

Acts

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I. Introduction

1. This study is a verse-by-verse exposition of the book of The Acts of the Apostles.
2. I do not intend to spend a sermon on each verse, but rather move through it at a pace that will give an adequate explanation to each verse or passage, while trying not to “miss the forest for the trees.”

II. Overview

1. The book of Acts was written by Luke (**Luk 1:1-4 c/w Act 1:1**).
2. It picks up where the book of Luke left off with the ascension of Christ to heaven after promising to send the Holy Ghost to the apostles (**Luk 24:49-53 c/w Act 1:4-9**).
3. The first part of the book focuses mainly on Peter’s ministry (chapters 1-12), and the second part focuses mainly on Paul’s ministry (chapters 13-28).
4. Chapter highlights
 - A. Chapter 1: Matthias was chosen to replace Judas as the 12th apostle.
 - B. Chapter 2: the giving of the Holy Ghost on the day of Pentecost and the conversion of about 3000 Jews on that day.
 - C. Chapter 3: the account of Peter and John healing a lame man and preaching to the Jews.
 - D. Chapter 4: Peter and John are brought before a council of Sadducees, rulers, elders, scribes, and the high priest and were threatened to stop preaching about Jesus.
 - E. Chapter 5: Ananias and Sapphira were killed by God for lying to the Holy Ghost; the apostles were put in prison and delivered by an angel; they were brought before the council again and beaten and released.
 - F. Chapter 6: ordination of the first deacons in the Jerusalem church; the Jews dispute with Stephen, suborn witnesses, and bring him before the council.
 - G. Chapter 7: Stephen gives his defense before the council and is martyred.
 - H. Chapter 8: a great persecution arises against the church in Jerusalem and the saints are scattered; Philip preaches and baptizes in Samaria; Simon the sorcerer is “converted” and tries to pay the apostles for the gift of the Holy Ghost; the Ethiopian eunuch is converted by Philip.
 - I. Chapter 9: Paul’s conversion on the road to Damascus; Peter heals Aeneas, a man sick of the palsy for eight years; Peter raises Tabitha from the dead.
 - J. Chapter 10: the conversion of Cornelius by Peter.
 - K. Chapter 11: Peter’s recounting of the conversion of Cornelius; the church in Antioch is founded; Barnabas is sent from the Jerusalem Church to Antioch; Barnabas goes to Tarsus to get Paul and brings him to Antioch where they assemble with the church and teach for a whole year; a great dearth hits the world and the disciples in Antioch take up a collection for the brethren in Judea and send it to them by Barnabas and Saul.

- L. Chapter 12: Herod kills James the brother of John and puts Peter in prison; an angel delivers Peter from prison; Herod is killed by God; Barnabas and Saul return to Antioch after taking the relief to Jerusalem.
- M. Chapter 13: Barnabas and Saul are sent on their first evangelistic trip with John; they go to Seleucia, Cyprus, Salamis, and the isle of Paphos where they encounter a sorcerer named Barjesus/Elymas whom Paul blinds for a season; Saul is renamed Paul; Paul and Barnabas depart Paphos for Perga in Pamphylia and John returns to Jerusalem; Paul goes to Antioch in Pisidia and preaches in the synagogue; the Gentiles want to hear more on the next sabbath and the whole city shows up, which provokes the Jews to envy who raise up a persecution and expel them; they go to Iconium.
- N. Chapter 14: Paul preaches in the synagogue in Iconium and the unbelieving Jews stir up the Gentiles and try to stone him, and they flee to Lystra and Derbe; Paul heals a crippled man in Lystra and the pagans there think Paul and Barnabas are gods; the Jews stir up the people and they stone Paul, leaving him for dead; Paul and Barnabas depart to Derbe and return to Lystra, Iconium, and Antioch where they confirm the disciples and ordain elders in the churches they started in those places; they pass through Pisidia, Pamphylia, Perga, and Attalia on their way back to Antioch; they tell the church in Antioch the story of their evangelistic trip and remain in Antioch for a long while.
- O. Chapter 15: a council is convened in Jerusalem to determine if the Gentiles need to keep the law of Moses; Paul and Barnabas meet with the other apostles and elders and decide that the Gentiles do not need to keep the law of Moses; they write up a few laws for the Gentiles to keep and send it by Paul and Barnabas to the Gentile churches; Paul and Barnabas return to Antioch, and after a while decide to return to the cities where they had preached and started churches to see how the brethren were faring; Paul and Barnabas have a sharp disagreement on whether to take John Mark, so they split up; Barnabas and Mark sail to Cyprus, and Paul and Silas go through Syria and Cilicia, confirming the churches.
- P. Chapter 16: Paul meets a young converted man named Timotheus in Derbe and Lystra, has him circumcised, and takes him with him as he delivers the decrees from the council in Jerusalem to the Gentile churches. They go through Phrygia and Galatia, but the Spirit forbids them to go into Asia and Bithynia. They are then called to go into Macedonia and preach the gospel. After a few stops, they get to Philippi where they meet and convert Lydia. Paul casts a spirit of divination out of a young girl and ends up getting himself and Silas thrown into prison for it. While in prison, a great earthquake opens the prison doors and frees the prisoners, and the jailor and his house are converted and baptized. Paul and Silas are released from prison the next day.
- Q. Chapter 17: Paul and his travelling companions come to Thessalonica and reason out of the scriptures with the people in the synagogue for three sabbaths. When many believe, the unbelieving Jews cause an uproar in the city, and Paul and Silas are sent away by night to Berea. Paul preaches the gospel and converts many until the Jews in Thessalonica get wind of it and go to Berea to stir up trouble there, causing Paul and Silas to depart into Athens. In Athens, Paul disputes with the

Epicureans and Stoicks and then is taken to the Areopagus where he preaches the gospel on Mars' Hill, and some are converted.

- R. Chapter 18: Paul departs from Athens and comes to Corinth where he meets Aquila and Priscilla and stays and works with them while he reasons with the people in the synagogue every sabbath for a year and a half. The Jews make insurrection against him unsuccessfully, after which he sails to Syria with Aquila and Priscilla. He then goes to Ephesus, leaving Aquila and Priscilla there, before going to Caesarea and finally back to his home church in Antioch. After spending some time in Antioch, Paul departs on his third evangelistic trip, going over all the country of Galatia and Phrygia. A preacher named Apollos goes to Ephesus preaching the gospel as far as he understood it. Aquila and Priscilla teach him the way of God more perfectly, and he mightily convinces the Jews that Jesus is Christ.
- S. Chapter 19: Paul returns to Ephesus and finds about twelve men who had not been correctly baptized, which he baptizes and lays hands on, giving them the Holy Ghost. Paul spends over two years there preaching and disputing daily, and many in Ephesus believe and turn from their occultic religion. Paul's evangelistic success causes a silversmith named Demetrius, who is losing revenue in his idol-making business, to create an uproar which the townclerk had to put down.
- T. Chapter 20: Paul goes into Macedonia and then into Greece where the Jews lay wait to kill him. He sails to Troas where he assembles with the church, preaches until midnight, resurrects Eutychus after he falls asleep and falls from a loft, breaks bread with them, and preaches for the rest of the night. Paul goes to Assos, Mitylene, Chios, Samos, Trogyllium, and Miletus. At Miletus he calls for the elders of the church at Ephesus and warns them of spiritual dangers to come, after which they accompany him to the ship, weeping and sorrowing that they will see him no more.
- U. Chapter 21: During Paul's return trip to Jerusalem, he is warned twice to not go because of what would befall him there, but he goes anyway, not worrying about it. When he arrives at Jerusalem, he goes into the temple to perform a vow with some men. When the Jews see him in the temple, they create an uproar and try to kill him, but he is rescued by a band of soldiers.
- V. Chapter 22: Paul addresses the Jews and tells them the story of his conversion. When he gets to the part about being sent to the Gentiles, the Jews demand his death. The chief captain is going have him scourged until he finds out that he is a Roman citizen. The chief captain then calls down the chief priests and their council to interrogate Paul.
- W. Chapter 23: Paul stands before the council of the high priest, Pharisees, and Sadducees, and he shrewdly turns the Pharisees and Sadducees against each other by stating that he is a Pharisee and is being called into question because of his belief in the resurrection of the dead. The chief captain saves him from being pulled in pieces and takes him into the castle. A group of Jews conspire to kill him. His nephew learns about it and tells the chief captain who commands hundreds of soldiers to escort Paul to Caesarea to Felix the governor.
- X. Chapter 24: Five days later, the high priest and the elders bring an orator named Tertullus to make an accusation against Paul before Felix. After Paul gives his defense, Felix decides to wait for the chief captain to come so that he can

understand the matter fully. Paul remains in prison for two years until Festus replaces Felix.

- Y. Chapter 25: Festus goes to Jerusalem, and the high priest and the chief of the Jews attempt to convince him to have Paul brought to Jerusalem to be tried. Festus tells them to come to Caesarea to make their case against him, which they do. After Paul makes his defense, Festus asks him if he will go to Jerusalem to be judged, but Paul appeals to Rome to be judged there. When king Agrippa comes to Caesarea to visit Festus, Festus tells him about Paul, and Agrippa asks to hear him himself.
- Z. Chapter 26: Paul gives his testimony before Agrippa and almost convinces him to become a Christian. Agrippa deems Paul to be innocent and would have let him go free, had he not appealed to Caesar.
- AA. Chapter 27: Paul sets sail in a ship full of criminals for Rome, but a terrible storm at sea causes them to be shipwrecked on the island of Melita.
- BB. Chapter 28: After three months of wintering on the island of Melita, Paul and the other prisoners depart for Rome. When he arrives at Rome, he calls for the Jews and preaches the gospel to them. He dwells in a rented house in Rome for two years and preaches the kingdom of God and the gospel of Jesus Christ to all those who come unto him.

III. Acts Chapter 1

1. **Acts 1:1** – *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,*
 - A. Luke is the author of the book of Acts (**Luk 1:1-4**).
 - B. The “former treatise” that Luke had written for Theophilus was the gospel of Luke.
 - C. Theophilus is only mentioned twice in the Bible (**Luk 1:3; Act 1:1**), so we next to nothing about him, except the following that we can deduce.
 - i. *Theophilus* means *friend of God* according to James Strong, Albert Barnes, Adam Clarke, and Matthew Henry, and *lover of God* according to John Gill and Matthew Henry.
 - a. He was therefore a friend and lover of God and also a disciple of Jesus Christ who had been instructed in the gospel (**Luk 1:4**).
 - b. He was a godly man like his spiritual father Abraham (**Jam 2:23**).
 - ii. Theophilus was apparently a man of high rank or nobility, as Luke addressed him as “most excellent” (**Luk 1:3**).
 - a. “Most excellent” was a title reserved for governors and the like (**Act 23:26**).
 - b. “Most excellent” was a similar title as “most noble” (**Act 24:3; Act 26:25**).
 - c. Theophilus was one of the “not many noble” which are called (**1Co 1:26**).
 - D. In his gospel, Luke wrote to Theophilus detailing “all that Jesus began both to do and teach” (**Act 1:1**).
 - E. In the book of Acts, Luke picks up where he left off at the end of his gospel and gives the history of the acts of the apostles, beginning immediately after the ascension of Christ until the AD 60s when Paul was first imprisoned in Rome.

2. **Act 1:2** – *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:*
 - A. Before His ascension, Jesus commanded the apostles through the Holy Ghost (**1Pe 1:12**) to feed His sheep (**Joh 21:15-17**) and go into all the world and preach the gospel to all nations (**Mat 28:19-20**).
 - B. Jesus also gave commandments to the apostles through the Holy Ghost after He ascended to heaven.
 - i. Prior to His death, Jesus had promised the apostles that He would send the Holy Ghost, who was the Comforter, who would make known all things to them (**Joh 14:16-17, 26; Joh 15:26-27; Joh 16:12-15**).
 - ii. Jesus had instructed them to wait in Jerusalem after His ascension until they were endued with power from on high (**Luk 24:49**).
 - iii. After the Lord was taken up to heaven, He gave commandments to His apostles through the Holy Ghost whom He sent to them.
 - iv. The giving of His commandments by the Holy Ghost began on the day of Pentecost in Acts 2 and lasted to the death of John, the last apostle.
3. **Act 1:3** – *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*
 - A. Jesus appeared to His apostles after His passion (suffering) and demonstrated that He was indeed risen from the dead by many *infallible* proofs.
 - i. Infallible *adj.* – Of things: Not liable to fail, unfailing. a. Not liable to prove false, erroneous, or mistaken; that unfailingly holds good.
 - a. The NIV replaces *infallible* proofs with *convincing* proofs.
 - b. Convincing – 1. Persuading or assuring by argument or evidence (dictionary.com - since this is not a KJV word and the latest usage in the OED for it is 1885)
 - c. There is a big difference between infallible proofs and convincing proofs.
 - ii. Some of the infallible proofs of Christ's resurrection included:
 - a. Having the disciples touch Him (**Luk 24:39-40; Joh 20:27**).
 - b. Eating food with them (**Luk 24:41-43**).
 - c. Performing miracles such as walking through walls (**Joh 20:19**) and causing them to catch a whole boat full of fish when they had caught nothing that night (**Joh 21:6-11**).
 - d. Appearing to a crowd of over 500 people at once (**1Co 15:6**).
 - B. Jesus was seen by the apostles for 40 days after His resurrection prior to His ascension.
 - C. He continued preaching the kingdom of God during that time as He did prior to it (**Mar 1:14-15, etc.**).
4. **Act 1:4** – *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.*

- A. The apostles were told by Jesus to go into all the world and preach the gospel in all nations to every creature (**Mat 28:19; Mar 16:15; Luk 24:47**).
 - B. But before they did that, they were to wait in Jerusalem until the Holy Ghost, who was promised by the Father, was given unto them (**Act 1:5**).
 - C. The Father had promised to send the Holy Ghost to the disciples after Christ departed this earth (**Joh 14:26**).
5. **Act 1:5** – *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*
- A. They only had to wait about seven days for the Holy Ghost to be given unto them.
 - i. The Holy Ghost came on the day of Pentecost (**Act 2:1-4**).
 - ii. Pentecost was 50 days after the Passover (**Lev 23:15-16**).
 - iii. Jesus died at the time of Passover (**Joh 18:28, 39; Joh 19:14**).
 - iv. Jesus was in the grave for three days and nights (**Mat 12:40**).
 - v. Jesus spent 40 days on earth after His resurrection (**Act 1:3**).
 - vi. Therefore, the “not many days hence” until the Holy Ghost was given was seven days (50-3-40=7).
 - B. The apostles were baptized *with*, not *by*, the Holy Ghost on the day of Pentecost.
 - i. John baptized *with* water by immersing believers in water (**Mat 3:6; Mar 1:5, 10**).
 - ii. John, not the water, performed the baptism.
 - iii. The apostles would be baptized *with* the Holy Ghost by being immersed in the Holy Ghost to the point of being filled with Him (**Act 2:4**).
 - iv. Jesus, not the Holy Ghost, performed the baptism (**Mat 3:11**).
 - v. Believers are baptized *by* the Holy Ghost when He adds them to the local church when they are baptized in water (**1Co 12:13 c/w Act 2:38, 41-42, 47**).
6. **Act 1:6** – *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*
- A. The apostles at this time were demonstrating that they still did not understand the nature of the kingdom of God which Jesus preached.
 - B. They appear to have thought that Christ’s kingdom was an earthly kingdom that was synonymous with the nation of Israel.
 - C. They were expecting God to restore the nation of Israel unto its former glory instead of being a vassal state of Rome (**Joh 6:15**).
 - D. Jesus made it clear in His preaching and teaching that the kingdom of God was not a physical, national, geographical kingdom, but rather a spiritual one (**Luk 17:20-21; Joh 18:36**).
 - E. Furthermore, Jesus told the Jews that the kingdom of God would be taken from them and given to others (**Mat 21:43**).
7. **Act 1:7** – *And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.*
- A. Some have concluded that since Jesus did not say that God would *not* restore the kingdom to Israel, but only said that “it is not for you to know the times or the

seasons, which the Father hath put in his own power,” that therefore God *will* restore the kingdom again to Israel.

- i. But Jesus did *not* say that He would restore again the kingdom to Israel at that time or at any time.
- ii. Jesus simply told them that, “it is not for you to know the times or the seasons, which the Father hath put in his own power.”
- iii. This is very similar to how Jesus answered Peter when he asked what was going to happen to John (**Joh 21:20-22**).
 - a. Jesus answered Peter with, “If I will that he tarry till I come, what is that to thee? follow thou me.”
 - b. The disciples took His statement to mean that John would not die.
 - c. But Jesus did not say that John would not die; He simply asked, “If I will that he tarry till I come, what is that to thee?” (**Joh 21:23**).
 - d. Likewise, Jesus did not say that He was going to restore again the kingdom to Israel.
 - e. As a matter of fact, Jesus said the opposite (**Mat 21:43**).

B. The broader lesson to glean from Jesus’ words is that there are some things that are secret and belong only to God (**Deut 29:29**), especially the timing of future events such as the second coming of Christ (**Mar 13:32; 1Th 5:1-2**).

8. **Act 1:8** – *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

A. *But ye shall receive power, after that the Holy Ghost is come upon you:*

- i. Jesus had promised the apostles that after He ascended to heaven, He would send them the Holy Ghost who would teach them all things and bring all things that Jesus taught to their remembrance (**Joh 14:26**).
- ii. Knowledge brings strength and power (**Pro 24:5**).
- iii. The apostles went from being immature (**Mar 9:34**), weak cowards (**Mat 26:56**) to bold and fearless preachers (**Act 4:13, 29; Act 5:29; Eph 6:20**) after the Holy Ghost came upon them on the day of Pentecost.

B. *and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

- i. The apostles would begin preaching in Jerusalem (**Act 5:28**) and then branch out into Judaea and Samaria (**Act 8:1, 4-5**) before going into the uttermost part of the earth (**Mat 28:19; Mar 16:15**).
- ii. The apostles did as Jesus commanded and preached the gospel unto the uttermost part of the earth to all nations (**Rom 16:25-26**), all the world (**Col 1:5-6**), and to every creature (**Col 1:23**).
- iii. The uttermost part of the earth doesn’t necessarily mean the north or south pole, the Americas, or Japan, as the queen of Sheba (modern day Yemen) was said to have come from “the uttermost parts of the earth” (**Mat 12:42**).

9. **Act 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.*

- A. Jesus ascended to heaven in a bodily, audible, visible form (**Mar 16:19; Luk 24:39, 51; Joh 20:24-29**).
 - B. He went to heaven and is seated on the right hand of God in His resurrected body (**Eph 1:20**).
10. **Act 1:10** – *And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;*
- A. These two men were angels.
 - B. Angels appeared as men in white apparel at different times in scripture (**Mar 16:5 c/w Mat 28:1-3 c/w Luk 24:4-5 c/w Joh 20:12; Act 10:30 c/w Act 10:3**).
11. **Act 1:11** – *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*
- A. This verse proves that the second coming of Christ will be a visible and public event, not an invisible and secret one.
 - B. Christ will return in *like manner* as the disciples *saw* Him leave (**Act 1:11**).
 - i. Like *adj.* - 1. Having the same characteristics or qualities as some other person or thing; of approximately identical shape, size, colour, character, etc., with something else; similar; resembling; analogous.
 - ii. Manner *n.* - 1. a. The way in which something is done or takes place; method of action; mode of procedure. b. *in like manner*, also *like manner*: in a similar way, similarly.
 - iii. The disciples *beheld* Christ ascending into the physical clouds of the sky (**Act 1:9**).
 - a. Behold *v.* - 7. *trans.* a. To hold or keep in view, to watch; to regard or contemplate with the eyes; to look upon, look at (implying active voluntary exercise of the faculty of vision).
 - b. The first six definitions were not cited by the OED after the 1400s.
 - iv. Christ departed into heaven in a physical body (see comments on Act 1:9 above).
 - v. Therefore, since Christ will return in *like manner* as He left, if Christ was physically seen leaving this earth in a physical body in the clouds, He will be physically seen returning in a physical body in the clouds.
 - vi. This is exactly what the scriptures teach.
 - C. Jesus Christ will *appear* and "they shall *see* the Son of man coming in the clouds of heaven" (**Mat 24:30**).
 - i. Appear *v.* 1. To come forth into view, as from a place or state of concealment, or from a distance; to become visible.
 - ii. Jesus will *appear* the *second time* without sin unto salvation (**Heb 9:28**) and we will *see* Him (**1Jo 3:2**).
 - iii. Every eye shall *see* Him coming in the clouds, just as when He left (**Rev 1:7**).
 - iv. All tribes of the earth and all kindreds shall mourn and wail when they *see* Him coming (**Mat 24:30; Rev 1:7**).

- v. It's possible that Christ ascended to heaven with a shout and the sound of a trumpet, though it is not stated that He did (**Psa 47:5 c/w 1Th 4:16 c/w Act 1:11**).
- D. Acts 1:11 gives the lie to the false doctrines of Premillennial Dispensationalism and Full Preterism.
 - i. Premillennial Dispensationalism teaches that Christ will return secretly and silently to rapture the saints to heaven before the tribulation, seven years prior to His visible return.
 - a. This is patently false because Christ is only going to return once, and His second coming will be "in like manner" as He left.
 - b. See the "Millennialism, End Times, and the Reign of Christ" series for a full refutation of Premillennial Dispensationalism: <https://pastorwagner.com/millennialism>.
 - ii. Full Preterism teaches that Christ came back spiritually in 70AD.
 - a. This is patently false because Christ will return in His physical body "in like manner" as He left this earth.
 - b. See "Preterism Refutation" series for a full refutation of Preterism: <https://pastorwagner.com/preterism>.

12. **Act 1:12** – *Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.*

- A. Mount Olivet is also called the mount of Olives.
- B. The mount of Olives was a significant place in our Lord's life.
 - i. Jesus was known to spend time on the mount of Olives (**Joh 18:1-2 c/w Mat 26:30**).
 - ii. Jesus was *wont* (accustomed) to go to the mount of Olives (**Luk 22:39**).
 - iii. Jesus sometimes abode on the mount of Olives for the night (**Luk 21:37; Joh 8:1-2**).
 - iv. Jesus went to the mount of Olives prior to His triumphal entry into Jerusalem (**Mat 21:1; Luk 19:37**).
 - v. Jesus gave the prophecy of the destruction of Jerusalem, the His second coming, and the end of the world on the mount of Olives (**Mat 24:3**), which is why it is referred to as the "Olivet Discourse."
 - vi. It was in the garden of Gethsemane at the base of the mount of Olives that Jesus went to pray and was arrested the night before His crucifixion (**Mat 26:30, 36-39**).
 - vii. Jesus left this earth from the mount of Olives (**Act 1:9, 12**).
 - viii. It appears that He may return to the mount of Olives (**Zec 14:1-9**).
- C. The apostles returned to Jerusalem as they were instructed (**Act 1:4**).
- D. Mount Olivet was a sabbath day's journey from Jerusalem, which is about 2/3 of mile.

