Gr. **phulake**
  - a. When God delivers someone, the enemy goes to find them in their place of bondage and finds them missing!

B. **they returned and reported**

1. **returned-** Gr. **anastrepho-** *to turn again*
2. **reported-** Gr. **apaggello-** *to announce or report back*

23. **saying, "Indeed we found the prison shut securely, and the guards standing outside before the doors; but when we opened them, we found no one inside!"**

A. **saying-** Gr. **lego**

B. **Indeed we found the prison shut securely,**

1. **found-** Gr. **heurisko**
2. **prison-** Gr. **desmoterion**
3. **shut-** Gr. **kleio**
4. **securely-** Gr. **asphaleia-** *security from enemies and dangers, safety*
  - a. Once the doors were shut on the apostles, they had not been opened again by the guards.

C. **and the guards standing outside before the doors,**

1. **guards-** Gr. **phulax**

- a. *These guards are fortunate that they are Levites policing for the Jewish temple aristocracy rather than recruits under the Romans or Herod Agrippa I, who might have executed them (see [Act 12:18-19](#)). -Bible Background Commentary*
- b. What happened to the guards when the angel came or how they got around the guards it does not say here. They might have been made invisible to the guards or the guards were put to sleep.

2. **standing**- Gr. **histemi**

3. **doors**- Gr. **thura**

D. **but when we opened them,**

1. **opened**- Gr. **anoigo**

E. **we found no one inside!**

1. **found**- Gr. **heurisko**

a. They found the prison, but could not find the prisoners!

24. **Now when the high priest, the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be.**

A. **Now when the high priest,**

1. **high priest**- Gr. **hiereus**

B. **the captain of the temple,**

1. **captain**- Gr. **strategos**- *captain of the temple, i.e. the commander of the Levites who kept guard in and around the temple*

a. Chief of the temple police force (composed of Levites) and second-ranking official to the high priest. The Romans had delegated the temple-policing responsibility to the Jews.

2. **temple**- Gr. **hieron**

C. **and the chief priests heard these things,**

1. **chief priests**- Gr. **archieus**

2. **heard**- Gr. **akouo**

D. **they wondered what the outcome would be**

1. **wondered**- Gr. **diaporeo**- *to be entirely at loss, to be in perplexity*

a. These hard-hearted religious leaders should have wondered at their continued persecution of those who routinely performed miracles and if this Jesus was really who He said He was. Instead they were wondering on where the apostles went and what would happen next.

2. **outcome**- Gr. **ginomai**

25. **So one came and told them, saying, "Look, the men whom you put in prison are standing in the temple and teaching the people!"**

A. **So one came and told them,**

1. **came**- Gr. **paraginomai**- *to make an appearance*

2. **told**- Gr. **apaggello**- *to announce, declare*

B. **saying**- Gr. **lego**

C. **Look-** Gr. **Idou**

D. **the men whom you put in prison are standing in the temple teaching the people**

1. **men-** Gr. **aner**

2. **put-** Gr. **tithemi**

3. **prison-** Gr. **phulake**

4. **standing-** Gr. **histemi**

5. **temple-** Gr. **hieron**

6. **teaching-** Gr. **didasko**

a. The angel that set them free told them to stand in the temple and speak all the words of this life. Here they are standing in the temple teaching the people. Teaching the Word of God is speaking all the words of this life.

7. **people-** Gr. **laos-** covenant people

a. This is the Jews.

26. **Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned.**

A. **Then the captain went with the officers and brought them without violence,**

1. **captain-** Gr. **strategos**

2. **went-** Gr. **aperchomai**

3. **officers-** Gr. **huperetes-** *underrowers, servants, subordinates, assistants*

4. **brought-** Gr. **ago-** *to lead or bring along, to convey along*

5. **violence-** Gr. **bia-** *strength in violent action, force*

B. **for the feared the people,**

1. **feared-** Gr. **phobeo**

a. When you don't fear God, you will bow in fear to people. These men did not fear God, but did fear the people.

b. Religious people always bow to public pressure to look good and be accepted.

c. This is the same reason the religious leaders did not arrest Jesus publicly. [Mat 21:46](#)

2. **people-** Gr. **laos**

C. **lest they should be stoned**



**1. stoned-** Gr. **lithazo**

a. It is nothing new that leadership in a country takes a stand that is not in line with the common thought and desire of the people they are supposedly leading.