13. **Act 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.*

- A. The upper room might have been the same place where Jesus ate the Passover with them and served them the first communion (**Luk 22:12-20**).
 - B. These were the remaining 11 apostles.
 - C. By comparing the accounts in Matthew, Mark, Luke, and Acts, it is clear that Judas the brother of James in **Act 1:13** and **Luk 6:16** is another name for Thaddaeus in **Mar 3:18** and Lebbeus Thaddaeus in **Mat 10:3**.
14. **Act 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.*
- A. They had a prayer meeting wherein they were all in one accord as Christians are supposed to be (**Php 2:2; 1Co 1:10**).
 - B. This was a meeting of the first church (**Act 1:15**).
 - C. There were women in the church at this time, including Mary the mother of Jesus.
 - D. These were probably some of the same women that followed Jesus and ministered unto Him (**Mat 27:55-56**).
 - E. Jesus' brethren were believers by this point, but they had not been earlier in His ministry (**Joh 7:5; Mat 13:57**).
15. **Act 1:15** – *And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)*
- A. Peter was the prominent leader in the early Jerusalem church.
 - i. Jesus had given Peter the keys to His kingdom/church on this earth (**Mat 16:18-19**).
 - ii. Peter went from a weak, immature Christian who still needed to be converted in areas of his life (**Luk 22:31-32, 54-62**) to a bold leader in the church (**Act 4:13**).
 - B. There were about 120 members in the Jerusalem church at this time.
 - i. It appears that they had a membership roll with names of each member written down.
 - ii. Church membership is Biblical (**1Co 12:13-14, 27**).
16. **Act 1:16** – *Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.*
- A. The scripture Peter is referring to is **Psa 69:25** and **Psa 109:8** which he later quotes in **Act 1:20**.
 - i. We will look at these prophecies when we get to Act 1:20.
 - ii. Additionally, it was prophesied in **Psa 41:9** that Judas, a familiar friend of Jesus whom He trusted and ate with, would lift up his heel against Him.
 - iii. Judas was the guide of the soldiers who arrested Jesus (**Mat 26:47-49**).
 - B. These prophecies *must needs have been fulfilled* because whatever God declares will come to pass (**Isa 42:9; Isa 46:10**).
 - C. The Holy Ghost spoke through David when he prophesied of Judas betraying Christ (**2Sa 23:1-2**).
17. **Act 1:17** – *For he was numbered with us, and had obtained part of this ministry.*

- A. Judas was chosen by Jesus and numbered with the apostles (**Luk 6:13, 16**).
 - B. Judas obtained part of the ministry of the apostles, being sent by Jesus to preach the kingdom of heaven to the lost sheep of the house of Israel and to heal the sick, cleanse lepers, raise the dead, and cast out devils (**Mat 10:5-8**).
 - C. He was also the church “treasurer” (**Joh 13:29**), but not a faithful one (**Joh 12:4-6**).
 - D. He was sent forth as a sheep in the midst of wolves and commanded to be wise as a serpent (**Mat 10:16**), but he was a wolf in sheep’s clothing (**Mat 7:15-20**) and a serpent who was of his father the devil (**Mat 23:33 c/w Joh 8:44 c/w Joh 6:70-71**).
18. **Act 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.*
- A. It is likely that verses 18-19 are not Peter’s words, but rather Luke’s narrative for the benefit of those reading the book of Acts years later.
 - i. The apostles and other church members who were listening to Peter would have already know about the fate of Judas.
 - ii. Peter was speaking to Jews in Jerusalem, so there would not have been a need to tell them that the field was called Aceldama in their language, meaning the field of blood (**Act 1:19**).
 - iii. It is unlikely that the field came to be called “the field of blood” during the six weeks between Judas’ death and Peter’s address to the church several days after Christ’s ascension. It is more likely that it came to be known by that name over time.
 - B. *Now this man purchased a field with the reward of iniquity;*
 - i. Judas betrayed Christ for thirty pieces of silver (**Mat 26:14-16; Luk 22:3-6**), which Peter called *the reward of iniquity*.
 - ii. Judas, feeling guilty for betraying an innocent man, tried to return the money to the chief priests and elders (**Mat 27:3**).
 - iii. When they would not accept it, he cast down the silver in the temple and went and hanged himself (**Mat 27:4-5**).
 - iv. Because it was blood money, they could not put it into the treasury, so they used the money to buy the potter’s field to bury strangers in (**Mat 27:6-7**).
 - v. Since the money still technically belonged to Judas, Peter gave him the credit for purchasing the field with it.
 - C. *and falling headlong, he burst asunder in the midst, and all his bowels gushed out.*
 - i. After hanging himself (**Mat 27:5**), he apparently fell headlong and burst asunder in the midst, causing all his bowels to gush out.
 - ii. This is information that was not included in the gospel records.
 - iii. There are a couple of possible explanations.
 - a. One possibility is that the rope could have broken after breaking his neck, and he could have fallen on a sharp rock which gashed his abdomen open causing his bowels to gush out.
 - b. It’s also possible that whoever found him cut the rope, allowing his body to fall on a rock which burst him open in the midst.
19. **Act 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.*

- A. Because the field was bought with Judas' blood money, it was called the field of blood (**Mat 27:8**).
 - B. The purchase of the field with the 30 pieces of silver was prophesied by Jeremiah and Zechariah (**Mat 27:9-10 c/w Zec 11:12-13**).
20. **Act 1:20** – *For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.*
- A. The first part of Peter's quote (*Let his habitation be desolate, and let no man dwell therein*) is from **Psa 69:25**.
 - B. The second part of the quote (*his bishoprick let another take*) is from **Psa 109:8**.
 - i. By comparing Act 1:20 with Psa 109:8, a *bishoprick* is an *office*.
 - ii. Bishoprick *n.* – 1. The providence of a bishop; a diocese. 2. The office or position of a bishop. 3. Overseership, office. (the OED cites Act 1:20 as a usage for sense 3)
 - C. Judas lost his office and his life, and was replaced by another man.
21. **Act 1:21** – *Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,*
- A. Peter instructs the church that they need to replace Judas with another man who is qualified to be an apostle.
 - B. The first qualification was that the man must have companied with the apostles for the entire earthly ministry of Jesus Christ.
 - C. Anyone who had not been with the Lord Jesus Christ and His apostles from the beginning was not qualified.
 - D. This requirement disqualifies any man living today from being an apostle.
 - i. The apostle Paul was a special exception to this rule, as he did not company with the apostles and Jesus during his earthly ministry.
 - ii. However, he did meet the second requirement of seeing the resurrected Lord Jesus Christ (see next verse) as “one born out of due time” (**1Co 15:8-9; 1Co 9:1**).
 - iii. Paul was an apostle by the commandment of God (**1Ti 1:1**).
22. **Act 1:22** – *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.*
- A. To be an apostle, the man would have had to have been with Jesus and the apostles from the day that Jesus was baptized by John the Baptist until the day that Jesus ascended to heaven.
 - B. Secondly, to be an apostle, a man must have personally witnessed the resurrected Lord Jesus Christ.
 - C. The apostles gave witness with great power of the resurrection of the Lord Jesus (**Act 4:33**).
 - D. No man today can meet either of the two requirements to be an apostle.
 - i. There are therefore no apostles today.
 - ii. But there are false apostles (**2Co 11:13**).
23. **Act 1:23** – *And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.*

- A. The only thing we know about these two men by deduction is that they companied with the apostles during the entire earthly ministry of the Lord Jesus and witnessed Him in His resurrected body.
 - B. They were both qualified to be an apostle, but the apostles did not know which one God had chosen for the office.
 - C. The next three verses explain how Mathias was chosen to be the twelfth apostle.
 - D. The scripture tells us nothing else about these two men.
 - i. If the memory of the lives of two men who were qualified to be apostles of Jesus Christ (and one who was an apostle) passed into oblivion, what chance is there that anyone will even know that any of us existed in 100 years from now?
 - ii. Answer: almost zero (**Ecc 2:16; Ecc 9:5**).
 - iii. Though we and our works will be forgotten by men, God remembers (**Mal 3:16**), which gives our lives eternal significance (**Mat 16:27**).
24. **Act 1:24** – *And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,*
- A. *And they prayed,*
 - i. When we have a decision to make and the best choice is not clear (or even when it seems to be), we should always pray to God for wisdom (**Jam 1:5**).
 - ii. Wise people seek knowledge (**Pro 18:15**) and attain unto wise counsel (**Pro 1:5**) rather than thinking they know everything.
 - B. *and said, Thou, Lord, which knowest the hearts of all men,*
 - i. God knows the hearts of all men (**Heb 4:12; Jer 17:10; 1Sa 16:7**).
 - ii. We may think we know what's in a man's heart, but we are often wrong.
 - C. *shew whether of these two thou hast chosen,*
 - i. God had chosen one of these men to be an apostle.
 - a. The Holy Ghost makes a man an overseer (**Act 20:28**).
 - b. God uses men to ordain other men (**Tit 1:5**), but it is God who chooses to put a man into the ministry (**1Ti 1:12; Heb 5:4**).
 - ii. The apostles were apostles, not by men, but by Jesus Christ and God the Father (**Gal 1:1**).
25. **Act 1:25** – *That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.*
- A. *That he may take part of this ministry and apostleship,*
 - i. The appointment under consideration was that of an apostle.
 - ii. The eleven apostles were not jealous of their office and trying to keep another from it, but were desirous to ordain another man to share in their ministry.
 - B. *from which Judas by transgression fell,*
 - i. Judas lost his office due to sin (betrayal, deceit, covetousness, greed, suicide, etc.).
 - ii. Ministers of God, including pastors, can lose their office if they do not keep their bodies in subjection (**1Co 9:27**).
 - iii. A pastor must be blameless in order to hold the office (**1Ti 3:2; Tit 1:7**).

- iv. A steward, which is a title for the office of the minister (**1Co 4:1**), can lose his stewardship if he is not faithful (**Luk 16:1-2 c/w 1Co 4:2**).
- C. *that he might go to his own place.*
 - i. Judas died and his body went to the grave (**Ecc 3:20; Ecc 6:6**).
 - ii. Judas' soul and spirit went to hell (**Mat 26:24; Joh 17:12**), the place for which he was suited and which was prepared for him (**Mat 25:41; Joh 6:70**).
 - iii. "The phrase his own place means the place or abode which was suited for him, which was his appropriate home. Judas was not in a place which befitted his character when he was an apostle; he was not in such a place in the church; he would not be in heaven. Hell was the only place which was suited to the man of avarice and of treason." (Albert Barnes)
 - iv. "They are ready to receive him as a brother whom God hath chosen; for they are not contriving to have so much the more dignity themselves, by keeping out another, but desire to have one to *take part of this ministry and apostleship*, to join with them in the work and share with them in the honour, *from which Judas by transgression fell*, threw himself, by deserting and betraying his Master, *from the place* of an apostle, of which he was unworthy, that he might go to *his own place*, the place of a traitor, the fittest place for him, not only to the gibbet, but to hell - this was his own place. Note, Those that betray Christ, as they fall from the dignity of relation to him, so they fall into all misery. It is said of Balaam (Num 24:25) that he *went to his own place*, that is, says one of the rabbins, *he went to hell*. Dr. Whitby quotes Ignatius saying, There is appointed to every man *idios topos - a proper place*, which imports the same with that of God's rendering to every man according to his works. And our Saviour had said that Judas's own place should be such that *it had been better for him that he had never been born* (Mat 26:24) - his misery such as to be worse than not being. Judas had been a hypocrite, and hell is the proper place of such; other sinners, as inmates, have their portion with them, Mat 24:51." (Matthew Henry)

26. **Act 1:26** – *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.*

- A. After praying to God for wisdom, the apostles cast lots to determine which man God had chosen.
 - i. Lot *n.* - 1. a. An object (app. usually a piece of wood) used in a widely diffused ancient method of deciding disputes, dividing plunder or property, selecting persons for an office or duty, etc., by an appeal to chance or the divine agency supposed to be concerned in the results of chance. The 'lots', each bearing the special mark of one of the competitors, were placed in a receptacle (in Homeric Greece a helmet); according to Greek procedure the vessel was shaken, the winning lot being that which fell out first; in Scandinavia (see Vigf. s.v. hlutr) the winning lot was drawn out by an uninterested party.
 - ii. The lot causes contention to cease (**Pro 18:18**).
 - iii. God controls the outcome of casting lots (**Pro 16:33**).

- iv. God has been known to use lots to reveal His will on a matter (**Jon 1:7**).
- v. God has also used lots to providentially guide human affairs (**Est 3:7**).
- B. Casting lots is not a practice that is commanded in the Bible for selecting a man to ordain to the ministry.
 - i. There are rules and guidelines established in scripture for selecting and ordaining a man to the ministry, such as:
 - a. Verifying that he meets the requirements (**1Ti 3:1-7; Tit 1:5-9**).
 - b. Being proved by serving as a son with the father in the ministry (**Php 2:22 c/w 1Ti 3:2, 10**).
 - c. Having a church call him to minister to them (**Act 16:9-10**).
 - ii. Under normal circumstances, one man will meet these criteria at a time when a minister is needed, and the decision will be clear.
 - iii. But if there happened to be two men who equally met the qualifications, and the pastor and the receiving church were equally divided between the men, a lot could be used to determine the will of God in the matter, as it was here.
- C. Matthias became the twelfth apostle.
 - i. Beyond that, we know nothing else about him.
 - ii. He was not the last apostle to be ordained though.
 - iii. There were more than 12 apostles.
 - iv. There were several other apostles, such as:
 - a. Jesus (**Heb 3:1**)
 - b. Paul (**Rom 1:1**)
 - c. James the Lord's brother (**Gal 1:19**)
 - d. Silas (**1Th 1:1 c/w 1Th 2:2, 6**)
 - e. Barnabas (**Act 14:14**)

IV. Acts Chapter 2

1. **Acts 2:1** – *And when the day of Pentecost was fully come, they were all with one accord in one place.*
 - A. The day of Pentecost was 50 days after the Passover and seven days after Jesus ascended to heaven (see comments on Act 1:5).
 - B. The disciples tarried in Jerusalem until the Holy Ghost came, as they were instructed (**Act 1:4-5**).
 - C. They were “all with one accord” together.
 - i. Accord *n.* – 1. Reconciliation, agreement, harmony; concurrence of opinion, will, or action; consent.
 - ii. Church members are supposed to be of one mind and one accord (**Act 2:46; 1Co 1:10; Php 2:2**).
 - D. They were “in one place,” which means that they were assembling themselves together as churches should (**Heb 10:25**).
 - i. The Holy Ghost did not come upon them when they were in their houses studying on their own, but when there were assembled together in harmony as the church of God.
 - ii. The NT church existed before the day of Pentecost (**Mat 16:18; Mat 18:17**).

2. **Acts 2:2** – *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*
 - A. The Jerusalem Church met in a house at this time, but it was not a “house church” in the modern sense.
 - i. The “house church” movement is an anti-church, anti-pastor, anti-authority movement.
 - a. “House churches” are often started by an unordained man with a bright idea and a disdain for true churches and pastors.
 - b. See sermon on The House Church Movement:
<https://pastorwagner.com/sermons/house-church-movement/>.
 - ii. A true church can meet in a house, and many churches in the Bible did (**Rom 16:5; 1Co 16:19; Col 4:15; Phm 1:2**).
 - iii. A church is a congregation of baptized believers, not a building.
 - B. The Holy Ghost filled the church’s meeting house like a rushing mighty wind.
 - i. The Holy Ghost is likened unto wind in the scriptures (**Joh 3:8**).
 - ii. This could have been part of what Jesus referred to as the kingdom of God coming with power (**Mar 9:1**).
 - iii. A similar thing happened when the tabernacle (**Exo 40:34**) and the temple were built (**2Ch 5:12-14; 1Ki 8:10-11**).
 - iv. God was showing that the place of His worship where He dwelt had changed from the temple to the NT church.
 - v. The time of reformation had come (**Heb 9:10**).
3. **Acts 2:3** – *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*
 - A. Cloven *adj.* – Divided lengthwise; split. b. Split to a certain depth, so as to give a double extremity; bifurcate, bipartite, double. (cites Tindale Bible, Act 2:3)
 - B. When the Holy Spirit filled the church, the apostles were given, as it were, cloven (split) tongues so that they could speak multiple languages simultaneously (**Act 2:4-8**).
 - C. It appears that the Holy Spirit and the gift of tongues He provided was physically visible (it sat upon each of them) and had the appearance of fire.
 - D. The flames of a fire are cloven at the upper end, which would serve as a good symbol of cloven tongues.
 - E. The tongue is likened to fire (**Isa 30:27; Jam 3:5-6**).
4. **Acts 2:4** – *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*
 - A. The Jerusalem Church was filled with the Holy Ghost, which was evident by the Spirit giving them the ability to speak with tongues.
 - i. A similar thing happened when the gospel went to the Gentiles (**Act 10:44-46**).
 - ii. On two other occasions—one at the beginning of a Jewish church in Samaria (**Act 8:15-17**), and another at the beginning of a Gentile church in Ephesus (**Act 19:6**)—the apostles laid hands on newly converted church members and gave them the gift of the Holy Ghost.

- iii. By these four instances, God was showing that there was no difference between Jewish and Gentile Christians and churches (**Act 11:15-17; Act 15:7-9; Eph 2:11-22**).
 - iv. This being filled with the Holy Ghost was being baptized with the Holy Ghost (**Act 1:5**).
 - B. A similar thing happened in the days of Moses when God took of the spirit that was upon him and put it upon the seventy elders, which caused them to prophesy (**Num 11:25**).
 - C. “Tongues” refer to languages (**Act 2:6 c/w Act 2:8**).
 - D. Tongues was one of the gifts of the Spirit given to the first century churches (**1Co 12:10-11**).
 - i. The Holy Spirit gave them the ability to speak in other languages which they knew not.
 - ii. The reason for the Spirit giving the gift of tongues at that time is evident from the verses which follow.
- 5. **Acts 2:5** – *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.*
 - A. Pentecost is also known as the feast of weeks (**Deut 16:9-12, 16**), the feast of harvest (**Exo 23:16**), and the day of the firstfruits (**Num 28:26**).
 - B. Pentecost is a Greek word signifying “fifty” because it was to be kept 50 days after the wave offering at the feast of the Passover (**Lev 23:15-16**).
 - C. Pentecost (the feast of weeks, harvest, firstfruits) was one of the three feasts for which all the Israelite males had to appear in Jerusalem annually (**Exo 23:14-17; Deut 16:16-17**).
 - D. The Jews had been dispersed into all nations when Jerusalem was destroyed by the Babylonians over 500 years earlier (**Jer 24:9; Jer 29:16-18; Jer 34:17; Est 3:8**).
 - E. On the day of Pentecost, there were thus devout Jews from every nation under heaven who were dwelling in Jerusalem for the feast of weeks.
- 6. **Acts 2:6** – *Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.*
 - A. This created quite a stir among the people.
 - B. People from different countries who spoke different languages heard the apostles speaking in their own language wherein they were born (**Act 2:8**).
 - C. They did not hear them speaking in some fictitious angelic universal language.
 - D. Similar to how the heavens declare the glory of God to men of all languages (**Psa 19:1-4**), so did the apostles by the power of the Holy Spirit.
- 7. **Acts 2:7** – *And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?*
 - A. The people were astonished, bewildered, confounded, confused, and perplexed by what they witnessed.
 - i. Amazed *adj.* – 1. Driven stupid; stunned or stupefied, as by a blow; out of one's wits. 2. Bewildered, confounded, confused, perplexed. Of things: Thrown into confusion.
 - ii. Marvel *v.* – 1. *intr.* To be filled with wonder or astonishment; to be struck with surprise.