**27. And when they had brought them, they set *them* before the council. And the high priest asked them,**

**A. And when they had brought them,**

**1. brought-** Gr. **ago**

a. This word is translated as led in [Galatians 5:18](#). This word does not mean to lead from a distance but having someone convey and bring you along. Being led by the Spirit is not a thing where we listen for His voice and try to follow what you hear. It means to be carried along by the power of the Spirit!

**B. they set them before the council.**

**1. set-** Gr. **histemi-** *to stand, or place*

**2. council-** Gr. **sunhedrion**

a. This is the Sandhedrion.

**C. And the high priest asked them**

**1. high priest-** Gr. **archieus**

**2. asked-** Gr. **eperotao**

**28. saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!"**

**A. saying-** Gr. **lego**

**B. Did we not strictly command you not to teach in this name?**

**1. Did**

a. This is the first question the high priest thinks to ask. He should have asked, "How in the world did you get out of prison!" He did not want the answer to that question, because he would have to contend with the miraculous power of God at work against

them. This Sadducee did not want to even think of the power of God being real.

2. **strictly command**- Gr. **paraggelia paraggello**- *to charge with a charge*

a. All that religious people care about is if their strict commands are performed no matter what.

3. **teach**- Gr. **didasko**

4. **name**- Gr. **onoma**

a. We should be teaching in Jesus' name. If so, a lot of what is being taught would cease! Many are teaching in their own name.

b. In saying this these leaders discredited Jesus' authority. Someone's name spoke of their person and authority.

C. **And look,**

1. **look**- Gr. **idou**

a. This is one thing that these religious leaders refused to do. They were blind and wanted to stay that way, so they disregarded every miracle performed before them from the beginning of Jesus' ministry up until this very day.

D. **you have filled Jerusalem with your doctrine,**

1. **filled**- Gr. **pleroo**

a. The disciples were going about to fulfill the Great Commission of Jesus given to them before He left. He said to go into all of Jerusalem...Judea...Samaria...and unto the uttermost parts of the earth. They had done the first step. They had filled Jerusalem with the teaching of Jesus! We are still waiting 2000 years later to fulfill the last step- the uttermost parts of the earth. This is to our shame.

2. **Jerusalem**

3. **doctrine**- Gr. **didache**- *teaching*

E. **and intend to bring this Man's blood on us!**

1. **intend**- Gr. **boulomai**- *to will deliberately, have a purpose, be minded*

2. **bring-** Gr. **epago**

3. **Man's-** Gr. **anthropos**

a. This word **anthropos** is the most general word for a man. It was the common word for just a member of mankind. They had no regard for the person of Jesus beyond being a common man. They did not see Him as the Son of God or the Messiah.

4. **blood-** Gr. **aima**

a. They had brought Jesus' blood upon themselves. They even declared it when they requested Jesus be put to death instead of Barabbas. [Mat 27:25](#) It was the religious leaders that persuaded the people to do this. [Matt. 27:20](#) They were then the most guilty.

b. Jesus had prophesied that the blood of every innocent representative from God killed in Jerusalem would come upon them. [Mat 23:35](#)

c. Would to God that Jesus blood would have come upon them and cleansed them from their many sins!

d. We bring the blood of Jesus upon us when we put faith in Jesus. If we don't put faith in Jesus, the blood of Jesus is placed against us!

29. **But Peter and the *other* apostles answered and said: "We ought to obey God rather than men.**

A. **But Peter and the other apostles answered and said**

1. **Peter**

a. Peter was the main spokesman for the apostles.

2. **apostles-** Gr. **apostolos**

a. The apostles gave affirmation to what Peter said by nodding and saying yes.

3. **answered-** Gr. **apokrimomai**

4. **said-** Gr. **epo**

B. **We ought to obey God rather than men**

1. **ought-** Gr. **dei**

2. **obey-** Gr. **peitharcheo-** *to obey one in authority*

a. These religious leaders had no authority to command against the will of God. Delegated authority is only valid if it supports and acts in line with the primary authority that gave the delegated authority.

**3. men- Gr. anthropos**

a. They had relegated Jesus to just a common man. In turn Peter is relegating these men as common men, that have no true jurisdiction in this matter.

b. With civil disobedience comes the consequences of that decision. The apostles will be flogged for this, but they would rather have hurting backs, than a hurting conscience.

**30. The God of our fathers raised up Jesus whom you murdered by hanging on a tree.**

**A. God- Gr. theos**

**B. fathers- Gr. pater**

1. Peter connects the God of Abraham, Isaac, and Jacob being the exact same God that raised up Jesus from the dead.

**C. raised up- Gr. egeiro**

**D. Jesus**

**E. you**

1. Peter puts the blame on these men for the crucifixion of Jesus.

**F. murdered- Gr. diacheirizomai- to lay hands on, slay, kill [with one's own hand]**

1. Jesus was first seized in the garden of Gethsemane by those sent from the high priest and fellow religious leaders.

**G. hanging- Gr. kremannumi- to be suspended, to hang**

**H. tree- Gr. xulon**

1. The Romans put Jesus on the cross, but Peter puts the blame for this on the Jewish leaders.

2. Being hung up on a tree was a curse under the Old Testament Law. [Deu 21:22-23](#), [Gal. 3:13](#)

31. Him God has exalted to His right hand *to be* Prince and Savior, to give repentance to Israel and forgiveness of sins.

A. Him God has exalted to His right hand to be Prince and Savior,

1. **exalted**- Gr. **hupsoo**

a. Jesus had suffered the lowest form of death possible. Now, He was exalted to the highest position next to His Father. [Php 2:9-11](#)

2. **right hand**- Gr. **dexios**

a. The right hand is the place of honor and authority. Jesus said that He would be sitting at the right hand of God, and this was the statement that the religious leaders condemned Jesus to death by. [Matt. 26:64](#)

3. **Prince**- Gr. **archegos**- *originator, founder, leader, chief, first, prince*

a. The Messiah was prophesied to have this title. [Isa 9:6, Dan 9:25](#)

b. Peter was calling Jesus the Messiah that the whole Jewish nation were waiting for.

4. **Savior**- Gr. **soter**- *a deliverer or preserver*

a. The Judges of the Old Testament were called saviors. [Neh. 9:27](#)

b. The OT stated that there was no other Savior than the Lord. [Isa 43:11](#) Thus Peter was calling Jesus the Lord of the OT!

B. to give repentance to Israel and forgiveness of sins

1. **give**- Gr. **didomi**

2. **repentance**- Gr. **metanoia**- *to change the mind*

a. Repentance means to change the mind, which in turn will impact your behavior in a positive way. If your life does not change, your mind did not change.

4. **Israel**

a. Not all Israel is counted as Israel. [Rom. 9:6-8](#) Only those who believe and accept Jesus as Messiah would be called the Israel of God.

5. **forgiveness**- Gr. **aphesis**

a. The religious leaders of Jesus' day had a big problem with Jesus offering forgiveness for sins. They said only God could forgive sins. [Luke 5:21](#) In doing this Jesus proclaimed that He was God!

**6. sins- Gr. hamartia**

a. This forgiveness of sins is one time for all time. It is for all sins past, present, and future. [Heb. 10:12](#)

**32. And we are His witnesses to these things, and *so* also *is* the Holy Spirit whom God has given to those who obey Him."**

**A. And we are His witnesses to these things,**

**1. witnesses- Gr. martus**

a. They were witnesses both by personal observance of Jesus and His ministry, but also a tangible witness of His resurrection by the power that rested upon them and the miracles they did.

b. Jesus prophesied that His disciples would receive power when the Holy Spirit came upon them to be witnesses...[Acts 1:8](#)

**B. and so also is the Holy Spirit whom God has given to those who obey Him**

**1. given- Gr. didomi**

**2. obey- Gr. peitharcho- to obey one in authority**

a. Peter really is on the offensive here. He is not cringing in fear of these religious leaders.

b. This cut them to the quick as we see in the next verse. Peter basically was saying that they were disobedient because they were not given the Holy Spirit like the disciples were.

c. Again, Peter uses a word that means to obey one in authority. He was basically saying they had no authority in the area they were trying to exert authority over them.

d. Obedience in the NT is equivalent to believing.

We don't receive the Holy Spirit because we perfectly obey the Law. Believing in Jesus is seen as

obedience because Jesus fulfilled all righteousness for us.

e. Here are some examples of obey being equivalent to believing: [Act 5:32](#)-The Spirit is given to those who obey [believe] Him. [Gal 3:1](#)-Obey [believe] not the truth. [2Th 1:8](#)-Obey [believe] not the gospel. [Heb 3:18-19](#)-did not obey, because of [unbelief]. [Heb 5:9](#)-author of salvation to those who obey [believe] Him. [1Pe 4:17](#)-obey [believe] not the gospel.