- iii. Astonishment – 1. Loss of physical sensation, insensibility; paralysis, numbness, deadness.
 - B. A marvelous thing indeed it was for a bunch of uneducated (**Act 4:13**) Galileans to be speaking in a multitude of foreign languages.
- 8. **Acts 2:8** – *And how hear we every man in our own tongue, wherein we were born?*
 - A. They did not hear a universal, angelic language.
 - B. They each heard the apostles speak in their own native language.
 - C. The Holy Spirit caused the words of the apostles to be heard in different languages simultaneously.
 - D. Both the speaking and the hearing were miraculous events.
- 9. **Acts 2:9** – *Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,*
 - A. There were men from “every nation under heaven” (**Act 2:5**).
 - B. Here are the modern-day equivalents of these places, according to Wikipedia:
 - i. Parthia - a historical region located in northeastern Greater Iran.
 - ii. Media - present-day Iranian Azerbaijan, Iranian Kurdistan and western Tabaristan
 - iii. Elam - an ancient civilization centered in the far west and southwest of Iran, stretching from the lowlands of what is now Khuzestan and Ilam Province as well as a small part of modern-day southern Iraq.
 - iv. Mesopotamia - a historical region of West Asia situated within the Tigris–Euphrates river system, in the northern part of the Fertile Crescent. It corresponds roughly to the territory of modern Iraq.
 - v. Judaea – modern-day Israel
 - vi. Cappadocia - a historical region in Central Anatolia region, Turkey
 - vii. Pontus - a region within Anatolia on the southern coast of the Black Sea, located in the modern-day eastern Black Sea region of Turkey, in West Asia
 - viii. Asia – modern-day eastern Turkey
- 10. **Acts 2:10** – *Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,*
 - A. Here are the modern-day equivalents of these places, according to Wikipedia:
 - i. Phrygia - a kingdom in the west-central part of Anatolia, in what is now Asian Turkey, centered on the Sangarios River.
 - ii. Pamphylia - a region in the south of Asia Minor in Western Asia, between Lycia and Cilicia, extending from the Mediterranean to Mount Taurus (all in modern-day Antalya province, Turkey).
 - iii. Egypt – modern-day Egypt
 - iv. Libya about Cyrene - an ancient Greek colony and Roman city near present-day Shahhat in northeastern Libya in North Africa.
 - v. Rome – modern-day Rome in Italy
- 11. **Acts 2:11** – *Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*
 - A. Here are the modern-day equivalents of these places, according to Wikipedia:
 - i. Crete - the largest and most populous of the Greek islands, south of mainland Greece
 - ii. Arabia – modern-day Saudi Arabia

- B. The apostles spoke the wonderful works of God in their languages.
 - C. The point of speaking in tongues was to glorify God and to edify and convince His people (**1Co 14:6, 12-13, 22**), not to put on a vain show.
12. **Acts 2:12** – *And they were all amazed, and were in doubt, saying one to another, What meaneth this?*
- A. All of those that witnessed the apostles speaking in tongues were amazed (bewildered, confounded, confused, perplexed) and in doubt.
 - B. They didn't know what to make of it.
 - C. Some of them who were bewildered asked each other what this means?
 - D. They were not necessarily unbelievers, but they simply didn't understand what they just heard and saw and were asking questions looking for an explanation.
 - i. Questions like this can arise out of a desire to understand something that seems to have no explanation.
 - a. Such was the case with Mary when she was told that she was going to conceive, still being a virgin (**Luk 1:34 c/w Luk 1:45**).
 - b. This seems to be the kind of reaction that the Jews in this verse had.
 - ii. Questions like this can also arise out of unbelief.
 - a. Such was the case with Zachariah when he was told that his wife would conceive in her old age (**Luk 1:18-20**).
 - b. This seems to be the kind of reaction that the others had which mocked (**Act 2:13**).
13. **Acts 2:13** – *Others mocking said, These men are full of new wine.*
- A. These men did not sincerely have questions about what they just witnessed.
 - B. They rather immediately resorted to mocking that which they did not understand (**2Pe 2:12**).
 - i. Condemnation without investigation is the height of arrogance.
 - ii. Remember, God is not mocked, and those who do will reap what they sow (**Gal 6:7**).
 - C. They assumed that the apostles must have been drunken and uttering foolishness (**Pro 23:29-30, 33**).
 - D. This verse gives the lie to the teaching that “wine” in the Bible, when spoken of positively, refers to non-alcoholic grape juice.
 - i. Advocates of this position use **Isa 65:8** to try to prove this erroneous idea.
 - ii. This verse (**Act 2:13**) proves that wine or even “new wine” does not refer to non-alcoholic grape juice because they were accusing the men of being drunken from drinking “new wine” (**c/w Act 2:15**).
 - E. This is a typical response when men hear the gospel: some want to know more, and some mock (**Act 17:32; 2Ch 30:9-11**).
14. **Acts 2:14** – *But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:*
- A. After the Holy Ghost filled the church, Peter *stood up* and began to preach the gospel.
 - i. This is in sharp contrast to when the glory of the LORD filled the temple at its dedication.

- ii. At that time there were 120 priests present to worship the LORD (**2Ch 5:12**), just as there were 120 NT priests present in the church on the day of Pentecost (**Act 1:15 c/w 1Pe 2:5, 9**).
 - iii. At that time, the priests *could not stand* (**2Ch 5:14**).
 - iv. After Jesus had purified His people by dying for them on the cross (**Tit 2:14**), they were able to *stand* in His holy place (**Psa 24:3-4; Psa 130:3-4**).
- B. Peter went from cowering in fear when being identified as one of Jesus' disciples (**Mat 26:69-75**) to boldly taking the lead and preaching to the mockers.
- C. A practical lesson can be gleaned from Peter's example. When you need to address a crowd:
 - i. Stand up.
 - ii. Raise your voice so that people can hear you (and use a microphone if it's available).
 - iii. Address the crowd.
 - iv. Ask them to direct their attention to you and listen to what you have to say.
- 15. **Acts 2:15** – *For these are not drunken, as ye suppose, seeing it is but the third hour of the day.*
 - A. Some of the mockers who heard the apostles and other church members speaking in tongues tried to deny the miracle that they saw by claiming the men were drunk and speaking foolishness (**Act 2:13**).
 - B. Peter countered their statement by pointing out that it was but the third hour of the day.
 - C. The Jews counted time from sunrise, so the third hour would be approximately 9:00am.
 - D. Peter's argument was essentially: "what kind of people would be drunk at 9:00am?"
- 16. **Acts 2:16** – *But this is that which was spoken by the prophet Joel;*
 - A. What happened on the day of Pentecost was a fulfillment of the prophecy of Joel given hundreds of years (between 400-800) earlier.
 - B. Peter goes on to quote **Joel 2:28-32** in the following verses (**Act 2:17-21**).
 - C. Peter said that "this is that," not "this is part of that," which Joel prophesied of.
 - D. The prophecy of the pouring out of the Holy Spirit upon the church and its attendant prophecy, visions, tongues, signs, wonders, and miracles was fulfilled on the day of Pentecost.
 - i. A 40-year period of signs and wonders commenced when Jesus Christ began doing miracles at the beginning of His earthly ministry (**Mic 7:15 c/w Act 7:36 c/w Joh 2:11**).
 - ii. The pouring out of the Holy Spirit on the church, which empowered them to speak with tongues, prophesy, etc., was part of the 40-year prophesied period of signs and wonders.
 - iii. The Holy Spirit was also poured out on Gentile believers at a later time, which was likewise a fulfillment of Joel's prophecy (**Act 10:44-46; Act 11:15-17**).
 - iv. None of Joel's prophecy has yet to be fulfilled, nor was its fulfillment postponed for hundreds of years after the day of Pentecost.

17. **Acts 2:17** – *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*
- A. *And it shall come to pass in the last days, saith God,*
 - i. Joel wrote, “And it shall come to pass afterward...” (**Joe 2:28**), and Peter quoted him as saying “And it shall come to pass in the last days.”
 - ii. By stating that Joel’s prophecy was being fulfilled at that time (**Act 2:16**), Peter was stating that it was “the last days” at the time he was speaking.
 - iii. The “last days” began when Jesus Christ the Son of God was born into this world (**Heb 1:2**).
 - iv. It has been the “last time(s)” since the 1st century (**1Pe 1:20; 1Jo 2:18**).
 - v. Earth history is divided into three time periods.
 - a. 1st time period: Creation until the law of Moses (**Rom 5:14**)
 - b. 2nd time period: the law of Moses until John the Baptist who announced the arrival of the Messiah (**Luk 16:16**)
 - c. 3rd and final time period: the arrival of the Messiah until the end of this world (**Heb 1:2; Mat 28:19-20**)
 - B. *I will pour out of my Spirit upon all flesh:*
 - i. This was the giving of the Holy Spirit, who is likened unto water, to the church (**Joh 7:37-39**).
 - ii. The “all flesh” refers to all of God’s believing elect, both Jew and Gentile (**Act 2:1-5; Act 11:15-17**).
 - iii. The “all flesh” is not all mankind, but God’s servants (**Act 2:18**).
 - C. *and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*
 - i. The result of the pouring out of the Holy Spirit on the church was the gift of prophecy, visions, and revelation.
 - ii. This was one of the gifts of the Spirit that was given to the early church in the first century (**1Co 12:7-10, 28**).
18. **Acts 2:18** – *And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:*
- A. Prophecy v. – 1. *intr.* To speak by (or as by) divine inspiration, or in the name of a deity; to speak as a prophet.
 - B. Prophecy n. - 1. The action, function, or faculty of a prophet; divinely inspired utterance or discourse; spec. in Christian theology, utterance flowing from the revelation and impulse of the Holy Spirit.
 - C. Both men and women (servants and handmaidens) would prophesy in those days.
 - D. Philip had four daughters which prophesied (**Act 21:8-9**).
 - E. When the Lord poured out the Spirit on the church on the day of Pentecost, they had no choice but to prophesy (**Num 11:25; Amo 3:7-8**).
19. **Acts 2:19-20** – *And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:*
- A. These signs and wonders in the earth and heaven happened in the time leading up to 70AD when Jerusalem was destroyed by the Romans.

- B. Jesus prophesied that immediately after the tribulation, which happened during the siege of Jerusalem, the sun and moon would be darkened, the stars would fall from heaven, and the powers of the heaven would be shaken (**Mat 24:29**).
 - C. These are symbols of political upheaval and great judgments (**Isa 13:1, 9-10; Eze 32:2, 7-10**).
 - D. These great judgments and signs and wonders would happen to the apostles' generation (**Mat 24:34**).
20. **Acts 2:21** – *And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*
- A. “Saved” is a synonym of “delivered” (**Act 2:21 c/w Joe 2:32; Psa 107:6 c/w Psa 107:13**).
 - B. Whether during the coming judgment, or at any other time, whosoever shall call on the name of the Lord shall be saved/delivered.
 - C. This promise of salvation was given to “the remnant whom the LORD shall call” (**Joe 2:32**) and “as many as the Lord our God shall call” (**Act 2:39**).
 - D. The “whosoever” is therefore limited to God’s elect remnant (**Rom 9:27; Rom 11:5**).
 - E. The salvation under consideration is temporal salvation, not eternal salvation. The reasons for this are as follows:
 - i. There is more than one type of salvation (**Psa 44:4; Psa 116:8**).
 - ii. The elect are already saved eternally by grace (**2Ti 1:9**), so they could not acquire something they already have.
 - iii. Eternal salvation is not by works (including calling on the name of the Lord) (**Tit 3:5; Rom 9:16**).
 - iv. Therefore, the salvation that the remnant can obtain by calling on the name of the Lord is a temporal salvation.
 - F. The unbelieving Jews needed to be saved from their ignorance of Jesus Christ and from going about to establish their own righteousness (**Rom 10:1-4, 13**), and from the judgment to come on the inhabitants of Jerusalem who had rejected the Lord Jesus Christ.
21. **Acts 2:22** – *Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:*
- A. *Ye men of Israel, hear these words;*
 - i. At this time, the gospel was sent only to the Jews (**Mat 10:5-6**).
 - ii. Later, Peter would be sent to the Gentiles to preach the gospel to them as well.
 - iii. Peter commanded the Jews to hear what he had to say.
 - B. *Jesus of Nazareth,*
 - i. Jesus was from the small, despised town of Nazareth (**Joh 1:45-46**).
 - ii. This was part of the reason that Jesus was despised and rejected (**Isa 53:3**).
 - iii. Jesus was not ashamed of being from Nazareth, as He referred to Himself by the title of *Jesus of Nazareth* after He was resurrected, glorified, and seated at the right hand of God (**Act 22:8**).
 - iv. Never be ashamed of where you’re from.
 - C. *a man approved of God among you by miracles and wonders and signs,*

- i. Jesus was, and still is, both a man (**Joh 19:5; 1Ti 2:5**) and God (**Joh 1:1, 14; Joh 8:58**).
 - ii. Jesus perfectly fulfilled the prophecy of Micah which said that God would show unto Him marvelous (miraculous) things (**Mic 7:15 c/w Psa 78:12, 43**).
- D. *which God did by him in the midst of you,*
 - i. God the Father, the Word (Christ's divine nature), and the Holy Ghost did miracles by the man Christ Jesus (**Joh 3:2**).
 - ii. The miracles were done in the midst of the Jews, which should have been sufficient for them to believe that He was the Messiah (**Joh 10:37-38**).
- E. *as ye yourselves also know:*
 - i. The unbelieving Jews to whom Peter was preaching knew that Jesus did miracles by the power of God.
 - ii. They had no excuse to have not believed in Him.
 - iii. But rather than believe in Him, they took part in His crucifixion, as the next verse declares.
- 22. **Acts 2:23** – *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*
 - A. Jesus was delivered to be crucified by the *determinate* counsel and *foreknowledge* of God.
 - i. Determinate - 1. a. Definitely bound or limited, in time, space, extent, position, character, or nature; definite, fixed; clearly defined or individualized; distinct, as opposed to *vague, undefined, or indefinite*.
 - ii. Foreknowledge - Knowledge of an event, etc. before it exists or happens; prescience.
 - iii. These definitions show that God set bounds and limits beforehand on how Jesus would be delivered up to be killed.
 - iv. Jesus' death was therefore predetermined, not predestinated (**Act 4:28**).
 - B. Leading up to the crucifixion, the Jews tried to kill Jesus several times and by several different ways.
 - i. In the beginning of His ministry, they tried to cast Him headlong over the brow of a hill, but He escaped (**Luk 4:29-30**).
 - ii. Later, they sought to lay hands on Him, but His hour was not yet come (**Joh 7:30**).
 - iii. Then they tried to stone Him, but He went through the midst of them (**Joh 8:59**).
 - iv. Then they sought to take him again, but He escaped out of their hand (**Joh 10:39**).
 - v. God thwarted all their plans because Jesus would be killed in the way it was *determined* by God (**Luk 22:22**).
 - C. The wrath of men will praise God, but He will restrain the remainder of their wrath (**Psa 76:10**).
 - D. God overruled the devices and conceits of these wicked men (**Pro 19:21**).
 - i. These men's goings were of the Lord (**Pro 20:24**).
 - ii. But they didn't understand their own way (**1Co 2:8**).

23. **Acts 2:24** – *Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.*
- A. *Whom God hath raised up,*
 - i. Jesus was raised from the dead by the Trinity:
 - ii. The Father (**Gal 1:1**)
 - iii. Jesus Christ (**Joh 10:17**)
 - iv. The Holy Spirit (**Rom 8:11**)
 - B. *having loosed the pains of death:*
 - i. Death stings (**1Co 15:55**).
 - ii. Death is painful (**Psa 116:3**).
 - iii. When Christ was resurrected, death and its pain had no more power over Him.
 - C. *because it was not possible that he should be holden of it.*
 - i. It was impossible for Jesus Christ to remain dead.
 - ii. The wages of sin is death (**Rom 6:23**).
 - iii. Jesus bore our sins (**1Pe 2:24**), was made sin for us (**2Co 5:21**), and died for our sins (**1Co 15:3**).
 - iv. When Jesus died for our sins, He took them away (**Joh 1:29; 1Jo 3:5**).
 - v. There was no more sin laid to His charge.
 - vi. Therefore, death, which is the penalty of sin, had no more strength or authority to hold him in the grave.
24. **Acts 2:25** – *For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:*
- A. In verses 25-28, Peter quotes David from **Psa 16:8-11**.
 - B. Peter reasons that since David had been dead and buried for hundreds of years, that, being a prophet, David was referring to Christ, not himself (**Act 2:29-31**).
 - C. Jesus set the LORD (the Father) always before Him (**Psa 16:8**), and He saw into the future that the Father would always be before His face (**Act 2:25**).
 - D. The Father was on/at Christ's right hand, always present and close to Him.
 - E. For this reason, Jesus was confident that He would not be moved.
 - F. When God is with us, we will not be moved (**Psa 21:7; Psa 46:5; Psa 62:6**).
25. **Acts 2:26** – *Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:*
- A. Because Jesus believed that God was always with Him, He rejoiced and was able to rest in hope.
 - B. We can do likewise (**Psa 4:8**).
 - C. The Bible has its own built-in dictionary.
 - i. What David called his *glory* in Psa 16:9, Peter rendered *tongue* in Act 2:26.
 - a. Man's tongue is therefore his glory.
 - b. The tongue gives us the ability to talk, sing, and communicate.
 - c. The tongue also greatly helps us to taste food and enjoy that blessing which God has given us.
 - ii. David wrote that his heart was *glad* and his glory *rejoiced*, and Peter quoted him as saying that his heart *rejoiced* and his tongue was *glad*.
 - iii. This shows us that to be glad and to rejoice are synonyms.

26. **Acts 2:27** – *Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*

A. *Because thou wilt not leave my soul in hell,*

- i. Some erroneously conclude from this verse that Jesus went to hell during the three days of His entombment.
 - a. They claim that He went to a place called “Abraham’s bosom,” which is in close proximity to hell in the center of the earth, to preach to the souls who had died before Jesus died on the cross to give them a chance to be saved.
 - b. This absurd doctrine called Limbus Patrum was thoroughly refuted in this sermon: <https://pastorwagner.com/sermons/limbus-patrum>.
- ii. The Apostles Creed says that Jesus “descended into hell.”
- iii. Jesus did not go to hell during His entombment.
 - a. Jesus went to *paradise*, not *hell*, while His body was in the grave (**Luk 23:43 c/w Luk 23:46**).
 - (i) Paradise - 1. a. The garden of Eden. Also called earthly (†terrenal, terrene, terrestre) paradise, to distinguish it from the heavenly paradise. 2. a. Heaven, the abode of God and his angels and the final abode of the righteous. (Def. #2 cites Luk 23:43 in the Wycliffe and Tyndale Bibles)
 - (ii) The word paradise is only used three times in the entire Bible (**Luk 23:43; 2Co 12:4; Rev 2:7**).
 1. 2Co 12:4 is clearly referring to heaven c/w (**2Co 12:2**).
 2. Rev 2:7 is clearly referring to heaven where the throne of God and the Lamb are c/w (**Rev 22:1-3**).
 - b. To say that hell is paradise is inconceivably stupid.
- iv. Jesus was in hell on the cross and in the garden of Gethsemane.
- v. Jesus experienced everything that hell represents when He hung on the cross: damnation, torment, burning, darkness, and separation from God.
 - a. Damnation - (**Mat 23:33 c/w Gal 3:13 c/w Mat 25:41**)
 - (i) Damnation - 1. The action of condemning, or fact of being condemned (by judicial sentence, etc.); condemnation.
 - (ii) Curse *n.* - 1. a. An utterance consigning, or supposed or intended to consign, (a person or thing) to spiritual and temporal evil, the vengeance of the deity, the blasting of malignant fate, etc. It may be uttered by the deity, or by persons supposed to speak in his name, or to be listened to by him.
 - b. Torment - (**Luk 16:23 c/w Luk 22:44 c/w Isa 53:10-11**)
 - (i) Torment *n.* - A state of great suffering, bodily or mental; agony; severe pain felt or endured.
 - (ii) Grief *n.* - 1. Hardship, suffering; a kind, or cause, of hardship or suffering.
 - (iii) Travail *n.* - 1. Bodily or mental labour or toil, especially of a painful or oppressive nature; exertion; trouble; hardship; suffering.

- c. Pain (**Psa 116:3**)
- d. Sorrow (**Psa 18:5**)
- e. Burning, intense heat - (**Luk 16:24; Mar 9:43; Jud 1:7 c/w Psa 22:14**).
- f. Darkness - (**2Pe 2:4 c/w Mat 27:45**)
- g. Separation from God (**Mat 25:41 c/w Mar 15:34**).
- vi. God did not leave Jesus' soul in hell on the cross, but ended His suffering when He had made full atonement for all He gave Him to save (**Joh 19:30**).
- vii. Jesus' suffering was finished the moment He died; it did not continue in hell when His body was put in the grave.
- B. *neither wilt thou suffer thine Holy One to see corruption.*
 - i. Jesus was called God's Holy One, showing that He is God (**Act 3:14; Isa 40:25; Isa 47:4**).
 - ii. Jesus trusted that God the Father would raise Him from the dead and not let his body see corruption (**2Co 1:9; Act 2:31; Act 13:29-37**).
- 27. **Acts 2:28** – *Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*
 - A. *Thou hast made known to me the ways of life;*
 - i. This clause is rendered “thou wilt shew me the path of life” in **Psa 16:11**.
 - ii. Jesus trusted that the Father would show and make known to Him the path and ways of life.
 - iii. God does this by giving us His word as our light and guide (**Psa 119:9, 105; Pro 6:23; Pro 10:17**).
 - iv. Jesus is the way, the truth, and the life (**Joh 14:6**).
 - v. If we follow Jesus, we will be in the way of life.
 - B. *thou shalt make me full of joy with thy countenance.*
 - i. This clause is rendered “in thy presence is fulness of joy; at thy right hand there are pleasures for evermore” in **Psa 16:11**.
 - ii. Jesus endured the cross for the joy that was set before Him at the right hand of God (**Heb 12:2**).
 - a. During Jesus' life on earth, He was a man of sorrows and acquainted with grief (**Isa 53:3**).
 - b. Weeping may endure for a night, but joy cometh in the morning (**Psa 30:5**).
 - c. So it is with us—in this life we will have tribulation (**Joh 16:33**) and at times be in heaviness because of manifold temptations (**1Pe 1:6**).
 - d. But when we get to heaven and are in the presence of God, there will be no more tears, sorrow, or pain, but only joy (**Rev 21:3-4**).
 - e. God's countenance will make us full of joy (**Rev 22:3-4; Psa 21:6**).
 - iii. God makes His face to shine upon us when He teaches us His statutes (**Psa 119:135**).
 - iv. When God lifts up the light of His countenance upon us, He puts gladness in our hearts (**Psa 4:6-7**).
 - v. When God makes Christ's face to shine upon us, He makes His way known upon the earth (**Psa 67:1-2**).

28. **Acts 2:29** – *Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.*
- A. In verses 25-28, Peter quoted David's prophecy in Psa 16:8-11 as proof that God raised Jesus from dead (v.24).
 - B. Peter then reasoned that David was not speaking of himself in Psa 16:8-11.
 - C. It is a fact that David had been dead and buried for hundreds of years at the time that Peter was speaking.
 - D. The Jews he was speaking to knew where David's sepulchre was which contained his body.
 - E. David's body saw corruption (**Act 13:36-37**).
 - F. Therefore, David could not have been speaking of himself when he wrote that God would not suffer His Holy One to see corruption (**Psa 16:10**).
29. **Acts 2:30** – *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;*
- A. Peter continues to reason with the people.
 - B. *Therefore being a prophet,*
 - i. David wrote under the inspiration of the Holy Spirit (**2Sa 23:2; Mar 12:36**).
 - ii. This makes him a prophet by definition (**2Pe 1:21**).
 - C. *and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;*
 - i. God swore to David that He would sit the fruit of his body on his throne (**Psa 132:11; Psa 89:3-4, 34-37**).
 - ii. God promised David that after his death He would raise up his seed to reign on his throne forever (**2Sa 7:12-16**).
 - iii. God's promise of raising up David's son to sit on his throne was as sure as His promise that day and night will never cease (**Jer 33:20-21 c/w Gen 8:22**).
 - iv. Jesus Christ is the promised seed and son of David (**Rom 1:3; 2Ti 2:8; Mat 1:1; Mat 12:23; Mat 21:9**).
 - v. The resurrection of Christ was the fulfillment of the Davidic covenant (**Act 13:32-37**), which was God's everlasting covenant (**Act 13:34 c/w Isa 55:3**).
30. **Acts 2:31** – *He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.*
- A. As a prophet, David foresaw that the Messiah would be resurrected from the dead.
 - B. Christ's soul was not left in hell hanging on the cross (see comments on Act 2:27).
 - C. Christ's body was not suffered to see corruption in the grave.
 - D. The resurrection was the proof that all the sins were taken away and that Christ was therefore not suffering for them on the cross and enduring the sufferings of hell anymore (**Rom 4:25**).
 - E. God sat Christ on David's throne after He was resurrected from the dead (**Act 2:30 c/w Act 2:31**).
31. **Acts 2:32** – *This Jesus hath God raised up, whereof we all are witnesses.*
- A. *This Jesus hath God raised up,*
 - i. There are other "Jesuses" and false Christs whom men profess to believe in (**2Co 11:4; Mat 24:24**).

- ii. But it was “this” Jesus, whom Peter described in Acts 2, that God raised from the dead.
 - iii. *This Jesus* was:
 - a. from Nazareth (**v. 22**)
 - b. approved of God by miracles that He did (**v. 22**)
 - c. crucified by the Jews (**v. 23**)
 - d. the prophesied son of David (**vv. 25-30**)
 - e. the Holy One (the Messiah, God manifest in the flesh (**Isa 47:4; 1Ti 3:16**) (**v. 27**))
 - f. the king of the kingdom of God who has been reigning on His throne since His resurrection (**vv. 30-31**)
 - iv. It was *this Jesus* that God raised from the dead.
 - B. *whereof we all are witnesses.*
 - i. Peter and the other 11 apostles (**Act 2:14**), and many others as well, were all witnesses of Christ’s resurrection (**1Co 15:4-8**).
 - ii. Peter was not teaching a cunningly devised fable, but was an eyewitness of Christ’s life, death, and resurrection (**2Pe 1:16**).
32. **Acts 2:33** – *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*
- A. *Therefore being by the right hand of God exalted,*
 - i. Jesus is exalted at the right hand of God (**Mar 16:19; Eph 1:20-23; Heb 12:2**).
 - ii. Angels, authorities, and powers are all made subject to Him (**1Pe 3:22**).
 - iii. Jesus is seated on David’s throne which is in heaven (**Psa 89:35-37; Psa 2:6; Jer 29:16**).
 - iv. Jesus is King (**1Ti 6:15**).
 - B. *and having received of the Father the promise of the Holy Ghost,*
 - i. The Father promised (**Luk 24:49**) to send the Holy Ghost to the church to testify of Christ (**Joh 14:26; Joh 16:12-14**).
 - ii. Jesus received the promise which the Father made good on at the day of Pentecost (**Act 2:1-4**).
 - C. *he hath shed forth this, which ye now see and hear.*
 - i. Jesus shed forth the preaching of the gospel via the apostles to the people of Israel who were there present (**Act 2:14**).
 - ii. This was in fulfillment of the commission that Jesus gave to the apostles before departing this earth (**Act 1:8**).
33. **Acts 2:34** – *For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,*
- A. *For David is not ascended into the heavens:*
 - i. Peter continues his reasoning that David was not speaking of himself when he prophesied that God would not leave his soul in hell nor suffer his flesh to see corruption.
 - ii. David did not ascend into the heavens.
 - iii. David prophesied that God would raise up one of his descendants to sit on his throne (**Act 2:30**).
 - B. *but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,*

- i. David prophesied that Christ would ascend on high (**Psa 68:18 c/w Eph 4:7-8**).
 - ii. He also prophesied that God said unto David's Lord, the Messiah, that He would sit on His right hand in the heavens (**Psa 110:1**).
- 34. **Acts 2:35** – *Until I make thy foes thy footstool.*
 - A. Peter is quoting the remainder of David's prophecy in **Psa 110:1**.
 - B. Jesus Christ will reign in heaven until all His enemies are put under His feet (**1Co 15:25**).
 - C. Jesus rules in the midst of His enemies (**Psa 110:2**), not after they have all been destroyed.
 - D. Although Jesus is reigning over all things, it doesn't always appear like it (**Heb 2:8**).
- 35. **Acts 2:36** – *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*
 - A. The same Jesus whom the Jews crucified God made both Lord and Christ.
 - i. Satan thought he had won the battle against the Messiah who had been prophesied to defeat him (**Gen 3:15**).
 - ii. The same Jesus who was crucified was resurrected (**Luk 24:36-40**).
 - iii. The scriptures prophesied that the Messiah would have to suffer before entering into His glory (**Luk 24:25-26**).
 - iv. The same Jesus who was crucified is now reigning over the universe at the right hand of God (**Eph 1:20-23**).
 - B. *Christ* is another name for *Messiah*, both of which mean "anointed" (**Joh 1:41; Act 4:26 c/w Psa 2:2**).
 - i. Jesus was anointed by God (**Luk 4:18; Act 4:27; Heb 1:8-9**).
 - a. God anointed Him with the Holy Ghost at His baptism (**Act 10:38 c/w Mat 3:16**).
 - b. That is when Jesus officially became the Messiah/Christ.
 - ii. There were three offices in the OT that were conferred by anointing:
 - a. prophet (**1Ki 19:16**)
 - b. priest (**Exo 28:41**)
 - c. king (**1Sa 15:1; 1Ki 1:39**)
 - iii. Being the Lord's anointed, Jesus possesses all three of those offices.
 - a. Jesus is a prophet (**Act 3:22-26; Heb 1:2**).
 - b. Jesus is a priest (**Heb 6:20**).
 - c. Jesus is a king (**1Ti 6:14-15; Act 2:29-36**).
 - d. "Christ as our Priest secures our relationship with God. Christ as our Prophet guides us. Christ as our King rules us, saves us, and defends us." - Pastor Ben Mott
 - e. "The New Testament church's covenant and worship are mediated by Christ as Priest. The church receives its instruction from the New Testament revelation given by Christ as Prophet. The church is governed by Christ as King." - Pastor Ben Mott
 - iv. The same Jesus, whom the Jews killed, who was the anointed prophet, priest, and king at His baptism, was declared to be the Son of God and the Christ with power by His resurrection (**Rom 1:4 c/w Act 2:36**).
 - C. *whom ye have crucified*

- i. The Bible holds the Jews primarily responsible for the crucifixion of Jesus.
 - ii. There was a grand conspiracy to murder the Son of God, in which the Romans, the Jewish leadership, and the people of Israel all played a part (**Act 4:25-28**).
 - iii. The Romans gave the order and actually crucified Jesus (**Mar 15:15-25**).
 - iv. But the Jews called for it and ultimately made it happen (**Mar 11:18; Mar 12:6-8, 12; Joh 5:18; Mar 15:9-14**).
 - v. This is why the Bible repeatedly holds the Jews responsible for the crucifixion of Jesus (**Act 2:23, 36; Act 3:14-15; Act 4:10; Act 5:30; Act 7:52; 1Th 2:14-15**).
 - a. The person who hires an assassin is just as guilty of murder as is the assassin himself.
 - b. David was held responsible for Uriah's murder (**2Sa 12:9**) — not the messenger, the commander of the army who withdrew from him, or the enemy fighters who killed him.
36. **Acts 2:37** – *Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*
- A. *Now when they heard this,*
 - i. They had “ears to hear” (**Mat 11:15**).
 - ii. They were blessed, because not all men have ears that hear spiritual things (**Mat 13:16-17**).
 - B. *they were pricked in their heart,*
 - i. These Jews, though great sinners, were God's elect who had been regenerated and given new hearts of flesh capable of feeling the pricks of the gospel (**Eze 11:19-20**).
 - ii. The righteous are *pricked in the heart* when they are brought to a knowledge of their sins (**Psa 73:21-22**), but the wicked are *cut to the heart* when called to repent (**Act 5:33; Act 7:54**).
 - C. *and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*
 - i. This is a Biblical “altar call,” wherein the sinner asks the preacher what he should do (**Luk 3:10; Act 9:6**).
 - ii. Preachers should preach the gospel, exposing sin and telling men that Jesus died to save sinners, and then wait for the Holy Spirit to convict them of sin and bring them to the point of asking what they should do.
 - iii. After a preacher has said enough, he should stop and let penitent men come to him.
37. **Acts 2:38** – *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*
- A. *Then Peter said unto them, Repent,*
 - i. The first commandment of the gospel is to repent (**Mat 3:1-2; Mat 4:17; Mar 1:15**).
 - ii. Repent v. - 1. *refl.* To affect (oneself) with contrition or regret for something done, etc. (cf. 3.) 3. *intr.* To feel contrition, compunction, sorrow or regret

for something one has done or left undone; to change one's mind with regard to past action or conduct through dissatisfaction with it or its results.

- a. Jesus came to call *sinners* to repentance (**Luk 5:32**).
- b. What do *sinners* repent of? *Sin*, of course.
- iii. To obey the gospel, we must repent of all sin, not just the sin of unbelief.
 - a. This is the repentance that John the Baptist required of his converts (**Luk 3:7-9**).
 - b. Repentance includes turning from sins such as selfishness and covetousness, and instead helping others (**Luk 3:10-11**).
 - c. Repentance includes turning from sins such as theft and fraud (**Luk 3:12-13**).
 - d. Repentance includes turning from sins such as violence, lying, deceit, and covetousness, and instead being content with what one has (**Luk 3:14**).
 - e. Repentance includes turning from *sins* such as uncleanness, fornication, and lasciviousness (**2Co 12:21**).
 - f. Repentance includes repenting of sin and wickedness (**Act 8:22; 1Ki 8:46-47; Jer 8:6; Eze 18:30**).
 - g. Unbelief is just one of the many sins that we are commanded to repent of (**Joh 16:9**).
- B. *and be baptized every one of you*
 - i. After repentance and belief (**Mar 1:15**), baptism is the next commandment a child of God must keep (**Act 8:12-13; Act 18:8; Act 19:4**).
 - ii. Baptism is the answer of a good conscience toward God (**1Pe 3:21**).
- C. *in the name of Jesus Christ*
 - i. Baptism is to be done in the name of Jesus Christ.
 - a. Name *n.* - 11. ***in one's name, in the name of*** one: a. In phrases expressing invocation of, reliance upon, or devotion to, the persons of the Godhead. c. Denoting the use of another's name to give authority or countenance to one's acts; or implying that the action is done on account or on behalf of some other person or persons. Hence, by contrast to this, *in one's own name*.
 - b. Invocation - 1. The action or an act of invoking or calling upon (God, a deity, etc.) in prayer or attestation; supplication, or an act or form of supplication, for aid or protection.
 - c. To baptize in the name of Jesus Christ is to baptize by His authority and on His behalf, not by one's own authority (**1Co 1:13-15**).
 - d. This is why baptisms which the apostles did were credited to Jesus Christ (**Joh 4:1-2**).
 - e. Jesus taught that His ministers are to baptize in the name of the Father, and of the Son, and of the Holy Ghost (**Mat 28:19**).
 - (i) In the book of Acts, it is recorded that the apostles baptized in the name of Jesus (**Act 8:12, 16; Act 19:5**) and in the name of the Lord (**Act 10:48**).
 - (ii) This is not a contradiction.

- (iii) Jesus Christ came in the Father's name (**Joh 5:43**) and He did His works in the Father's name (**Joh 10:25**).
- (iv) The Holy Ghost was sent in Jesus Christ's name (**Joh 14:26**).
- (v) Baptizing in the name of Jesus Christ is baptizing by the authority of the Father, Son, and Holy Ghost.
- (vi) To be on the safe side, a minister would be wise to baptize in the name of the Father, Son, and Holy Ghost, because in so doing he is keeping Jesus' commandment in Mat 28:19 and is therefore baptizing in the name of Jesus Christ.

D. *for the remission of sins,*

- i. Being baptized for the remission of sins *cannot* mean that baptism is the means to obtain *eternal* forgiveness of sins.
 - a. First, baptism is a work, and eternal salvation is not by works (**2Ti 1:9**).
 - b. Second, eternal forgiveness of sins happened when Jesus died on the cross (**Heb 9:26-28; 2Co 5:18-19; Eph 1:7**).
 - c. Third, eternal forgiveness of sins happens prior to regeneration (**Col 2:13**), and regeneration happens prior to belief (**Joh 5:24**), and belief happens prior to baptism (**Act 8:12, 36-38**).
 - (i) Therefore, eternal forgiveness of sins happens prior to baptism.
 - (ii) Forgiveness of sins → regeneration → belief → baptism
 - d. Fourth, the people to whom these words were spoken were already regenerated and had been given new hearts capable of feeling the pricks of the gospel call to repent (**Act 2:37**).
- ii. There are two ways that this phrase can be understood which does not contradict the plain teaching of other scripture.
 - a. First, the remission of sins could be a temporal forgiveness of sins that is obtained through baptism.
 - (i) There is a forgiveness of sins that is conditioned on repentance and confession (**1Jo 1:9; Psa 32:5; Pro 28:13**).
 - (ii) Confession of sins accompanies baptism (**Mar 1:4-5; Act 19:18**).
 - (iii) Therefore, a penitent sinner receives a temporal forgiveness of sins at baptism.
 - b. Second, baptism is done as the response of a sinner who has become aware that Jesus remitted his sins by dying for him on the cross.
 - (i) Baptism is the answer of a good conscience toward God (**1Pe 3:21**).
 - (ii) Jesus told a man who was cleansed of his leprosy to "shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them" (**Mar 1:44**).
 - 1. The man was cleansed prior to the offering that he was commanded to make.

2. The offering was done in response to his cleansing, not as a means to obtain it.
3. So it is with baptism which is done in response to learning of how Jesus forgave one's sins, and not as a means to obtain forgiveness.

(iii) Just like partaking of communion shows the Lord's death, not causes it (**1Co 11:26**); so baptism shows that one's sins are forgiven, not causes the forgiveness.

E. *and ye shall receive the gift of the Holy Ghost.*

- i. The gift of the Holy Ghost, which is received at baptism, *cannot* be the indwelling of the Holy Ghost which happens when a person is born again (**Rom 8:9-17**).
 - a. As was already proven, regeneration precedes baptism.
 - b. Therefore, baptism cannot result in the indwelling of the Holy Ghost in the heart of a child of God which happens at regeneration.
- ii. The gift of the Holy Ghost at baptism can refer to two different things.
 - a. First, the gift of the Holy Ghost can refer to the Holy Ghost which is given.
 - (i) A special administration of the Holy Spirit was/is given to all baptized believers after the Holy Ghost was sent to earth to fill the churches (**Joh 7:37-39**).
 - (ii) This is not referring to the indwelling of the Holy Spirit in regeneration because it is written that "the Holy Ghost was not yet given; because that Jesus was not yet glorified."
 - (iii) The Holy Ghost was regenerating men and indwelling them thousands of years before Jesus was glorified (**Gal 4:28-29**).
 - (iv) This special giving of the Holy Ghost which produced rivers of living water in the bellies of God's children is referring to the giving of the Holy Ghost on the day of Pentecost (**Act 2:1-4**).
 - (v) When a man is baptized and added to a local church, he is put into the place where the Holy Ghost dwells and receives this special administration of the Holy Spirit.
 - b. Second, the gift of the Holy Ghost can refer to the gift which the Holy Ghost gives.
 - (i) When a person is baptized, he is added to the membership of the body of Christ which is the local church (**1Co 12:13 c/w 1Co 12:27**).
 - (ii) When this happens, he is made to drink into one Spirit (**1Co 12:13**).
 - (iii) Being made a spiritual member of a local church is the gift which the Holy Ghost gives to a child of God when he is baptized.

38. **Acts 2:39** – *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

- A. The promise of receiving the gift of the Holy Ghost is to anyone who will repent and be baptized.
 - i. This included the Jews whom Peter addressed, their children, and *all* who were afar off.
 - ii. This means that the promise is to anyone in any place at any time who will repent and be baptized.
 - B. However, there is a caveat to this promise.
 - i. It is limited to “as many as the Lord our God shall call.”
 - ii. Only those whom God has called by grace will respond in faith to the gospel message and be convicted to repent and be baptized (**Act 13:48; Joh 5:24**).
 - iii. The gospel is foolishness unto those who are not effectually called, but it is the power of God to those who are (**1Co 1:18, 23-24**).
39. **Acts 2:40** – *And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*
- A. *And with many other words did he testify and exhort,*
 - i. Peter’s sermon on the day of Pentecost was longer than the portion of it which is recorded in Acts 2.
 - a. He testified and exhorted them with *many other words*.
 - b. This is likely the case with other recorded sermons in the Bible.
 - c. In Troas, Paul preached until midnight before serving communion (**Act 20:7**), and then continued his talk until the morning (**Act 20:11**).
 - ii. Peter’s preaching consisted of both *testifying* and *exhorting*.
 - a. Testify v. – 1. *trans.* To bear witness to, or give proof of (a fact); to assert or affirm the truth of (a statement); to attest.
 - b. Peter and the other apostles testified and bore witness to what they had seen and what God revealed to them concerning Jesus Christ (**2Pe 1:16-18; 1Jo 1:1-3; 1Jo 4:14; Act 10:37-43; Act 20:24**).
 - c. Exhort v. – 1. *trans.* To admonish earnestly; to urge by stimulating words to conduct regarded as laudable. Said also of circumstances, etc.: To serve as an incitement.
 - d. Exhorting and admonishing the church is one of the fundamental purposes of preaching (**2Ti 4:2; 2Th 3:12**).
 - B. *saying, Save yourselves from this untoward generation.*
 - i. Some of Peter’s *many other words* of exhortation were focused on urging those who were convicted by the gospel message to save themselves from their untoward generation.
 - ii. This is an example of temporal salvation.
 - iii. Untoward *adj.* – 1. Not having or showing inclination, disposition, or readiness *to* or *for* something; disinclined. 2. Of persons (or animals), their disposition, etc.: Difficult to manage, restrain, or control; intractable, unruly, perverse. (Sense 2 cites Act 2:40 as an example of its usage.)
 - a. Peter’s generation was a wicked and adulterous one (**Mat 12:34; Mat 16:4; Luk 11:29**).
 - b. Peter did not exhort them to try to save their wicked generation, but to *save themselves from it*.

- c. We should pray that the word of God will have free course and be glorified among God's children (**2Th 3:1**) and that we will be delivered from unreasonable and wicked men who have not faith (**2Th 3:2; Rom 15:31; Jer 15:21**).

40. **Acts 2:41** – *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*

A. *Then they that gladly received his word were baptized:*

- i. Gladly adv. – 1. In a glad fashion; with gladness or joy. Also, in weaker sense, willingly, with alacrity, esp. in phr. *I (you, he, etc.) would gladly* (do something).
- ii. These Jews *gladly* received the preaching of the gospel, even when it stung (**Act 2:36-37**).
- iii. They were like Zacchaeus who made haste, came down, and received Jesus *joyfully* (**Luk 19:5-6 c/w Isa 64:5**).
- iv. They were like the common people who heard Jesus *gladly* (**Mar 12:37**).
- v. They were not baptized due to compulsion, but willfully with joy.

B. *and the same day there were added unto them about three thousand souls.*

- i. The result of their baptism was being added to the membership of the Jerusalem church.
 - a. The *them* which they were added to is the church at Jerusalem which had about 120 members named on a roll (**Act 1:15**) who were assembled together, *all with one accord in one place* (**Act 2:1**).
 - b. It is obvious that they were added to the church because they continued from that time forward having church, which consisted of the apostles' doctrine (preaching) and fellowship, breaking of bread (communion), and prayers (**Act 2:42**).
 - c. Just to clear up any misunderstanding of what they were added to, we are told, that *the Lord added to the church* daily (**Act 2:47**).
- ii. If it be argued that the "*Then...: and...*" grammatical construction of Act 2:41 proves that being added to the church was not a result of being baptized, then consider the identical construction of the following verses:
 - a. **Exo 19:5-6** – "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation...."
 - b. **Jdg 12:6** – "Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand."
 - c. **1Ki 1:5** – "Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him."
 - d. **Jer 36:4** - "Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book."

- e. **Jer 36:32** - "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words."
 - f. Each of these verses demonstrate that the "*Then...: and...*" grammatical construction shows that whatever comes after the "*:and...*" is a result of, or intricately connected to, what preceded it.
 - g. The same thing applies to Act 2:41.
 - iii. Baptism is the means by which a believer is added to the local church, which is the kingdom of God (**Luk 7:29-30 c/w Mat 21:31-32**).
 - iv. When a preacher baptizes a penitent sinner in water, which outwardly adds him to the church, the Holy Spirit baptizes him into the spiritual membership of the local church which is the body of Christ (**1Co 12:13, 27**).
41. **Acts 2:42** – *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
- A. After being added to the church, they continued *stedfastly* worshipping and serving God in the church (**1Co 15:58**).
 - B. Steadfastly *adv.* – 1. In physical sense: Steadily, firmly, so as not to be shaken or displaced. *rare*. 3. Constantly, persistently; with firm resolve, fidelity, belief, etc.
 - C. Their church service consisted of:
 - i. The apostles' doctrine (teaching) (**1Ti 4:13, 16; 2Ti 3:10; 2Ti 4:2-3; 2Jo 1:9**).
 - ii. The apostles' fellowship (**1Jo 1:3, 7**).
 - iii. Breaking of bread (communion) (**1Co 10:16; 1Co 11:23-24**).
 - iv. Prayer (**Act 12:12; Eph 6:18**).
42. **Acts 2:43** – *And fear came upon every soul: and many wonders and signs were done by the apostles.*
- A. *And fear came upon every soul:*
 - i. They feared God (**Act 9:31; 1Pe 2:17**).
 - a. Learning about God through the apostles' doctrine instills the fear of God in a Christian (**Heb 10:31; Heb 12:25-29**).
 - b. The fear of God is innate in a child of God (**Jer 32:40**).
 - c. The fear of God can also be taught to a child of God (**Psa 34:11**).
 - d. Christians perfect holiness in the fear of God (**2Co 7:1**).
 - e. We must fear God to serve Him acceptably (**Heb 12:28**).
 - ii. They did not fear man (**Heb 13:6**).
 - B. *and many wonders and signs were done by the apostles.*
 - i. The apostles were given the gift of working signs, wonders, and miracles (**2Co 12:12**).
 - ii. The gift of performing signs and wonders was given to the apostles to confirm the word they spoke (**Mar 16:20; Heb 2:3-4**).
 - iii. Signs and wonders (miracles) can be a source of fear because one is beholding the power of God (**Mat 14:26; Mat 27:54; Mar 4:39-41; Luk 1:63-65; Luk 5:4-10; Luk 5:22-26; Luk 7:12-16; Luk 8:35-37**).