**33. When they heard *this*, they were furious and plotted to kill them.**

**A. When they heard this,**

**1. heard-** Gr. *akouo*

a. Peter did not pull any punches here. He was operating under extreme boldness which no doubt came from him being full of the Holy Spirit. Praying much in tongues will do this.

**B. they were furious and plotted to kill them.**

**1. furious-** Gr. *diaprio-* *to divide with a saw, saw asunder; to grate the teeth in a rage; pass. met. to be cut to the heart, to be enraged; it means to be agitated with "rage" and "indignation," as if wrath should seize upon the mind as a saw does upon wood, and tear it violently, or agitate it severely.*

**2. plotted-** Gr. *bouleuo-* *to resolve, to be determined*

**3. kill-** Gr. *anaireo-* *to take up and away, do away with them*

a. This ecclesiastical body did not have the authority to condemn anyone to death. The death sentence could only be approved by the Romans.

**34. Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while.**

**A. Then one in the council stood up,**

**1. council-** Gr. *sunedrion*

**2. stood up-** Gr. *anistemi*

**B. a Pharisee named Gamaliel,**

**1. Pharisee-** means *set apart*

a. The Sadducees were the leading faction in the Sanhedrin. Gamaliel was a Pharisee. The Pharisees, who were the sub-group of the council believed in spirits, the resurrection, and miracles. The Sadducees did not.

**2. Gamaliel-** means *God is my recompenser*

a. Dr. Lightfoot says that this man was the teacher of Paul [Act 22:3](#), the son of the "Simon" who took the Saviour in his arms Luke 2, and the grandson of the famous "Hillel," and was known among the Jews by the title of "Rabban Gamaliel the elder." This man is said to have died 18 years after the destruction of Jerusalem, and he died as he had lived, a Pharisee. -Barnes Commentary

**C. a teacher of the law held in respect by all the people,**

**1. teacher of the law-** Gr. **nomodidaskalos**

a. I am glad God has called me to be a teacher of grace and faith and not a teacher of the law. The Law is a ministry of death and condemnation.

**2. respect-** Gr. **timios-** *held in honor and esteem*

**3. people-** Gr. **laos**

**D. and commanded them to put the apostles outside for a little while.**

**1. commanded-** Gr. **keleuo-** *to set in motion, urge on, order*

a. This man obviously held much weight in the council because he was bold to order the men out why they discussed their situation.

**2. put-** Gr. **poieo-** *put one forth*

**3. apostles-** Gr. **apostolos-** *sent one with orders and authority*

**4. outside-** Gr. **exo**

**5. little while-** Gr. **brachus**

a. I can only imagine what the apostles said to one another during this time.

b. I can imagine one of the disciples saying to Peter, "Don't you think you came across a bit strong there Peter? Are you trying to get us killed!"



**35. And he said to them: "Men of Israel, take heed to yourselves what you intend to do regarding these men.**

**A. And he said to them:**

**B. Men of Israel,**

**1. Men-** Gr. **aner**

a. This is the word for men is a more formal word of respect.

**2. Israel**

**C. take heed to yourselves what you intend to do regarding these men.**

**1. take heed-** Gr. **prosecho-** *to apply the mind to a thing, to give heed to, attend to, observe, consider*

a. As a leader in the body of Christ it is important to take heed on how we treat those under us, especially when our emotions are worked up. We will have to give an account to the Lord for how we treat those under us.

**2. intend-** Gr. **mello-** *to be about, to be ready to do*

a. They were about to confer the death penalty upon them and seek this to be carried out with the Romans.

**3. men-** Gr. **anthropos**

**36. For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing.**

**A. For some time ago Theudas rose up,**

**1. Theudas-** means *God given*

a. The historian Josephus speaks of a man of this name who lead a revolt, but Josephus said he led his revolt about ten years after this time in Acts. Either, Josephus had his chronology wrong or it was not the same man. If it was not the same man, no record of this man and his revolt survived.

**2. rose up-** Gr. **anistemi**

a. Men in pride rise up. I would rather be lifted up by God.