43. **Acts 2:44** – *And all that believed were together, and had all things common;*

A. *And all that believed*

- i. The members of the church in Jerusalem were simply referred to as them “that believed.”
- ii. Church members are referred to as believers in the Bible (**Act 16:4-5 c/w Act 21:25; 1Th 1:1 c/w 1Th 2:10; 1Ti 4:12 c/w 1Ti 3:15; 1Ti 5:16**).
- iii. The reason for this is because those who believe will obey the gospel and be baptized and added to a church (**Act 2:41; Act 8:12; Act 18:8**).

B. *were together,*

- i. Those that believed the gospel and were baptized were together.
- ii. They did not make a profession of faith, get baptized, and then go on their merry way never to be seen again.
- iii. Church members assemble together (**Act 1:4; Act 4:31; Act 20:7-8; Heb 10:25**), and spend time together (**Psa 119:63; Mal 3:16**).

C. *and had all things common;*

- i. In the early days of the church in Jerusalem, the members practiced communal living.
- ii. They did not consider their possessions to be their own, but they collectively possessed them (**Act 4:32**).
 - a. They should have known better (**Pro 1:14; Pro 27:18**).
 - b. The Pilgrim’s experience.
 - c. Communist countries are always poor.
- iii. There are some important things to remember/consider regarding this.
 - a. This arrangement was not commanded by God to the saints in Jerusalem.
 - b. The apostles nowhere in the New Testament commanded Christians or churches to live communally. Just the opposite is true (**2Th 3:12**).
 - c. The system was voluntary.
 - (i) Those who sold possessions, houses, or land did so voluntarily (**Act 2:45; Act 4:34-37**).
 - (ii) After they sold a possession, the money was still theirs until they decided to give some or all of it to the apostles to distribute to others in need (**Act 5:4**).
 - d. There is no record of any other churches in the New Testament practicing this system of communal living.
 - e. In fact, other churches were instructed to have their members lay by themselves in store in order to have funds to give for a collection for the poor saints in Jerusalem (**1Co 16:1-2**).
 - (i) This shows that Christians in other churches had personal property which was under their own control and could be used as they saw fit.
 - (ii) This also shows that the communal system in the Jerusalem church was apparently not successful because they in particular were in need when a dearth struck the world (**Act 11:27-30; Rom 15:26**).

44. **Acts 2:45** – *And sold their possessions and goods, and parted them to all men, as every man had need.*

A. *And sold their possessions and goods,*

i. There are some things to consider regarding this account.

a. This was not a commandment, but a historical account.

b. Christians are not commanded to sell all their possessions and give away all their money.

(i) Paul instructed wealthy Christians to be “ready to distribute, willing to communicate” (**1Ti 6:17-19**).

1. They were not commanded to give it all away.

2. God gives us things to enjoy (**1Ti 6:17**).

3. We should be *ready* and *willing* to help those in need with what God has blessed us with, but we are not forbidden to enjoy some of it for ourselves as well.

(ii) Christians are supposed to provide for themselves and their families (**1Ti 5:4, 8, 16**).

1. They could not do so if they sold all their possessions and gave all their money to the poor.

2. There is nothing wrong with a Christian selling some of his possessions and goods and giving the money to those in need as long as he has enough to take care of the needs of himself and his family.

c. Jesus instructed people to sell their goods and give to the poor, but it was not a universal commandment.

(i) The rich young ruler was commanded to sell all that he had and give to the poor (**Mar 10:21**).

1. Jesus required this of him for a specific reason.

2. He was self-righteous, thinking that he had kept all of God’s commandments (**Mar 10:17-20**).

3. Jesus was demonstrating to him that his money had become his idol and required him to forsake it to follow Him (**Mar 10:22**).

4. Jesus did not tell other people to do likewise when they desired to follow Him.

(ii) Jesus taught men to sell their possessions and give alms to the poor (**Luk 12:33**).

1. This would be applicable to those who had more possessions than they needed to meet their basic needs, but apparently had not money to help those truly in need.

a. This was spoken to those who would lay up treasures on earth and not in heaven (**Mat 6:19-21**).

b. In which case, a man should sell something to help another in need, which would be laying up treasure in heaven.

- c. If you have money laid up to help those in need, then you don't need to sell your possessions to do so.
 - 2. Consider a similar situation.
 - a. Jesus taught the disciples that if they had not a sword, they were to sell their garment and buy one (**Luk 22:36**).
 - b. They would only need to sell their garment if they did not have the money to buy a sword.
 - c. This means they had an extra garment to sell, which means that they had not already sold all their possessions to give to the poor.
 - d. Some of them already had swords (**Luk 22:38**), which means that they had not already sold them to give to the poor.
 - d. Not all of the disciples sold all of their possessions.
 - (i) Some of them had houses that the brethren met and ate in (**Act 2:46**).
 - (ii) Other Christians had houses that churches met in (**1Co 16:19; Col 4:15; Phm 1:2**).
 - B. *and parted them to all men*,
 - i. This one of the many instances in the Bible where the words "all men" refer to all men in a particular context, not to the entire human race.
 - ii. The Christians in Jerusalem obviously did not part their possessions, goods, and money to the Eskimos, Mayans, Incas, Australian Aborigines, and the Japanese.
 - iii. They gave their possessions to all men in the Jerusalem Church who had need.
 - C. *as every man had need*.
 - i. Distribution was voluntarily made to those who were in *need*, not to those who were lazy and would not work (**2Th 3:10**).
 - ii. Christians are under obligation to give to those in genuine need (food, clothing, shelter, necessary medical care, etc.) (**Deut 15:7-8; Rom 12:13; Eph 4:28; Jam 2:15-16; 1Jo 3:17**).
45. **Acts 2:46** – *And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,*
- A. *And they, continuing daily with one accord in the temple*,
 - i. They met *daily* together.
 - a. They saw each other often.
 - b. They "spake often one to another" (**Mal 3:16**).
 - c. They were each other's companions (**Psa 119:63**).
 - ii. They were all "with one accord" together.
 - a. Accord *n.* – 1. Reconciliation, agreement, harmony; concurrence of opinion, will, or action; consent.
 - b. Church members are supposed to be of one mind and one accord (**1Co 1:10; Php 2:2**).

- iii. They met in the temple.
 - a. The temple was a suitable place to meet in the early days.
 - b. There was a copy of the Old Testament scriptures (the only scripture there was at that time) there in which they could have read and learned of Christ (**Joh 5:39; Luk 24:27**).
 - B. *and breaking bread from house to house*,
 - i. Not only did they worship together in the temple daily, they also ate together frequently in their homes.
 - ii. They were given to hospitality (**Rom 12:13; 1Pe 4:9**).
 - C. *did eat their meat with gladness*
 - i. Having food and raiment, they were content and happy (**1Ti 6:8**).
 - ii. They were joyful (**Php 4:4**).
 - D. *and singleness of heart*,
 - i. They fellowshiped together with *singleness of heart*.
 - a. Singleness *n.* – 1. Sincerity, straightforwardness, honesty, integrity; freedom from deceit, duplicity, or guile. b. Const. *of heart, mind, eye, etc.*
 - b. Single-hearted *adj.* – 1. Possessed of a single or sincere heart; straightforward, honest, sincere; simple-hearted. 2. Of actions, etc.: Proceeding from or characterized by sincerity of heart or purpose.
 - c. *Single-hearted* is not found in the Bible, but it is the adjective form of “singleness of heart.”
 - ii. They genuinely enjoyed being together; it was not done out of compulsion, nor was their joy feigned (**Col 3:22**).
 - E. This verse is a description of an idyllic Christian life.
 - i. Their lives were focused and centered on worshipping Jesus Christ and fellowshiping with the brethren.
 - ii. The result was that their hearts were filled with gladness.
 - iii. Their lives at that time were a foretaste of heaven to come.
 - iv. My heart yearns for the life described in this verse, but it seems unlikely to materialize in our modern world.
 - v. “If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.” (C.S. Lewis, *Mere Christianity*)
- 46. **Acts 2:47** – *Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*
 - A. *Praising God*,
 - i. Praising God should be an integral part of our worship and our lives (**Psa 9:1; Psa 22:22-27; Psa 33:1; Heb 13:15**).
 - ii. Praising God brings strength (**Mat 21:16 c/w Psa 8:2**).
 - B. *and having favour with all the people*.
 - i. We should strive to live peaceably with all men (**Rom 12:18**).
 - ii. Having favor with men is an indicator of spiritual maturity (**Luk 2:52**).
 - iii. Christians should have a good report of all men (**3Jo 1:12**).
 - iv. A pastor should have a good report of them that are without (**1Ti 3:7**).

- v. When a man's ways please the Lord, He makes even his enemies to be at peace with him (**Pro 16:7**).
- C. *And the Lord added to the church daily*
 - i. As a result of the early church in Jerusalem obeying the gospel, zealously serving God, and loving each other, the Lord added to the church daily.
 - ii. If a church grows, it is because the Lord has added to it.
 - a. God sets members in the body as it pleases Him (**1Co 12:18**).
 - b. Preachers labor, plant, and water, but only the Lord gives the increase (**1Co 3:6-7**).
 - c. Except the Lord builds the house, they labor in vain that build it (**Psa 127:1**).
- D. *such as should be saved.*
 - i. The Lord added such as should (shall) be saved to the church.
 - ii. Should – pa. t. of SHALL v.
 - iii. There is a future aspect of salvation that happens at the second coming (**Joh 5:24; Rom 5:10**).
 - iv. The Lord only adds people to the church who should be saved.
 - v. There are evil men who creep into the church unawares (**Jud 1:4**), but they have neither part nor lot in the church (**Act 8:21**) and were not spiritually added to the body by God.
 - vi. They will eventually go out from us because they were not of us (**1Jo 2:19**).

V. Acts Chapter 3

1. **Acts 3:1** – *Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.*
 - A. *Now Peter and John went up together into the temple*
 - i. At this time, the Jerusalem Church was meeting for worship in the temple (**Act 2:46**).
 - ii. What a blessing it is to go into the house of God with brethren (**Psa 122:1; Psa 42:4**).
 - B. *at the hour of prayer, being the ninth hour.*
 - i. The ninth hour in Jewish time was 3pm.
 - ii. It was apparently an established custom to pray at the ninth hour (**Act 10:30**).
 - a. This was probably considered the evening prayer, which was at the time of the evening sacrifice (**Exo 29:39 c/w 1Ki 18:36 c/w Dan 9:21 c/w Luk 1:10 c/w Psa 141:2 c/w Rev 8:3**).
 - b. The Jews prayed three times per day: morning, noon, and evening (**Psa 55:17; Dan 6:10; Act 10:9**).
 - iii. Jesus made His impassioned prayer to God at the ninth hour (**Mat 27:46**).
2. **Acts 3:2** – *And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;*
 - A. *And a certain man lame from his mother's womb was carried,*

- i. This man was over 40 years old (**Act 4:22**).
 - ii. Imagine being lame from birth and having to be carried everywhere you went.
 - iii. God uses caretakers and friends to bless His afflicted children (**Mar 2:1-5, 11-12**).
 - iv. This was not the only man that God allowed to be born afflicted and live for many years before healing him to show His mighty power (**Joh 9:1-3**).
- B. *whom they laid daily at the gate of the temple which is called Beautiful*,
 - i. God's house is beautiful (**Psa 48:2; Psa 50:2; Heb 12:22-23**).
 - ii. The temple was beautiful (**Isa 64:11**).
 - iii. There was one gate of the temple which was especially beautiful, which came to be known by that name.
 - iv. "There are different opinions concerning this gate. Josephus observes, Bell. Jud. lib. v. cap. 5, sect. 3, that the temple had nine gates, which were on every side covered with gold and silver; but there was one gate which was without the holy house, and was of Corinthian brass, and greatly excelled those which were only covered with gold and silver. The magnitudes of the other gates were equal one to another; but that of the Corinthian gate, which opened on the east, over against the gate of the holy house itself, was much larger: for its height was fifty cubits, and its doors were forty cubits, and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than upon the other. This last was probably the gate which is here called Beautiful; because it was on the outside of the temple, to which there was an easy access, and because it was evidently the most costly, according to the account in Josephus; but it must be granted that the text of Josephus is by no means clear." (Adam Clark's Commentary on the Bible, Act 3:2)
- C. *to ask alms of them that entered into the temple*;
 - i. The afflicted in those days had no choice but to beg (**Joh 9:8**).
 - ii. Alms *n.* – Charitable relief of the poor; charity; originally and especially as a religious duty, or good work; construed with *do, make, work*. Afterwards applied especially to the material substance of the relief, and construed with *give, bestow*, etc.
 - iii. Beg *v.* – 1. To ask alms or by way of alms. *a. trans.* To ask (bread, money, etc.) in alms or as a charitable gift; to procure (one's living) by begging.
 - iv. Christians are known (or should be) as generous people (**Gal 2:10; Rom 12:13; Pro 29:7**), so the gate of the temple would be a good place to ask alms.

3. **Acts 3:3** – *Who seeing Peter and John about to go into the temple asked an alms.*

- A. This man was humble, as it is humiliating to beg (**Luk 16:3**).
 - i. "Those that need, and cannot work, must not be ashamed to beg." (Matthew Henry)
 - ii. God gives grace unto the humble (**Jam 4:6**) and lifts them up (**Jam 4:10**).
 - iii. This humble man was about to be lifted up (literally) by God (**Act 3:7**).
- B. He was going to get more than he asked for (**Mat 7:7-8; Eph 3:20**).

4. **Acts 3:4** – *And Peter, fastening his eyes upon him with John, said, Look on us.*
 - A. Peter made eye-contact with the crippled man and focused his attention on him.
 - B. Fasten v. – 1. To make firm or stable; to establish, settle, confirm. 4. To make fast to something else; to attach, more or less securely, by a tie or bond of any kind. 12. In various fig. applications of senses 4, 7, 10: To fix (something) *upon* (a person, etc.) a. to direct (feelings, thoughts, attention, etc.) intently or keenly towards.
 - C. “Peter, instead of turning his eyes from him, as many do from objects of charity, turned his eyes to him, nay, he *fastened his eyes upon him*, that his eye might affect his heart with compassion towards him, Act 3:4.” (Matthew Henry)
 - D. Peter told the man to look at him and John, which suggests that he was not looking at them.
 - E. Practical takeaway: when you want to ensure that someone is going to hear and receive what you are saying, make sure you are looking him in the eye and that you both have each other’s undivided attention.

5. **Acts 3:5** – *And he gave heed unto them, expecting to receive something of them.*
 - A. The crippled man gives Peter and John his attention.
 - B. He assumed that they were going to give him something, but he did not know what was in store for him.
 - C. Never forget that a blessing from God can be right around the corner when we least expect it.

6. **Acts 3:6** – *Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.*
 - A. *Then Peter said, Silver and gold have I none;*
 - i. Peter was not wealthy.
 - a. God’s ministers and His followers are not promised wealth.
 - b. Jesus had no place of His own (**Mat 8:20**).
 - c. At times, Paul was poor (**2Co 6:10**), had no certain dwelling place (**1Co 4:11**), and suffered hunger and deprivation (**2Co 11:27**).
 - d. Some Christians are blessed with wealth with which to bless others (**1Ti 6:17-19**).
 - e. Other Christians are impoverished (**Jam 2:5**), but are nevertheless blessed.
 - ii. “His expectation of an alms was disappointed. *Peter said, “Silver and gold have I none*, and therefore none to give thee;” yet he intimated that if he had had any he would have given him an alms, not brass, but silver or gold. Note, (1.) It is not often that Christ's friends and favourites have abundance of the wealth of this world. The apostles were very poor, had but just enough for themselves, and no overplus. Peter and John had abundance of money laid at their feet, but this was appropriated to the maintenance of the poor of the church, and they would not convert any of it to their own use, nor dispose of it otherwise than according to the intention of the donors. Public trusts ought to be strictly and faithfully observed. (2.) Many who are well inclined to works of charity are yet not in a capacity of doing any thing

considerable, while others, who have wherewithal to do much, have not a heart to do any thing.” (Matthew Henry)

- iii. “There is a legend that has circulated for years about a discussion between Pope Innocent II and Thomas Aquinas. While counting a large sum of money, the Pope said, ‘You see, Thomas, the church can no longer say, ‘Silver and gold have I none.’” Thomas answered, ‘That is true, Holy Father, but neither can she still say, ‘Arise and walk.’” ([International Christian Fellowship](#))

B. *but such as I have give I thee:*

- i. Even if a Christian is not blessed with wealth to help others, he can still give what he has.
- ii. This might include his prayers, time, help, advice, encouragement, compassion, and love.
- iii. “Note, Those who are poor in the world may yet be rich, very rich, in spiritual gifts, graces, and comforts; certainly there is that which we are capable of possessing which is infinitely better than silver and gold; the merchandise and gain of it are better, Job 28:12, etc.; Pro 3:14, etc.” (Matthew Henry)

C. *In the name of Jesus Christ of Nazareth rise up and walk.*

- i. Rather than giving the man alms which would help him for a fleeting moment, Peter heals him.
- ii. Peter healed him, not by his own strength (**Act 3:12**), but by the power of Jesus Christ (**Act 3:16; Act 4:10**).
- iii. “Christ sent his word, and healed him (Psa 107:20); for healing grace is given by the word of Christ; this is the vehicle of the healing virtue derived from Christ. Christ spoke cures by himself; the apostles spoke them in his name. Peter bids a lame man rise up and walk, which would have been a banter upon him if he had not premised in the name of Jesus Christ of Nazareth: ‘I say it by warrant from him, and it shall be done by power from him, and all the glory and praise of it shall be ascribed to him.’” (Matthew Henry)

7. **Acts 3:7** – *And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.*

- A. Peter, of his own power, did nothing to heal this man.
- B. God miraculously healed his feet and ankles through His word (**Psa 107:20**).
- C. Both Peter and the impotent man exhibited faith in Jesus Christ by taking action to rise up and walk, and God blessed it.
- D. “Peter lent his hand, and helped him (Act 3:7): *He took him by the right hand*, in the same name in which he had spoken to him to arise and walk, *and lifted him up*. Not that this could contribute any thing to his cure; but it was a sign, plainly intimating the help he should receive from God, if he exerted himself as he was bidden. When God by his word commands us to rise, and walk in the way of his commandments, if we mix faith with that word, and lay our souls under the power of it, he will give his Spirit to take us by the hand, and lift us up. If we set ourselves to do what we can, God has promised his grace to enable us to do what we cannot; and by that promise

we partake of a new nature, and that grace shall not be in vain; it was not here: *His feet and ankle-bones received strength*, which they had not done if he had not attempted to rise, and been helped up; he does his part, and Peter does his, and yet it is Christ that does all: it is he that puts strength into him. As the bread was multiplied in the breaking, and the water turned into wine in the pouring out, so strength was given to the cripple's feet in his stirring them and using them.”
(Matthew Henry)

8. **Acts 3:8** – *And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.*

A. *And he leaping up stood, and walked,*

- i. The healing of this lame man was a fulfillment of prophecy which foretold of the days of the Messiah in which the lame would *leap* (**Isa 35:4-6**).
 - a. Jesus healed the lame (**Mat 11:5; Mat 15:30; Mat 21:14; Joh 5:8-9**).
 - b. Philip healed the lame (**Act 8:7**).
 - c. The apostle Paul also healed the lame (**Act 14:10**).

B. *and entered with them into the temple, walking, and leaping, and praising God.*

- i. Rather than running home to see his family and friends, the first place the healed man went was the temple to praise God.
- ii. By this he showed himself to be the exception, not the rule when it comes to people who experience the mercy of God (**Luk 17:11-19**).
- iii. Never forget to thank God for answered prayer, healing, and blessing in your life (**Psa 30:1-2, 11-12; Psa 103:1-5; Psa 107:20-22**).
- iv. Unthankfulness and ungratefulness are odious sins (**Rom 1:21; 2Ti 3:2; Psa 106:12-13**).
- v. If your desire to be healed is due to wanting to be in the house of God, you are more likely to be granted your request (**Isa 38:19-22**).

9. **Acts 3:9** – *And all the people saw him walking and praising God:*

A. He was not ashamed to praise God publicly (**Psa 22:19-25; Psa 107:32**).

B. Those who have experienced great deliverance from their afflictions, troubles, or sins are not bashful to praise God for it in the company others.

10. **Acts 3:10** – *And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.*

A. Having seen this man who was lame from birth (**Act 3:2**), walking and leaping caused the people to be filled with wonder and amazement.

- i. Wonder *n.* – II. 7. a. The emotion excited by the perception of something novel and unexpected, or inexplicable; astonishment mingled with perplexity or bewildered curiosity.
- ii. Amazement *n.* – 1. The condition of being mentally paralyzed, mental stupefaction, frenzy. 2. Loss of presence of mind; bewilderment, perplexity, distraction (due to doubt as to what to do).

- B. One of Jesus' names is Wonderful (**Isa 9:6**) because He does wonderful things that cause men to wonder.
11. **Acts 3:11** – *And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.*
- A. *And as the lame man which was healed held Peter and John,*
 - i. The lame man held Peter and John.
 - ii. He *clave* unto them like some of Paul's converts did (**Act 17:34**).
 - iii. He esteemed them very highly in love for their work's sake (**1Th 5:13**).
 - B. *all the people ran together unto them in the porch that is called Solomon's, greatly wondering.*
 - i. Solomon's porch was part of the temple which was named after Solomon because he built the original temple (**1Ki 6:2-3; 1Ki 7:12-14, 19, 21; 1Ch 28:9-11**).
 - a. The porch was 20 cubits (30ft) long, 10 cubits (15ft) wide (**1Ki 6:3**), and 120 cubits (180ft) high (**2Ch 3:4**).
 - b. The Jews gathered at Solomon's porch (**Joh 10:23**).
 - c. The Christians in the Jerusalem church assembled in Solomon's porch as well (**Act 5:12**).
 - ii. The people ran together to Peter and John with great bewilderment and curiosity.
12. **Act 3:12** – *And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?*
- A. The people were amazed because they thought that Peter and John healed the man by their own power.
 - B. A similar thing happened to Paul and Barnabas (**Act 14:8-18**).
 - C. Peter diverts the attention from himself and gives the glory to Jesus Christ for the man's healing (**Act 3:16**).
 - i. It was not by the power and holiness of Peter and John that the man was healed, but by the power and holiness of Jesus Christ.
 - ii. This healing was a fulfillment of the promise of Christ that His followers would lay hands on the sick and they would recover (**Mar 16:17-18**).
 - iii. They would do so because the Lord was working with them (**Mar 16:20**).
 - D. Peter was showing us an example of being clothed with humility (**1Pe 5:5-6**).
13. **Act 3:13** – *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.*
- A. *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers,*
 - i. Jehovah, the only true God, is the God of Abraham, Isaac, and Jacob (**Gen 28:13; Exo 3:6**).
 - ii. Jehovah not only *was* the God of Abraham, Isaac, and Jacob, but He still *is* their God (**Mar 12:26-27**).
 - iii. He is the God of the fathers of the nation of Israel (**Deut 26:7-8; Act 22:14**).