**B. claiming to be somebody**

1. **claiming-** Gr. **lego-** *saying*

2. **somebody-** Gr. **tis-** *a certain one*

a. When you are called by God you don't have to give yourself a title. Your gifts and calling will scream in your behalf!

**C. A number of men,**

1. **number-** Gr. **arithmos**

2. **men-** Gr. **aner**

**D. about four hundred,**

1. **four hundred-** Gr. **tetrakosioi**

**E. joined him**

1. **joined-** Gr. **proskallao-** *to be glued to, join closely*

a. We are to raise up disciples for the Lord, not create them for us!

b. If we are joined to someone who starts deviating from the Word, we need to break away from them.

c. We are joined to the Lord. [1 Cor. 6:17](#)

**F. He was slain**

1. **slain-** Gr. **anaireo-** *to take up and away, do away with*

**G. and all who obeyed him were scattered and came to nothing**

1. **obeyed-** Gr. **peitho-** *persuaded by*

2. **scattered-** Gr. **dialuo-** *thoroughly dissolved*

3. **came to nothing-** Gr. **ginomai-** *came to nothing*

a. What is not of God's calling and doing will dissolve completely and come to nothing.

**37. After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.**

**A. After this man,**

1. **man-** Gr. **touton-** *this one*

**B. Judas of Galilee rose up in the days of the census,**

1. **Judas-** means *praise of God*

a. *Josephus has given an account of this man (Antiq., xvii. 10, section 5), and calls him a*

*“Galilean.” He afterward calls him a “Gaulonite,”*

*and says he was of the city of "Gamala" (Antiq., 18:1:1). He says that the revolt took place under "Cyrenius," a Roman senator, who came into "Syria to be judge of that nation, and to take account of their substance." "Moreover," says he, "Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, and to dispose of Archelaus' money." "Yet Judas, taking with him Saddouk, a Pharisee, became zealous to draw them to a revolt, who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty, etc." "This" revolt, he says, was the commencement of the series of revolts and calamities that terminated in the destruction of the city, temple, and nation. -Barnes Commentary*

b. This man founded the sect of the Zealots. One of Jesus' disciples, Simon the Zealot, was of this sect before he followed Jesus.

**2. Galilee-** means *wheel*

a. Jesus spent most of His public ministry in Galilee. The religious leaders may have thought Jesus was another leader raising up a rebellion in Galilee.

**3. rose up-** Gr. **anistemi-** *to stand up*

**4. days-** Gr. **hemera**

**5. census-** Gr. **apographe-** *an enrolment or registration in the public records of persons together with their income and property, as the basis of a census or valuation, i.e. that it might appear how much tax should be levied upon each one*

a. This may have been the same census that Joseph and Mary went to Bethlehem for. Jesus was born at this time.

b. When God does something in the earth, the devil will also do something as a counterfeit and to take away attention from what God is doing.

**C. and drew away many people after him**

**1. drew away-** Gr. **aphistemi**

a. This happened before the formation of the church and after the church formed. Paul warned of those who would rise up in the church and draw away disciples after them. [Act 20:30](#)

2. **people-** Gr. **laos**

D. **He also perished,**

1. **perished-** Gr. **apollumi-** *to be destroyed*

E. **and all who obeyed him were dispersed**

1. **obeyed-** Gr. **peitho**

2. **dispersed-** Gr. **diaskorpizo-** *to scatter abroad, disperse, to winnow*

**38. And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing;**

A. **And now I say to you,**

1. **say-** Gr. **lego**

a. This man who taught Saul of Tarsus was speaking wisdom here. This does not mean he was a believer in Jesus.

B. **keep away from these men and let them alone;**

1. **keep away-** Gr. **aphistemi-** *to stand off, to stand aloof*

2. **men-** Gr. **anthropos**

3. **let them alone-** Gr. **eao-** *to give up, let go, leave*

C. **for if this plan or this work is of men,**

1. **plan-** Gr. **boule-** *counsel, purpose, design, determination, decree*

a. The gospel was not the plan of man or of men but of God.

2. **work-** Gr. **ergon**

a. The gospel and the miracles coming from it is not a work of men but the work of God.