B. *hath glorified his Son Jesus;*

- i. God glorified Jesus several different times.
 - a. God the Father glorified Jesus in the eyes of the people by the miracles He did (**Joh 11:4**).
 - b. God the Father glorified Jesus on the mount of transfiguration (**2Pe 1:17**).
 - c. God glorified Jesus after He suffered and died for our sins (**Joh 12:23; Joh 13:31-32; 1Pe 1:21**).
 - d. God will glorify Jesus in His saints when He returns (**2Th 1:10-12**).
- ii. The NIV, NKJV, and other modern English bible versions replace “Son” with “servant” in this verse.
 - a. A servant is inferior to a son (**Joh 8:35; Heb 3:3, 5-6**).
 - b. The modern bible versions degrade Jesus Christ.

C. *whom ye delivered up,*

- i. The Jews (the leadership and the people) delivered up Jesus to Pilate to be crucified (**Mar 15:1**).
- ii. Jesus came to deliver His people from their sins (**Mat 1:21**), and some of those people delivered Him up to be crucified.

D. *and denied him in the presence of Pilate, when he was determined to let him go.*

- i. The Jews denied Jesus when Pilate offered to release Him (**Mar 15:9-14**).
- ii. Pilate was determined to let Jesus go, but they would have none of it (**Mat 27:19-25; Joh 18:29-31, 39-40; Joh 19:4, 6, 12**).

14. **Act 3:14** – *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;*

A. *But ye denied the Holy One and the Just,*

- i. The Jews denied Jesus in the presence of Pilate (see comments on Act 3:13).
- ii. Jesus is *the Holy One*.
 - a. Holy *adj.* - 1. Kept or regarded as inviolate from ordinary use, and appropriated or set apart for religious use or observance; consecrated, dedicated, sacred. 2. ... Of a character that evokes human veneration and reverence; and thus, in Christian use, Free from all contamination of sin and evil, morally and spiritually perfect and unsullied, possessing the infinite moral perfection which Christianity attributes to the Divine character. Cf. sense 4. 4. Conformed to the will of God, entirely devoted to God: in earlier times often connoting the practice of asceticism and religious observances; now usually: Morally and spiritually unstained; free from sinful affection; of godly character and life; sanctified, saintly; sinless.
 - b. Holy One - A holy person; used as a title of God or Christ; one dedicated to or consecrated by God.
 - c. Being called *the Holy One* shows that Jesus is God (**Act 2:27; Isa 40:25; Isa 47:4**).
 - d. Jesus is holy in every sense of the word.
 - (i) Jesus is holy, harmless, undefiled, and separate (set apart) from sinners (**Heb 7:26**).

- (ii) Jesus is sinless (**1Pe 2:22; 2Co 5:21; 1Jo 3:5**).
 - (iii) Jesus is without blemish and without spot (morally perfect) (**1Pe 1:19**).
 - (iv) Jesus was wholly devoted to God (**Joh 6:38; Joh 8:29**).
- e. This title of Jesus shows us that He is holy, set apart, sinless, morally perfect, and totally devoted to God.
- iii. Jesus is *the just* (**1Pe 3:18**).
 - a. Just *adj.* – 1. That does what is morally right, righteous. *just before (with) God* or, simply, just: Righteous in the sight of God; justified.
 - b. Jesus is *the Just One* (**Act 7:52; Act 22:14**).
 - (i) Jesus alone is righteous and sinless on His own account (**Mat 27:4**).
 - (ii) Our righteousness is through Jesus, not ourselves (**Tit 3:3-7**).
 - c. Jesus is “the just LORD” (**Zep 3:5**).
 - d. Jesus’ ways are just (**Rev 15:3**).
 - e. Even Jesus’ enemies knew that He was just (**Mat 27:19, 24**).
- iv. Consider the characteristics of *the just*:
 - a. God blesses his house (**Pro 3:33**).
 - b. His path is illuminated by God (**Pro 4:18**).
 - c. Blessings are upon his head (**Pro 10:6**).
 - d. His memory is blessed (**Pro 10:7**).
 - e. His tongue (speech) is as choice silver (**Pro 10:20**).
 - f. His mouth brings forth wisdom (**Pro 10:31**).
 - g. He will be delivered through knowledge (**Pro 11:9**).
 - h. He will come out of trouble (**Pro 12:13**).
 - i. No evil shall happen to him (**Pro 12:21**).
 - j. The sinner’s wealth is laid up for him (**Pro 13:22**).
 - k. He walks in his integrity (**Pro 20:7**).
 - l. It is joy for him to do judgment (**Pro 21:15**).
 - m. He seeks the soul of the upright (**Pro 29:10**).
 - n. An unjust man is an abomination to him (**Pro 29:27**).
 - o. His way is uprightness (**Isa 26:7**).
 - p. He walks in the ways of the LORD (**Hos 14:9**).
 - q. He lives by faith (**Hab 2:4; Rom 1:17; Gal 3:11; Heb 10:38**).
 - r. These are the characteristics of our Lord Jesus Christ.
- B. *and desired a murderer to be granted unto you;*
 - i. When given the opportunity to have Jesus released, they instead desired that the murderer Barabbas be released to them (**Luk 23:13-25**).
 - ii. They would rather have had a dangerous criminal in their midst than the holy, harmless Son of God (**Heb 7:26**).

15. **Act 3:15** – *And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.*

A. *And killed the Prince of life,*

- i. God lays the blame on the Jews for the murder of Jesus Christ.

- a. Even though they didn't hang Him on the cross themselves, they were still guilty of His murder.
 - b. David did not kill Uriah with his own hands, but God held him responsible for his murder.
 - c. See comments on Acts 2:36.
 - ii. Jesus is the *Prince of life*.
 - a. Jesus is a *prince* (**Isa 9:6; Rev 1:5**).
 - b. Jesus is *the life* (**Joh 14:6**).
 - c. Jesus is *eternal life* (**1Jo 1:2**).
 - d. As the Prince of Life, Jesus sovereignly gives life to whom He will (**Joh 5:21**).
 - e. We reign in life by the Prince of Life (**Rom 5:17**).
 - f. This name of Jesus shows us that He is a King Who sovereignly gives life to whom He will.
 - B. *whom God hath raised from the dead*;
 - i. Jesus was raised from the dead by the Trinity.
 - ii. See comments on Acts 2:24.
 - C. *whereof we are witnesses*.
 - i. The apostles, and many others, were witnesses that Jesus Christ rose from the dead.
 - ii. See comments on Acts 2:32.
16. **Act 3:16** – *And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*
- A. *And his name through faith in his name hath made this man strong*,
 - i. The lame man was healed by the name of Jesus Christ (**Act 3:6-7; Act 4:10**).
 - ii. Peter was the means through which God healed the man because Peter had faith that he would be healed by the name of Jesus Christ.
 - iii. On different occasions, Jesus healed people when they believed that He would (**Mat 9:2, 22; Mar 10:52; Luk 17:19**).
 - B. *whom ye see and know*:
 - i. The people saw him healed (**Act 3:8-9**).
 - ii. They knew him before he was healed (**Act 3:10**).
 - iii. This made the miracle undeniable.
 - C. *yea, the faith which is by him hath given him this perfect soundness in the presence of you all*.
 - i. God did not partially or temporarily heal the man.
 - ii. He gave him perfect soundness of body.
 - iii. There was no sleight of hand; it was a complete healing in the presence of all.
17. **Act 3:17** – *And now, brethren, I wot that through ignorance ye did it, as did also your rulers.*
- A. *And now, brethren,*

- i. Despite the fact that they murdered the Lord Jesus Christ (**Act 3:14-15**), Peter nevertheless has mercy on them, calling them *brethren*.
 - ii. They were his brethren in the sense of being Jews of the same nation and heritage as Peter (**Act 7:23; Rom 9:3-4**).
 - iii. We should show mercy over judgment whenever possible (**Mat 5:7; Luk 6:36; Jam 2:13**).
- B. *I wot that through ignorance ye did it*,
 - i. The Jews persecuted Jesus (and later the unbelieving among them would persecute Christians) because they knew not Christ, nor the Father (**Joh 16:3 c/w Joh 15:18-21**).
 - ii. Paul was one such Jew who persecuted Jesus through ignorance.
 - a. When Jesus asked Paul, “why persecutest thou me?” (**Act 9:4**), he answered, “Who art thou, Lord?” (**Act 9:5**).
 - b. Paul truly thought he was doing the right thing by persecuting Jesus Christ and His followers (**Act 26:9**).
 - c. Paul persecuted Jesus with a clear conscience (**Act 23:1**).
 - d. Paul, along with many other Jews, thought they did God service when they persecuted Jesus Christ and His followers (**Joh 16:2**).
 - e. Ignorance will alienate us from the life of God (**Eph 4:18**).
 - f. Ignorance is dangerous (**Hos 4:6; Isa 5:13**).
 - iii. Sins that are committed in ignorance are still sins (**Lev 4:27-28; Lev 5:15**).
 - iv. Men who sin through ignorance are nevertheless guilty (**Lev 5:17-18**).
- C. *as did also your rulers*.
 - i. The rulers of the Jews likewise called for Jesus’ death because they knew Him not (were ignorant of Him) (**Act 13:27**).
 - ii. Rulers can sin through ignorance just like common people (**Lev 4:22**).

18. **Act 3:18** – *But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

- A. *But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer*,
 - i. God revealed through the OT prophets that Christ should suffer.
 - a. God revealed to Adam and Eve that Christ would suffer persecution by the devil (the serpent) (**Gen 3:15**).
 - b. God revealed to Abraham that Christ (God manifest in the flesh) would be the lamb of God who would be sacrificed (**Gen 22:7-8**).
 - c. Moses prophesied of the suffering of Christ which was typified through the sacrificing of the Passover lamb (**Exo 12:3-7, 13, 23**) and the goat and scapegoat on the day of atonement (**Lev 16:7-10, 15-22**).
 - d. David prophesied of the suffering of Christ (**Psa 22:6-18**).
 - e. Isaiah prophesied of the suffering of Christ (**Isa 50:6; Isa 53:4-12**).
 - f. Daniel prophesied of the suffering of Christ (**Dan 9:24-27**).
 - g. Zechariah prophesied of the suffering of Christ (**Zec 11:12-13; Zec 12:10; Zec 13:6-7**).

- ii. These are just some of the prophecies of the suffering of Christ by the OT prophets.
- iii. All of the prophets and the law of Moses prophesied of the sufferings of Christ (**Act 26:22-23; Luk 24:25-27**).

B. *he hath so fulfilled.*

- i. All of the prophecies of the suffering of Christ were fulfilled when the Jews crucified Jesus (**Act 13:29**).
- ii. Even small details of the sufferings of Christ that had been prophesied were fulfilled (**Joh 19:28**).
- iii. Not even one word of what God showed by the mouth of His prophets failed (**1Ki 8:56**).

19. **Act 3:19** – *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

A. *Repent ye therefore, and be converted,*

- i. The word *therefore* shows that Peter's command to repent and be converted is predicated upon the fact that Jesus Christ suffered for the sins of His people in fulfillment of prophecy (**Act 3:18**).
- ii. Repentance and conversion is the proper response to hearing the gospel of Jesus Christ.
- iii. Repent v. – 1. *refl.* To affect (oneself) with contrition or regret for something done, etc. (cf. 3.) 3. *intr.* To feel contrition, compunction, sorrow or regret for something one has done or left undone; to change one's mind with regard to past action or conduct through dissatisfaction with it or its results.
- iv. Converted *ppl.* – 1. Turned, turned back; 2. That has turned or been brought over to a religious faith or profession, whether from a different religion or from irreligious life.
- v. By commanding them to repent and be converted, Peter is essentially commanding them repent and be baptized as he commanded their countrymen to do on the day of Pentecost (**Act 2:38**).
- vi. Conversion is not regeneration.
 - a. Conversion is turning to God (**Act 15:3 c/w Act 15:19**) from a life of unbelief and sin to a life of faith and obedience.
 - b. Conversion includes belief (**Act 13:48; Act 14:1**) and baptism which results in being added to a church (**Act 2:38, 41, 47 c/w Act 14:21-23**).

B. *that your sins may be blotted out,*

- i. The blotting out of sins in this verse cannot be referring to the *acquiring* of eternal forgiveness of sins for the following reasons:
 - a. Repentance is a work (**Mat 12:41 c/w Jonah 3:10**).
 - b. Conversion is a work.
 - (i) Conversion is a turning from sin to God (**Act 15:3 c/w Act 15:19**).
 - (ii) Therefore, conversion (turning from evil) is a work (**Jonah 3:10**).

- c. *Eternal* forgiveness of sins is acquired by grace, not works (**Eph 1:7; Col 1:12-14; Col 2:13; Tit 3:5**).
 - d. Therefore, the forgiveness being *acquired* in Act 3:19 is not *eternal* forgiveness.
 - ii. These Jews would not acquire *eternal* forgiveness, but they would acquire *temporal* or *fatherly* forgiveness through repentance and conversion.
 - a. *Temporal* forgiveness is conditioned on confession of sins to God (**1Jo 1:9**).
 - b. Confession of sins is part of repentance (**Psa 51:1-3; Psa 32:3-5; Psa 38:18**).
 - c. This is exactly the type of forgiveness that those Jews who murdered Jesus would receive if they repented, turned to God, and confessed their sins to Him (**Act 3:14-19**).
 - iii. The sins of the elect were eternally blotted out before God called them to repentance (**Isa 44:22**).
 - a. The sins of the elect were legally blotted out by Christ when He died for them on the cross (**1Co 15:3; Eph 1:7; Rev 1:5**).
 - b. The fact that our sins have been blotted out will be confirmed at the second coming of Christ when we stand before Him on judgment day and we are declared innocent of all charges against us because our sins are blotted out of the books and our names are found written in the book of life (**Rev 20:11-15**).
- C. *when the times of refreshing shall come from the presence of the Lord;*
- i. Though their sins would be forgiven temporally when they repented and turned to God (**1Jo 1:9**), the full realization of their sins being blotted out would happen *when the times of refreshing shall come from the presence of the Lord* (**Act 3:19**).
 - ii. The *times of refreshing* is the time when everything will be *made new* (**Rev 21:5**).
 - a. Refreshing *ppl. adj.* – 1. That refreshes
 - b. Refresh *v.* – To impart freshness to (a place or thing, the air, etc.) by means of cooling or wetting.
 - c. Freshness - The quality or condition of being fresh in senses of the *adj.*
 - d. Fresh *adj.* - 1. a. New, novel; not previously known, used, met with, introduced, etc.
 - iii. The *times of refreshing* is in the future: it *shall come*.
 - iv. It shall come *from the presence of the Lord* (**Act 3:19**) when God shall *send Jesus Christ* (**Act 3:20**) at the second coming.
 - v. It is *the times of restitution of all things* (**Act 3:21**).
 - a. Restitution - 1. a. The action of restoring or giving back something to its proper owner, or of making reparation to one for loss or injury previously inflicted. 5. a. The action of restoring a thing or institution to its original state or form. (In later use only in echoes of, or with reference to, Acts iii. 21.)

- b. The restitution of all things happens at the second coming when Jesus will destroy the current heavens and earth and create a new heavens and earth and make all things new, restoring them to their original state before sin entered the world (**2Pe 3:10-13; Rev 21:1-5**).
 - c. The *times of refreshing* and the *restitution of all things* is the resurrection from the dead (**Act 4:2**).
 - d. The resurrection happens at the last day when Christ returns (**Joh 6:39, 44; Joh 11:24**).
 - vi. It will be at the resurrection, when all things are made new and our corruptible mortal bodies will put on immortality (**1Co 15:52-57**), that we will experience the fullness of our sins being blotted out, being not only *justified*, but also *glorified* (**Rom 8:30**).
 - vii. Repentance and conversion give God's elect the assurance that their sins will be blotted out and that they shall not come into condemnation on judgment day (**Joh 5:24**).
20. **Act 3:20** – *And he shall send Jesus Christ, which before was preached unto you:*
- A. When the time appointed of the Father comes (**Mat 24:36**), He shall send Jesus Christ back to this earth.
 - B. Jesus is called the Apostle of our profession (**Heb 3:1**).
 - i. He is called this because the word apostle means “sent” (**Mat 10:2-7**).
 - ii. Jesus was *sent* by the Father when He came to earth to be born of a virgin (**Joh 6:38; Joh 5:24; Joh 6:29; Joh 8:29; Joh 17:3-4**).
 - iii. Jesus was *sent* into the world when He entered His ministry (**Gal 4:4-5; Joh 17:18; Luk 4:43; Joh 20:21**).
 - iv. Jesus will be *sent* by the Father back to earth to destroy it and make it new again (**Act 3:20-21**).
 - C. While Jesus has been in heaven, He has been *preached* to us, but at the end of time when the Father sends Him back, He will be *shown* to us (**1Ti 6:15; Mat 24:30**).
21. **Act 3:21** – *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*
- A. *Whom the heaven must receive until the times of restitution of all things,*
 - i. The *restitution of all things* happens at the second coming when Jesus will destroy the current heavens and earth and create a new heavens and earth and make all things new, restoring them to their original state before sin entered the world (see comments on Acts 3:19).
 - ii. Jesus was received up into heaven when He left this earth (**Mar 16:19**).
 - iii. Heaven *must* receive Jesus until His second coming when He restores all things.
 - iv. Jesus will not return to earth until the restitution of all things, contrary to the claims of premillennialists who teach that he will return 1000 years prior to it.
 - B. *which God hath spoken by the mouth of all his holy prophets since the world began.*

- i. All the prophets spoke of Jesus Christ and His salvation which He wrought through His birth, life, works, faith, suffering, and death (**Luk 24:25-27, 44; Act 3:18; Act 10:43; Act 26:22-23**).
- ii. The restitution of all things at the end of time is the culmination of that salvation.

22. **Act 3:22** – *For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.*

A. *For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren,*

- i. Peter is referring to **Deut 18:15, 18-19**.
- ii. Jesus was the prophet which Moses foretold of (**Act 3:20; Joh 4:19**).
- iii. Jesus was raised up from the Jewish people (*your brethren*) (**Mat 13:57; Mat 21:11; Luk 7:16-17**).
- iv. The believing Jews were looking for “that prophet,” the Messiah, to come (**Joh 1:21; Joh 7:40**).
- v. When they saw His miracles, they knew Jesus was “that prophet” (**Joh 6:14**).

B. *like unto me;*

- i. Jesus was like Moses in at least 34 ways:
 1. Jesus was spared from death by a murderous king in early childhood (**Mat 2:13-16 c/w Exo 1:15-17, 22; Exo 2:2**).
 2. Jesus was called out of Egypt (**Mat 2:15 c/w Hos 11:1**).
 3. Jesus returned *from* Egypt when those who sought His life were dead (**Mat 2:19-21**), while Moses returned *to* Egypt when those who sought His life were dead (**Exo 4:19-20**).
 4. Jesus was raised by a person who was not His biological parent (**Luk 3:23 & Luk 2:48, 51 c/w Exo 2:10**).
 5. Jesus had a royal lineage through an adopted parent (**Mat 1:6, 16 c/w Heb 11:24-26**).
 6. Jesus was a learned man from His youth (**Luk 2:46-47; Mat 13:54; Joh 7:15 c/w Act 7:21-22**).
 7. Jesus was mighty in word and deed (**Luk 24:19 c/w Act 7:22**).
 8. Jesus was rejected by His kinsmen when He came to them (**Joh 1:11 c/w Act 7:23-28**).
 9. Jesus fled into a foreign land from the king who sought to kill Him (**Mat 2:13-14 c/w Exo 2:15**) and from others who also attempted to kill Him (**Luk 4:29-30; Joh 8:59; Joh 10:39-40**).
 10. Jesus was/is a prophet (**Mat 21:11 & Heb 1:2 c/w Deut 34:10**).
 11. Jesus was/is a priest (**Heb 4:15 c/w Psalms 99:6**).
 12. Jesus was/is a king (**1Ti 6:15 c/w Deut 33:4-5**).
 13. Jesus could have been in a position of great power before it was His time if He would not have waited and obeyed God’s will (**Mat 4:8-10 & Joh 6:15 c/w Heb 11:24-26**).

14. Jesus left a place of great honor and wealth to sojourn in the place where He would receive a bride (**2Co 8:9 & Eph 5:25-27 c/w Exo 2:15-21**).
15. Jesus spent time in the wilderness prior to beginning His ministry to Israel (**Mat 4:1 c/w Exo 3:1**).
16. Jesus fasted for 40 days and nights (**Mat 4:2 c/w Exo 34:28**).
17. Jesus revealed the true God to His brethren the Israelites (**Mat 11:27 c/w Exo 3:13-17**).
18. Jesus stood up to the king and spoke truth to power (**Luk 13:31-32 & Joh 18:33-38 c/w Heb 11:27 & Exo 5:1-3**).
19. Jesus did miracles to prove that He was the deliverer sent from God (**Act 2:22 c/w Exo 4:29-31**).
20. Jesus delivered His people out of bondage (**Heb 2:14-15 c/w Act 7:36 & Exo 13:3**).
21. Jesus had power over the sea (**Mar 4:39-41 c/w Exo 14:21-22**).
22. Jesus went up into a mountain to commune with God (**Luk 6:12 c/w Exo 19:2-3, 20**).
23. Jesus lived by faith (**Heb 11:6 & Joh 8:29 c/w Heb 11:23-29**).
24. Jesus was with His church during their sojourning on the way to the promised land (**Joh 13:33-35 c/w Act 7:38**).
25. Jesus fed people miraculously (**Joh 6:5-14**) in a similar way that God fed Israel miraculously while Moses was their leader (**Exo 16:14-15**).
26. Jesus gives His children living water (**Joh 4:10, 13-14; Joh 6:35; Rev 7:17**), which is the antitype of Moses giving God's children water in the wilderness (**Exo 17:6 & Num 20:8-11 c/w 1Co 10:4**).
27. Jesus got angry with stubborn sinners (**Mar 3:5 c/w Exo 32:19**).
28. Jesus prayed for His persecutors (**Luk 23:34 c/w Num 11:1-2 & Num 12:13 & Num 21:7**).
29. Jesus was meek (**Mat 11:29 & 2Co 10:1 c/w Num 12:3**).
30. Jesus ordained men to help Him in His work (**Mar 3:14-15 c/w Exo 18:15-26 & Num 11:10-17**).
31. Jesus mediated a covenant between men and God (**Heb 9:15 & Heb 12:24 & 1Ti 2:5 c/w Heb 9:18-21 & Psa 106:23 & Exo 32:9-14 & Deut 5:4-5 & Gal 3:19-20**).
32. Jesus led His people to the promised land (**Joh 12:26 & Joh 14:2-4 c/w Deut 34:1-4**).
33. Jesus was faithful in all His house (**Heb 3:1-2**).
34. Jesus was made a ruler and a deliverer after being rejected by His people (**Act 2:36 c/w Act 7:35**).