3. **men-** Gr. **anthropos**

D. **it will come to nothing**

1. **come to nothing-** Gr. **kataluo-** *to dissolve*

a. All plans and work of men will be dissolved in the end and only what of God will stand. [Pro 19:21](#);

[Pro 21:30](#)

39. **but if it is of God, you cannot overthrow it—lest you even be found to fight against God."**

A. **but if it is of God,**

1. Which it was!

B. **you cannot overthrow it**

1. **overthrow-** Gr. **kataluo-** *dissolve*

a. Gamaliel said to leave them alone and if it is not God it would dissolve [**kataluo**]. Here he says if it is of God they could not dissolve it. They did not and the multitude after this would not be able to dissolve the church or the gospel. Both of are God.

b. Jesus said, "I will build my church, and the gates of hell will not overcome it."

C. **lest you even be found to fight against God**

1. **found-** Gr. **heurisko**

2. **fight against God-** Gr. **theomachos**

a. They were found to be fighting against God, and their city and beloved temple were destroyed in 70 AD.

40. **And they agreed with him, and when they had called for the apostles and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.**

A. **And they agreed with him,**

1. **agreed-** Gr. **peitho-** *persuaded*

a. They were persuaded in part.

B. **and when they had called for the apostles and beaten them,**

1. **called-** Gr. **kaleo**

2. **apostles-** Gr. **apostolos**

3. **beaten-** Gr. **dero-** *to skin, flay; hence, scourge, beat*

a. This word shows that skin was removed off their backs and no doubt blood was shed. b. Gamaliel told them to keep away from them and leave them alone. This they could not completely do. They wanted to exact some punishment on them and beat them. No doubt they used the maximum

punishment they were allowed under the law which is giving them 39 stripes.

c. In doing this they unknowingly were beating the body of Christ, the Messiah.

d. Jesus forewarned the disciples that this would happen. [Mat 10:17](#)

**C. they commanded that they should not speak in the name of Jesus,**

**1. commanded-** Gr. **paraggello**

a. This command held no authority backed by God.

**2. speak-** Gr. **laleo**

**3. name-** Gr. **onoma**

a. Don't speak in the authority of Jesus.

b. The devil is always trying to shut us up and not speak the Word of God in the authority of Jesus.

**D. and let them go**

**1. go-** Gr. **apoluo**

**41. So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.**

**A. So they departed from the presence of the council,**

**1. departed-** Gr. **poreuomai**

**2. presence-** Gr. **prosopon**

**3. council-** Gr. **sunedrion**

**B. rejoicing that they were counted worthy to suffer shame for His name.**

**1. rejoicing-** Gr. **chairo**

a. How these Christians were than those of today. They rejoiced after their whipping! If this happened to the average Christian today, they would be crying and yelling at God, why did you let this happen to me! Most would be ashamed, mad, sad, and depressed.

b. We need to change this because persecution is coming to the church my friend.

c. Perspective is most important. If we have our eyes on ourself then it is all about us. If we have our eyes on Jesus, then it is all about Him. The disciples

rejoiced that they were dishonored IN THE NAME OF JESUS. These men were Jesus focused not self focused. We need to be the same.

d. [1Pe 4:12-16](#)

2. **counted worthy**- Gr. **kataxioo**

a. The disciples were honored by man's dishonor. The average Christian honors man and their opinion way too much.

b. Only a believer is counted worthy to suffer in the name of Jesus. An unbeliever is not!

3. **suffer shame**- Gr. **atimazo**- *to be dishonored*

4. **name**- Gr. **onoma**

**42. And daily in the temple, and in every house, they did not cease teaching and preaching Jesus *as* the Christ.**

**A. And daily in the temple,**

1. **daily**- Gr. **hemera pas**- *every day*

a. The intimidation and punishment of men did not stop them in the least.

2. **temple**- Gr. **hieron**

a. This speaks of public ministry

**B. and in every house,**

1. **house**- Gr. **oikos**

a. This is more private ministry.

b. Every church should meet together publicly but also have break out groups in the members' homes for fellowship and sharing.

**C. they did not cease teaching and preaching Jesus as the Christ**

1. **cease**- Gr. **pauo**

2. **teaching**- Gr. **didasko**

a. Teaching is for believers.

3. **preaching**- Gr. **euaggelizo**

a. Preaching is for unbelievers. From this Greek word we get evangelize.

4. **Christ**- Gr. **Christos**- *Anointed One, Messiah*

a. They were proclaiming that Jesus was the Messiah that the Jewish nation was waiting for. He was not coming, but had come!