C. *him shall ye hear in all things whatsoever he shall say unto you.*

- i. God commanded the Israelites to hear all things that the Messiah would say to them.
- ii. When Jesus was transfigured on the mount, the Father again commanded men to hear Him (**Mat 17:5**).
- iii. The penitent and obedient Jews heard Him (**Luk 15:1; Luk 19:47-48; Luk 21:38**).

- iv. The unbelieving Jews couldn't understand why the people heard him (**Joh 10:20**).
 - v. His sheep hear His voice and follow Him (**Joh 10:27**).
23. **Acts 3:23** – *And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.*
- A. Peter is quoting from **Deut 18:19**.
 - B. *And it shall come to pass,*
 - i. The judgment for not hearkening to the Messiah, foretold of in this verse, would and will surely happen.
 - ii. The judgment will not be avoided.
 - C. *that every soul,*
 - i. God said “whosoever” in Deut 18:19.
 - ii. Nobody will escape the judgment, even if they appear to at present.
 - D. *which will not hear that prophet*
 - i. God said, “will not hearken unto my words which he shall speak in my name” in Deut 18:19.
 - ii. Not hearing the Messiah was equivalent to not hearing God's words because they were spoken in God's name and by His authority (**Joh 7:16; Joh 8:26-28; Joh 12:49-50; Joh 14:10, 24; Joh 17:8**).
 - E. *shall be destroyed from among the people.*
 - i. God said, “I will require it of him” in Deut 18:19.
 - ii. Whoever would not hearken to the Messiah would be destroyed.
 - a. “Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.” (**Pro 13:13**)
 - b. Transgressors shall be destroyed and cut off (**Psa 37:38**).
 - iii. This happened to the Jews who did not heed Jesus' warning to depart Jerusalem when they saw it surrounded by the Roman armies (**Mat 23:37-38; Luk 21:20-24**).
 - iv. This will happen at the last day to all the wicked who obey not the truth which Jesus spoke (**2Th 1:7-9**).
24. **Acts 3:24** – *Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.*
- A. *These days* refer to the days when the Messiah would come, which Moses spoke of (**Act 3:22-23; Deut 18:15, 18-19**).
 - B. All the prophets foretold of the days of the Messiah (**Luk 24:25-27, 44-45; Joh 5:39; Act 3:18; Act 10:43; Act 26:22-23**).
25. **Acts 3:25** – *Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*
- A. The Jews who wondered at the healing of the lame man and listened to Peter preach showed evidence that they were the children of God.
 - B. *Ye are the children of the prophets,*
 - i. The prophets of the nation of Israel were God's elect (**Luk 13:28**).

- ii. Peter was telling them that they are the children of God, being the spiritual children of the prophets.
 - C. *and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*
 - i. These Jews were the children of the covenant that God made with Abraham.
 - a. Therefore, they showed evidence that they were children of God **(Rom 9:6-8)**.
 - b. They would later confirm their calling and election by their faith **(Act 4:4)**.
 - c. But without yet making a profession of faith, their actions showed that they had a changed heart, for they did not react in anger when Peter charged them with murdering the Son of God **(Act 3:14-15)**, unlike their unregenerate countrymen **(Act 7:52-54)**.
 - d. Peter could tell that these Jews did not maliciously conspire to kill the Prince of Life, but did it through ignorance **(Act 3:17)**.
 - ii. The covenant God made with Abraham was made with the spiritual fathers of Peter and the other believing Jews.
 - a. This is because the covenant was made between God, Abraham, and Abraham's seed, Jesus Christ **(Gal 3:16)**.
 - b. Those who are in Christ, and demonstrate it by their faith, whether Jews or Gentiles, are Abraham's seed and heirs according to the promise **(Gal 3:7-9, 28-29)**.
26. **Acts 3:26** – *Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*
- A. *Unto you first*
 - i. The gospel was sent to the Jews first **(Rom 1:16)**.
 - ii. It was next sent to the Samaritans and then to the Gentiles **(Act 1:8)**.
 - B. *God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*
 - i. God sent Jesus to bless the elect among the Jews by turning them away from their sins.
 - ii. He did so *after* He raised Jesus from the dead (*having raised up his Son Jesus*).
 - iii. Jesus died for our sins and thereby took them away eternally so that we are no longer under eternal judgment and condemnation **(Rom 5:8-10; Rom 8:1-3)**.
 - iv. After purging our sins through His vicarious death on the cross **(Heb 1:3)**, Jesus has also blessed us by turning us away from our sins through the preaching of the gospel of repentance **(Act 3:19; Act 14:15; Act 17:30)**.
 - v. Jesus was sent to us through the Holy Spirit **(Joh 14:16-18)** Who inspires preachers to preach the gospel of repentance to God's elect **(1Pe 1:12)**.

1. **Acts 4:1** – *And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,*
 - A. *And as they spake unto the people,*
 - i. Peter and John’s preaching caught the attention of the Jewish religious leadership.
 - ii. Remember when sharing the gospel or contending for the faith that God might use it as an opportunity to reach other people for His purposes.
 - iii. The Jewish leaders were grieved that they taught the people about Jesus and the resurrection (**Act 4:2**).
 - B. *the priests,*
 - i. The priests should have known better than anyone that Jesus was the Messiah (**Mat 2:4-6; Mar 1:44**).
 - ii. But instead, they rejected Him and led the charge to crucify Him (**Mar 11:18; Mat 20:18; Mat 26:59; Mat 27:1, 12, 20**).
 - iii. Later on, many of the priests were converted (**Act 6:7**).
 - C. *and the captain of the temple,*
 - i. Captain *n.* – I. A chief or headman. 1. a. One who stands at the head of others and leads them, or exercises authority over them; a headman, chief, or leader. 2. *esp.* A military leader; a commander of a body of troops, of a fortress, castle, etc.
 - ii. There were captains of the temple (**Luk 22:4, 52**).
 - iii. The temple had its own security force.
 - iv. The captain of the temple had officers that seem to have functioned as police officers (**Act 5:24-27**).
 - a. The high priest had the authority to use the captain of the temple and his officers to put offenders in prison (**Act 5:17-23**).
 - b. Officer *n.* – 1. One to whom a charge is committed, or who performs a duty, service, or function; a minister; an agent. 2. One who holds an office, post, or place. a. One who holds a public, civil, or ecclesiastical office . . . In early use, applied *esp.* to persons engaged in the administration of law or justice.
 - v. “The “captain of the temple” (Luke 22:4; Act 4:1; 5:24) was not a military officer, but a priest who had command of the Levitical temple police, known in Jewish writers as [sic] “the man of the temple mount” (Edersheim, *The Temple*, p. 119). His duty was to visit the posts during the night and see that the sentries were doing their duty.” (Unger’s Bible Dictionary, *Captain*, pp. 180-181)
 - D. *and the Sadducees,*
 - i. The Sadducees were the Jewish sect to which the priests belonged.
 - ii. Sadducee *n.* – A member of one of the three ‘sects’ (the others being the Pharisees and Essenes) into which the Jews were divided in the time of Christ. According to the New Testament and Josephus, they denied the resurrection of the dead, the existence of angels and spirits, and the obligation of the unwritten law alleged by the Pharisees to have been handed down by tradition from Moses. In origin the Sadducees seem to have been not so much a theological or philosophical sect or school, as a political party composed of the nobility, i.e. the members and connexions of the high-priestly family. (OED)

- iii. “What Josephus really means is that the Sadducees were the aristocrats, the wealthy *euporoi*, the persons of rank (*protoi tois axiomasin*), i.e., from the *priesthood*. The New Testament (Act 5:17) and Josephus (*Ant.*, xx, 9, 1) testify that the high-priestly families belonged to the Sadducean party. The Sadduceans were not, however, merely the priestly party, but aristocratic priests.” (Unger’s Bible Dictionary, *Sadducee*, pp. 952)
 - E. *came upon them*,
 - i. The priests with their police force and their religious leaders were upset with the teaching of the Apostles and came upon them to apprehend them.
 - ii. This was the first of many times that the apostles would get in trouble with the Jewish leadership.
- 2. **Acts 4:2** – *Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.*
 - A. *Being grieved that they taught the people*,
 - i. The priests, the captain of the temple, and the Sadducees were grieved that Peter and John taught the people.
 - ii. Saints are grieved because of transgressors who keep not God’s word (**Psa 119:136, 158**); sinners are grieved because of saints who teach men God’s word (**Act 13:6-8**).
 - iii. They that are upright in the way are abomination to the wicked (**Pro 29:27**).
 - B. *and preached through Jesus the resurrection from the dead.*
 - i. Peter and John preached through Jesus (**Act 13:38**).
 - a. They did this by preaching in the name of Jesus (**Act 4:18**).
 - b. They did this by preaching through the power of the Holy Ghost, which is the Spirit of Christ (**1Pe 1:11-12**).
 - ii. They preached the resurrection of the dead when they spoke of the times of refreshing (**Act 3:19**) and the restitution of all things (**Act 3:20-21**) (see comments on Act 3:19).
- 3. **Acts 4:3** – *And they laid hands on them, and put them in hold unto the next day: for it was now eventide.*
 - A. Peter and John spent a night in prison for preaching the gospel.
 - B. This would not be Peter’s last stay in prison (**Act 5:17-18; Act 12:1-5**).
 - C. Jesus forewarned the apostles that this would happen to them (**Luk 21:12**).
 - D. This was the lot of the apostles (**2Co 11:23**).
- 4. **Acts 4:4** – *Howbeit many of them which heard the word believed; and the number of the men was about five thousand.*
 - A. *Howbeit many of them which heard the word believed;*
 - i. *Many*, but not all, who heard the word believed.
 - ii. Many are called, but few are chosen (**Mat 22:14**).
 - iii. Only those who are ordained to eternal life can believe (**Act 13:48**).
 - iv. Those who are effectually called to eternal life can believe, but to those who are not, the gospel is foolishness (**1Co 1:18, 23-24**).
 - B. *and the number of the men was about five thousand.*

- i. The Jerusalem Church was growing rapidly.
 - ii. The church started with 120 members (**Act 1:15**).
 - iii. About 3,000 were added on the day of Pentecost (**Act 2:41**).
 - iv. About 5,000 more were added shortly after at this time (**Act 4:4**).
 - v. Multitudes were added later (**Act 5:14**).
 - vi. The church continued to multiply greatly (**Act 6:1, 7**).

- 5. **Acts 4:5** – *And it came to pass on the morrow, that their rulers, and elders, and scribes,*
 - A. *And it came to pass on the morrow,*
 - i. They wasted no time trying to conduct damage control.
 - ii. The people had seen a great miracle, and the apostles' message was going to spread quickly.
 - B. *that their rulers,*
 - i. Their rulers were the same people who called for Christ's crucifixion (**Luk 23:13-18**) and mocked Him (**Luk 23:35**).
 - ii. Jesus prophesied that the apostles would be brought before rulers for a testimony against them (**Mar 13:9**).
 - iii. Many of the chief rulers believed on Jesus but would not confess Him for fear of being put out of the synagogue by the Pharisees (**Joh 12:42**).
 - C. *and elders,*
 - i. The elders had set up traditions in place of the word of God, for which Jesus condemned them (**Mat 15:2-9**).
 - ii. The elders were part of the conspiracy to kill Jesus Christ (**Mat 26:3-4**).
 - D. *and scribes,*
 - i. Scribe *n.* – 1. *Jewish Hist.* A member of the class of professional interpreters of the Law after the return from Captivity; in the Gospels often coupled with the Pharisees as upholders of ceremonial tradition.
 - ii. In the Old Testament, the scribes were men who copied scripture (**2Ch 34:13**).
 - iii. In the New Testament, after the Babylonian Captivity, when Israel was ruled by the Pharisees and their oral traditions, the scribes became the ruling class who interpreted the scriptures (**Mat 2:4**).
 - iv. The scribes were hypocrites who bound heavy burdens on the people, but did not live by their own rules (**Mat 23:1-5**).
 - v. They appeared to be righteous outwardly, but inwardly they were spiritually bankrupt (**Mat 5:20; Mat 23:25-28**).
 - vi. They did not teach with authority (**Mat 7:29**).
 - vii. They accused Jesus of being devil-possessed (**Mar 3:22**).
 - viii. They conspired to murder Jesus Christ (**Mar 10:33**).

- 6. **Acts 4:6** – *And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.*
 - A. *And Annas the high priest, and Caiaphas,*
 - i. Annas and Caiaphas were co-high priests at this time (**Luk 3:2**).
 - ii. Annas was Caiaphas' father-in-law (**Joh 18:13**).

- iii. They were partners in crime and the chief instigators of the crucifixion of Christ (**Joh 18:14, 24**).
 - iv. “There have been several theories advanced to reconcile the application of high priest to Annas and Caiaphas at the same time. Kitto thinks that Annas was regarded as being high priest *jure divino*, and having authority in spiritual matters, while Caiaphas was the pontiff recognized by the government. The probability is that his great age, abilities, and influence, and his being the father-in-law of Caiaphas, made him practically the high priest, although his son-in-law held the office.” (*Annas*, Unger’s Bible Dictionary, p. 67)
 - v. “Here were Annas and Caiaphas, ringleaders in this persecution; Annas the president of the sanhedrin, and Caiaphas the high priest (though Annas is here called so) and *father of the house of judgment*. It should seem that Annas and Caiaphas executed the high priest’s office alternately, year for year. These two were most active against Christ; then Caiaphas was high priest, now Annas was; however they were both equally malignant against Christ and his gospel.” (Matthew Henry)
- B. *and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.*
- i. “John is supposed to be the son of Annas; and Alexander is mentioned by Josephus as a man that made a figure at that time. There were others likewise that were *of the kindred of the high priest*, who having dependence on him, and expectations from him, would be sure to say as he said, and vote with him against the apostles. Great relations, and not good, have been a snare to many.” (Matthew Henry)
 - ii. This was an “assembly of the wicked” (**Psa 22:16**) and an “assembly of treacherous men” (**Jer 9:2**).
7. **Acts 4:7** – *And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?*
- A. The apostles are now on trial before the council in fulfillment of Christ’s prophecy (**Mat 10:17-18**).
 - B. The high priests, rulers, elders, and scribes didn’t even try to deny that the apostles did a miracle by healing the lame man.
 - C. Their question was not asked in a sincere effort to know the truth, for they surely already knew the answer (**Act 3:6, 16 & Act 4:1-2 c/w Joh 9:10-11, 15, 26-27**).
 - D. They were likely seeking opportunity to make a man an offender for a word (**Isa 29:21**).
8. **Acts 4:8** – *Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,*
- A. *Then Peter, filled with the Holy Ghost, said unto them,*
 - i. The same Peter who was filled with fear when questioned about being a disciple of Christ (**Mat 26:69-75**) is now filled with the Holy Ghost and boldly begins to speak.

- ii. Jesus told the apostles that when they were brought before councils to not think about how or what to speak because the Spirit would speak in them **(Mat 10:19-20)**.
 - B. *Ye rulers of the people, and elders of Israel,*
 - i. He addresses them respectfully, as a Christian should.
 - ii. We should honor rulers, even when they are mistreating us **(1Pe 2:17-23)**.
 - iii. Never become what your enemies accuse you of being.
9. **Acts 4:9** – *If we this day be examined of the good deed done to the impotent man, by what means he is made whole;*
- A. *If we this day be examined*
 - i. Examine v. – 1. *trans.* To try, test, assay (precious metals, etc.). Said both of personal and material agents. Also *fig. Obs.* (#1 went out of use in 1400s) 2. a. To test judicially or critically; to try by a standard or rule. *Obs. exc.* with mixture of sense 3 or 6, to one or other of which phrases like *to examine oneself, one's conscience*, etc. now chiefly belong. b. To try, investigate the guilt or innocence of (an accused person). *Obs. Cf. 6.* (The OED cites Act 4:9 in the AV1611 as a usage of this sense) 6. To interrogate formally, question (*esp.* a witness, an accused person).
 - ii. Peter and John were being investigated and formally interrogated before a judicial assembly.
 - iii. In such a situation, we should always look to the LORD for a just judgment rather than trying to win the judge's favor **(Pro 29:26)**.
 - B. *of the good deed done to the impotent man, by what means he is made whole;*
 - i. He refers to the healing as a *good deed*.
 - ii. Peter wisely frames the narrative, making it difficult for them to speak against it.
10. **Acts 4:10** – *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.*
- A. *Be it known unto you all, and to all the people of Israel,*
 - i. Peter addresses his defense to the Jewish leadership.
 - ii. He also directs his comments to the nation of Israel as a whole.
 - iii. The gospel of Jesus Christ must be proclaimed to both small and great **(Act 26:22)**.
 - B. *that by the name of Jesus Christ of Nazareth,*
 - i. He answers their question **(Act 4:7)** directly without rambling or deflecting.
 - ii. Let this be a lesson to us to answer questions clearly instead of being scatter-brained and rambling for five minutes without providing a clear answer.
 - iii. Peter does not shy away from proclaiming the name of Jesus Christ.
 - a. Christians should not be ashamed to own their Lord's name.
 - b. If we are, Jesus will be ashamed of us **(Mar 8:38)**.
 - C. *whom ye crucified,*
 - i. Peter had already blamed the Jews for the crucifixion of Christ **(Act 2:23, 36; Act 3:14-15)**.

- ii. Now he lays the blame for it on the rulers, elders, scribes, and high priests.
 - a. He was right to do so because they were the instigators of it (**Luk 23:13, 21, 23**).
 - b. God progressively gave Peter more strength to first stand up to people of Israel and then to the most powerful men in the nation.
 - c. "...as thy days, so shall thy strength be." (**Deut 33:25**)
 - D. *whom God raised from the dead*,
 - i. God (all three persons of the Trinity) raised Jesus Christ from the dead.
 - ii. See comments on Acts 2:24.
 - E. *even by him doth this man stand here before you whole*.
 - i. Peter gives all the glory to Jesus Christ for the healing of the lame man.
 - ii. He takes no credit for it (**Act 3:12, 16**).
11. **Acts 4:11** – *This is the stone which was set at nought of you builders, which is become the head of the corner.*
- A. *This is the stone which was set at nought of you builders*,
 - i. Peter is quoting from **Psa 118:22**.
 - ii. Our Savior declared that this verse referred to Him (**Mat 21:42**).
 - iii. Jesus is the shepherd, the stone of Israel (**Gen 49:24**).
 - iv. The Jewish rulers, leaders, and chief priests were the builders who set Jesus at nought.
 - a. Nought – 6. *to set at nought*: to despise, defy, scorn, disregard.
 - b. They were trying to build their own version of God's religion based on their traditions (**Mar 7:5-13**).
 - c. Jesus got in the way of their plans, so they rejected Him and killed Him (**Mat 21:33-39, 45**).
 - d. They stumbled over Him (**1Pe 2:7-8**).
 - B. *which is become the head of the corner*.
 - i. God exalted Jesus Christ after His resurrection and made Him head over all things (**Eph 1:19-23**).
 - ii. Jesus Christ is the chief cornerstone (**Isa 28:16**).
 - iii. He is the foundation stone upon which the church is built (**Eph 2:20-22; 1Pe 2:5-6**).
 - iv. Jesus, the stone which the builders rejected, took the kingdom of God from them and ground them to powder (**Mat 21:43-44**).
12. **Acts 4:12** – *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
- A. *Neither is there salvation in any other*:
 - i. Salvation is only found in the Lord Jesus Christ.
 - a. Jesus Christ *by Himself* purged our sins (**Heb 1:3**).
 - b. God the Father gave Christ power over all flesh to give eternal life to as many as He had given Him (**Joh 17:2**).
 - c. Jesus Christ is *the way, the truth, and the life* and no man comes to the Father but by Him (**Joh 14:6**).

- d. No man can know the Father without Jesus revealing Him to him **(Mat 11:27)**.
 - ii. Jesus Christ is God, the only Savior **(Isa 43:11; Hos 13:4; Luk 2:11)**.
 - iii. God will not give His glory to another **(Isa 42:8)**.
 - iv. There is no salvation in anything, or anyone, but the Lord Jesus Christ **(1Jo 4:14)**.
 - a. The scriptures do not save men eternally **(Joh 5:39)**.
 - b. Keeping the law of Moses does not save men eternally **(Rom 8:3; Gal 2:21; Gal 3:21)**.
 - c. Our works do not save us eternally **(2Ti 1:9-10; Tit 3:5-7)**.
 - d. Being a Jew or a son of Abraham does not save one eternally **(Mat 3:9; Joh 8:37; Rom 9:6-8)**.
 - e. Neither our will, nor any other man's will, can save us eternally **(Joh 1:13; Rom 9:16)**.
 - f. Religion (any religion) does not save us eternally.
- B. *for there is none other name under heaven given among men, whereby we must be saved.*
 - i. The Messiah was named JESUS because He would save His people from their sins **(Mat 1:21)**.
 - ii. At the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father **(Php 2:5-11)**.

13. **Acts 4:13** – *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.*

- A. *Now when they saw the boldness of Peter and John,*
 - i. Boldness *n.* – The quality of being bold. 1. Courage, daring, fearlessness.
 - ii. Bold *adj.* – 1. a. Of persons: Stout-hearted, courageous, daring, fearless; the opposite of 'timid' or 'fearful'. 2. Of words, actions, etc.: Showing or requiring courage; daring, brave.
 - iii. Pastors ought to be bold and courageous **(Act 4:29, 31; Act 9:27, 29; Act 13:46; Eph 6:20)**.
 - iv. Christians ought to likewise be bold **(Php 1:14)**.
 - v. Suffering and persecution should not diminish our boldness **(1Th 2:2)**.
 - vi. The righteous are bold as a lion **(Pro 28:1)**.
- B. *and perceived that they were unlearned and ignorant men,*
 - i. Unlearned *adj.* – Not possessed of learning; uninstructed; untaught; ignorant.
 - ii. Ignorant *adj.* – 1. a. Destitute of knowledge, either in general or with respect to a particular fact or subject; unknowing, uninformed, unlearned.
 - iii. The apostles were not rabbis, scribes, or lawyers, but fishermen **(Mat 4:18-22)**, publicans **(Mat 10:3)**, and hillbillies **(Mar 14:70-71 c/w Mat 26:73)**.
- C. *they marvelled; and they took knowledge of them, that they had been with Jesus.*
 - i. Jesus was bold and courageous **(Joh 7:26)**.
 - ii. Jesus was also not formally educated **(Joh 7:15)**.
 - iii. Jesus got His doctrine from the Father **(Joh 7:16)**.
 - iv. The apostles learned courage and acquired knowledge from Jesus.

14. **Acts 4:14** – *And beholding the man which was healed standing with them, they could say nothing against it.*
- A. The healed man, who previously was *carried* and *laid* at the gate of the temple (**Act 3:2**), was now *standing* with the apostles.
 - B. They needed not present arguments in the presence of the council because the evidence spoke for itself.
 - i. They could say nothing against it because it was undeniable (**Act 4:16**).
 - ii. They were in the same conundrum as they were with Jesus: the apostles performed an undeniable miracle (**Joh 11:47**) and the people were enamored by it (**Joh 12:18-19**).
 - C. The Jewish leadership feared the people (**Luk 20:19; Luk 22:2; Act 5:26**).
 - D. They therefore had to proceed carefully (**Act 4:21**).
15. **Acts 4:15** – *But when they had commanded them to go aside out of the council, they conferred among themselves,*
- A. They dismissed the apostles from the council to deliberate privately.
 - B. They didn't want to admit to the apostles that they could not deny the miracle, although it was obvious.
 - C. Like most wicked leaders, they wanted to maintain the illusion of control.
16. **Acts 4:16** – *Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.*
- A. *Saying, What shall we do to these men?*
 - i. After hearing the gospel, the righteous Jews asked, “*Men and brethren, what shall we do?*” (**Act 2:37**).
 - ii. After hearing the same gospel, the wicked priests and Sadducees asked themselves, “*What shall we do to these men?*”.
 - B. *for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem;*
 - i. All the people who were at the temple that morning saw the miracle (**Act 3:11**).
 - ii. A day later (**Act 4:3**), *all them that dwell in Jerusalem* had heard the news.
 - iii. God doesn't need the radio, TV, the internet, social media, or smartphones to spread the gospel.
 - C. *and we cannot deny it.*
 - i. They would not admit it publicly, but they could not deny the miracle.
 - ii. Neither could they deny the greater miracle of the resurrection of Christ which was attested with “many infallible proofs” (**Act 1:3**).
17. **Acts 4:17** – *But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.*
- A. *But that it spread no further among the people,*
 - i. The authorities are always trying to stop the spread of information which threatens their power.
 - ii. The regime usually starts with threats and intimidation.

- a. They are doing this today to high-profile people like Tucker Carlson and Candace Owens who dare to speak against Zionism.
 - b. They hope that their threats will scare others into staying quiet.
 - c. This tactic usually has the opposite of its intended effect (**Php 1:14**).
 - iii. When that doesn't work, they conspire to murder the offenders to preserve their power (**Joh 11:47-53**).
 - a. This is what likely happened to Charlie Kirk who dared to speak against Zionism.
 - b. This tactic only helps to delegitimize the regime in the eyes of the people.
 - iv. The enemies of Christianity have always used threats as a tool before they resorted to murder (**Act 9:1**).
- B. *let us straitly threaten them,*
 - i. They *straitly* threatened them.
 - ii. Straitly *adv.* – 1. Tightly. 2. Urgently. 5. Strictly, rigorously, stringently; with strictness of observance. Now only *arch.* with respect to commands, questions, or obligation.
 - iii. Threats never work on the courageous followers of Christ (**Act 4:29**).
- C. *that they speak henceforth to no man in this name.*
 - i. The wicked hate the name of Jesus.
 - ii. “God” or “Lord” or other names of God do not bother them nearly as much as the name of *Jesus*.
 - iii. One day, everyone, including them, will publicly confess that Jesus Christ is Lord to the glory of God the Father (**Php 2:9-11**).

18. **Acts 4:18** – *And they called them, and commanded them not to speak at all nor teach in the name of Jesus.*

- A. Having determined their plan of action in private, they now call the apostles into the council.
- B. Rather than refute them or charge them with any crime, they simply command them to not speak or teach in the name of Jesus.
- C. Had they done the miracle in their own name and failed to give the glory to Jesus Christ, the priests and Sadducees would have likely not cared (**Joh 5:43**).
- D. But the name of Jesus Christ, and the threat to their authority that it presented, could not be tolerated.

19. **Acts 4:19** – *But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*

- A. Peter and John reframe the command that they had just received to show its true intent, which was a demand to obey the rulers more than God.
 - i. God had commanded them to preach and teach in the name of Jesus (**Mat 28:19-20; Act 1:8**).
 - ii. The rulers commanded them to not speak at all nor teach in the name of Jesus (**Act 4:18**).
 - iii. To keep quiet was to obey the rulers more than God.
- B. This is an effective form of argument and persuasion.

- i. First, the opponent's statement is reframed to reveal its true nature.
- ii. Second, the restated position is then presented to the opponent for him to judge the rightness of.
- iii. This forces the opponent to either condemn his own argument, or defend what has been shown to be false or odious.
- iv. Their own mouths would judge them, one way or the other (**Job 15:6; Luk 19:22**).

20. **Acts 4:20** – *For we cannot but speak the things which we have seen and heard.*

A. *For we cannot but speak*

- i. When the Lord gives a prophet a word to speak, he must speak it (**Amo 3:8**).
- ii. The word of God was a fire within them which could not be quenched (**Jer 20:9**).
- iii. They had to obey God rather than men and preach what God had bidden them to (**Act 5:28-29; Heb 11:23**).

B. *the things which we have seen and heard.*

- i. The apostles were eyewitnesses of Jesus Christ's life, teaching, works, death, and resurrection (**1Jo 1:1-3; 2Pe 1:16-18**).
- ii. They had a more sure word of prophecy which they were compelled to speak (**2Pe 1:19**).

21. **Acts 4:21** – *So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.*

A. *So when they had further threatened them, they let them go,*

- i. Their first threats did not deter them, so they threatened them again and let them go.
- ii. The rulers were in a precarious situation because they risked revealing that they had no actual power to stop the apostles from preaching Jesus.
- iii. Making threats that are not, or cannot be, enforced is worse than doing nothing, because idle threats only serve to embolden those whom one seeks to control.

B. *finding nothing how they might punish them,*

- i. The apostles had done nothing wrong.
- ii. They were suffering for righteousness' sake (**Mat 5:10; 1Pe 2:19-20; 1Pe 3:14**).

C. *because of the people: for all men glorified God for that which was done.*

- i. They feared the people (**Luk 20:19; Luk 22:2; Act 5:26**).
- ii. "When the people fear the government, there is tyranny; when the government fears the people, there is liberty." (attributed to Thomas Jefferson)
- iii. As is usually the case, the common people are much more likely to believe and honor God than the high and mighty are (**Mar 12:37 c/w 1Co 1:26-31**).
- iv. This is yet another example in scripture of how the phrase "all men" refers to a subset of humanity.

22. **Acts 4:22** – *For the man was above forty years old, on whom this miracle of healing was shewed.*

- A. The word “for” connects this verse to verse 21 and shows that the healed man’s age was part of the reason that the people glorified God for the miracle.
- B. The man being over 40 years old tells us the following:
 - i. He had been lame for a long time, and everyone knew it (**Act 3:2, 10**).
 - ii. He did not grow out of his lameness.
 - iii. No doctor in 40+ years could heal him.
 - iv. The priests and Sadducees could not gainsay the healing.
- C. God often chose to do miracles that could not be denied or explained away to show forth His glory, and this was one such case.

23. **Acts 4:23** – *And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.*

- A. *And being let go, they went to their own company,*
 - i. This statement tells us much about the affections and priorities of Peter and John.
 - ii. Their *own company* were the disciples (**Luk 6:17**) with whom they went to the house of God (**Psa 55:14**).
 - iii. When they were free to go where they wished, they went to the company of the saints.
 - a. They didn't avoid the church in an attempt to avoid future persecution.
 - b. They didn't go visit their families first.
 - c. Their first thought was to go to be with the brethren.
 - iv. What brethren do out of desire, not of compulsion, tells me a lot about their zeal for the Lord and His truth.
 - a. "Every normal man has a "company," however small, where he feels at home and to which he will return when he is tired of being alone. The important thing about a man is not where he goes when he is compelled to go, but where he goes when he is free to go where he will. The apostles went to jail, and that is not too revealing because they went there against their will; but when they got out of jail and could go where they would they immediately went to the praying company. From this we learn a great deal about them. The choices of life, not the compulsions, reveal character. A man is absent from church Sunday morning. Where is he? If he is in a hospital having his appendix removed his absence tells us nothing about him except that he is ill; but if he is out on the golf course, that tells us a lot. To go to the hospital is compulsory; to go to the golf course, voluntary. The man is free to choose and he chooses to play instead of to pray. His choice reveals what kind of man he is. Choices always do." - A.W. Tozer
 - b. Peter later did the same thing when he was freed from prison (**Act 12:12**).
- B. *and reported all that the chief priests and elders had said unto them.*

- i. Telling a story of what happened to us and who said what is as old as humanity.
- ii. It is also Biblical.
- iii. This is not the only time that the apostles reported back about what they did and what happened to them (**Act 11:4-17; Act 14:27; Act 15:4, 12; Act 21:19**).

24. **Acts 4:24** – *And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:*

A. *And when they heard that, they lifted up their voice to God with one accord, and said,*

- i. The brethren were of one mind and were all speaking the same thing (**Act 1:14; 1Co 1:10**).
- ii. How beautiful it is when brethren dwell together in unity (**Psa 133:1**).

B. *Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:*

- i. They praise God by telling God who He is and what He has done.
 - a. That may sound strange because God already knows these things.
 - b. It is not strange at all, but is pleasing to God.
- ii. Consider how frequently saints in the Bible praised God by declaring His own attributes to Him.
 - a. Elijah declared to the LORD that “thou art God” (**1Ki 18:36**).
 - b. David did likewise (**1Ch 17:26**).
 - (i) He told God of His greatness and uniqueness (**2Sa 7:22**).
 - (ii) In the Psalms, David praised God for being great, doing wondrous things, and being God alone (**Psa 86:10**).
 - c. Moses declared God’s eternality to Him (**Psa 90:2**).
 - d. The psalmist in Psalm 119 told God that He is good (**Psa 119:68**).
 - e. Jeremiah proclaimed to God that He is great and His name is great in might (**Jer 10:6**).
 - f. Ezra told God that He is righteous (**Ezr 9:15**).
 - g. The 24 elders in heaven praised God for being worthy to receive glory, honor, and power because He created all things for His own pleasure (**Rev 4:10-11**).
- iii. Don’t forget to praise God in prayer by telling Who He is and what He has done.

25. **Acts 4:25** – *Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?*

A. *Who by the mouth of thy servant David hast said,*

- i. Peter is about to quote David’s words in **Psa 2:1-2**.
- ii. Notice a couple of things:
 - a. Peter attributes David’s words to God.
 - (i) God said these words by the mouth of David (**Act 4:24-25**).
 - (ii) Holy men of God spake by the Holy Ghost (**2Pe 1:21**).

- (iii) The Spirit of the LORD spake by David and His word was in his tongue (**2Sa 23:2**).
 - b. Peter said that David spoke the words written in Psa 2:1-2.
 - (i) At times, prophets spoke God's word and it was not written down, or no written record of it was given for many years (**Mat 2:23; Mat 27:9; Act 20:35**).
 - (ii) In David's case, he both wrote and spoke God's words in Psalm 2.
- B. *Why did the heathen rage, and the people imagine vain things?*
 - i. Peter is quoting **Psa 2:1**.
 - ii. This is a prophecy of the conspiracy against Jesus Christ by the Roman and Jewish leadership.
 - a. "The heathen" refers to the Gentile kings of the earth, Herod and Pontius Pilate, and other Gentiles such as the soldiers who gathered together against Christ (**Psa 2:2 & Act 4:27**).
 - b. "The people" refers to the Jewish people and their rulers who conspired with the Romans to put Christ to death (**Psa 2:2 & Act 4:27**).
 - iii. The Gentiles *raged* against Christ.
 - a. Rage v. – 1. *intr.* To go mad; to be mad; to act madly or foolishly. *Obs.* 2. To show signs of madness or frenzy; to rave in madness or fury; to act or speak wildly or furiously; to storm; *Sc.* to scold. Also, to have frenzied or angry feelings, to be full of anger.
 - b. Rage n. – 1. a. Madness; insanity; a fit or access of mania. *Obs. exc. poet.* b. Madness, folly, rashness; an instance of this, a foolish act. *Obs.* 2. Violent anger, furious passion, usually as manifested in looks, words or action; a fit or access of such anger; †angry disposition.
 - c. The Gentiles were raving lunatics toward the sinless Son of God.
 - (i) They smote and buffeted Him (**Mat 26:67; Joh 19:3**).
 - (ii) They spit in His face (**Mat 26:67; Mat 27:30**).
 - (iii) They violently scourged Him (**Joh 19:1**).
 - 1. Scourge v. – 1. *trans.* To beat with a scourge; to whip severely, flog.
 - 2. Scourge n. – 1. a. A whip, lash. Now only *rhetorical*, with reference to the torturing of human beings, or to ascetic discipline.
 - (iv) They smashed a crown of thorns on His head (**Mat 27:29**).
 - (v) They hit Him on the head with a reed (**Mar 15:19**).
 - (vi) They mocked Him (**Luk 22:63**).
 - (vii) They nailed Him to a cross (**Mat 27:35**).
 - iv. The Jewish people *imagined vain things*.
 - a. Vain *adj.* – I. 1. Devoid of real value, worth, or significance; idle, unprofitable, useless, worthless; of no effect, force, or power; fruitless, futile, unavailing.
 - b. The Jews dreamed up false ideas about Christ.

- (i) They thought Christ was a blasphemer (**Mar 14:64**).
- (ii) They thought that He was guilty of death (**Mat 26:66**), despite the fact that He did no sin (**1Pe 2:22**) and they couldn't convict Him of any (**Joh 8:46**).
- (iii) They assumed His guilt without proof (**Joh 18:29-30**).
- (iv) They suborned witnesses to give false testimony against Him (**Mat 26:59-60**).
- (v) They imagined that He was perverting the nation and forbidding to give tribute to Caesar (**Luk 23:2 c/w Luk 23:14 c/w Mat 22:21**).
- (vi) They deluded themselves into thinking that the murderer Barabbas was to be preferred over Jesus (**Mat 27:20-22**).
- (vii) They conceived that their king was Caesar rather than Jesus (**Joh 19:15**).

26. **Acts 4:26** – *The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.*

A. *The kings of the earth stood up, and the rulers were gathered together*

- i. The “kings of the earth” were the Gentile kings of the earth, Herod and Pontius Pilate, and other Gentiles such as the soldiers who gathered together against Christ (**Psa 2:2 & Act 4:27**).
- ii. The “rulers” were the rulers of the Jewish people who conspired with the Romans to put Christ to death (**Psa 2:2 & Act 4:27**).
- iii. They all got together because of their common hatred of Jesus Christ.
 - a. Herod and Pilate were enemies before they had a common enemy in the Lord Jesus Christ (**Luk 23:12**).
 - b. The Jewish leadership were at odds with the Romans (**Joh 11:48**) until they could use them to destroy the Son of God.

B. *against the Lord,*

- i. The Jewish and Gentile rulers were not merely conspiring against a man which threatened their power, but were conspiring against God Himself.
- ii. “The Lord” is Jehovah (the LORD) (**Psa 2:2**).
 - a. The KJV translates the Hebrew name of God *YHWH* as “Jehovah” in the OT seven times (**Gen 22:14; Exo 6:3; Exo 17:15; Jdg 6:24; Psa 83:18; Isa 12:2; Isa 26:4**).
 - b. The KJV translates *YHWH* as “LORD” in the OT over 6,000 times.
 - c. Why didn't the KJV translators *always* translate *YHWH* as *Jehovah* instead of using *LORD* over 6000 times?
 - d. The reason is because *God* translated *YHWH* as *Lord* in the NT.
 - e. Jesus Christ Himself, when quoting from the Law, translated the Hebrew word *YHWH* as the Greek word *Kurios*, which is the English word *Lord*.
 - (i) **Mat 22:37** - Jesus said unto him, Thou shalt love the Lord (*Kurios* - G2962) thy God with all thy heart, and with all thy soul, and with all thy mind.

- (ii) **Deut 6:5** - And thou shalt love the **LORD** (YHWH - Jehovah - H3068) thy God with all thine heart, and with all thy soul, and with all thy might.
- f. The Greek word *Kurios*, which Jesus used to translate the Hebrew name of God *YHWH*, is elsewhere translated as *lord* in many places in the NT; for example: (**Mat 10:24; Luk 16:3; Act 25:26; 1Pe 3:6**).
- g. The apostles, under the inspiration of God, likewise translated the Hebrew *YHWH* as *Lord* in the Greek NT.
 - (i) **Act 4:26** - The kings of the earth stood up, and the rulers were gathered together against the **LORD** (Kurios - G2962), and against his Christ.
 - (ii) **Psa 2:2** - The kings of the earth set themselves, and the rulers take counsel together, against the **LORD** (YHWH - Jehovah - H3068), and against his anointed, saying,
- h. Since the Holy Spirit inspired the apostles (**2Pe 1:21**) to translate the Hebrew name of God *YHWH* (Jehovah) as the Greek word *Kurios* (*Lord*) every time it was quoted from the OT, then the KJV translators were not wrong to translate YHWH as *LORD* nearly every time it appears in the OT.
- i. In fact, the KJV translators were *right* to translate *YHWH* as *LORD* in the OT the majority of the time because they were following the example of the apostles and Jesus Christ Himself.
- j. The KJV translators did translate *YHWH* as *Jehovah* on special occasions, such as:
 - (i) when God is specifying what His name is (Exo 6:3; Psa 83:18),
 - (ii) when God repeats His name twice for emphasis (Isa 12:2; Isa 26:4),
 - (iii) when His name is associated with the name of a place or thing (Gen 22:14; Exo 17:15; Jdg 6:24).

C. *and against his Christ.*

- i. The rulers were conspiring against God's Christ, which is God's Son (**Act 4:27**).
- ii. *Christ* is God's *anointed* (**Act 4:26 c/w Psa 2:2**).
- iii. Jesus was anointed by God with the Holy Ghost at His baptism (**Mat 3:16 c/w Act 10:37-38**).

27. **Acts 4:27** – *For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,*

A. *For of a truth against thy holy child Jesus,*

- i. Jesus is God's holy *child*, not His holy *servant* as the NIV, NKJV, and other modern perversions state (**Act 3:13, 26**) (see comments on Acts 3:26).
- ii. The modern perversions denigrate Jesus Christ.

B. *whom thou hast anointed,*

- i. Jesus was anointed by God with the Holy Ghost and was therefore the Messiah/Christ.
 - ii. Jesus is a prophet, priest, and king, all of which require anointing (see comments on Act 2:36).
 - C. *both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,*
 - i. The conspiracy against Jesus was vast, including the Jews, Gentiles, and their rulers.
 - ii. See comments on Act 4:25-26.
28. **Acts 4:28** – *For to do whatsoever thy hand and thy counsel determined before to be done.*
- A. Jesus was delivered to be crucified by the *determinate* counsel and *foreknowledge* of God (**Act 2:23**).
 - B. God set bounds and limits beforehand on how Jesus would be delivered up to be killed.
 - C. Jesus' death was therefore predetermined, not predestinated.
 - D. Leading up to the crucifixion, the Jews tried to kill Jesus several times and by various means.
 - E. God thwarted all their plans because Jesus would be killed in the way it was *determined* by God (**Luk 22:22**).
 - F. See comments on Act 2:23.
29. **Acts 4:29** – *And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,*
- A. *And now, Lord, behold their threatenings:*
 - i. They ask God to take note of the threats made against them.
 - a. God is omnipresent and sees all things (**Pro 15:3**).
 - b. Yet, it is Biblical to ask Him to look upon our affliction (**2Sa 16:12; Job 10:15; Psa 25:18; Psa 119:153**).
 - ii. Despite these threats, which revealed the weak position of the Jewish leadership (**Act 4:21**), the disciples nevertheless besought God for help.
 - B. *and grant unto thy servants, that with all boldness they may speak thy word,*
 - i. Peter and John were already bold (**Act 4:13**).
 - ii. But they prayed for more boldness, as preachers and Christians should (**Eph 6:18-20**).
 - iii. This is akin to believers praying to God for more faith (**Mar 9:24; Luk 17:5**).
 - iv. The Lord answered their prayers (**Act 4:31**).
30. **Acts 4:30** – *By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.*
- A. The Lord would grant the apostles boldness by giving them the ability to heal the sick through the power of God in the name of Jesus Christ as they had just done (**Act 3:6, 12, 16**).
 - B. By working signs and wonders through them, the Lord was confirming that the words that they spoke were from Him (**Mar 16:20; Heb 2:3-4**).

- C. Knowing that they were speaking *God's word* would give them boldness and confidence (**Act 4:31**).
31. **Acts 4:31** – *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*
- A. *And when they had prayed, the place was shaken where they were assembled together;*
 - i. This would not be the last time that God would respond to the prayers of His saints with an earthquake (**Act 16:25-26**).
 - ii. God answers the prayers of godly men in dramatic ways (**Jam 5:17-18**).
 - B. *and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*
 - i. It is God's will that His preachers preach boldly (**Joh 7:26; Act 9:27; Act 14:3; Eph 6:20**).
 - ii. The Lord answered their prayer that was made according to His will (**1Jo 5:14-15**).
 - iii. The Lord enables preachers to preach boldly by filling them with the Holy Ghost (**1Pe 1:12**).
32. **Acts 4:32** – *And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.*
- A. *And the multitude of them that believed were of one heart and of one soul:*
 - i. The Jerusalem Church was unified and of one mind, as Christians should be (**1Co 1:10**).
 - ii. See comments on **Act 1:14, Act 2:1, 46, and Act 4:24**.
 - B. *neither said any of them that ought of the things which he possessed was his own; but they had all things common.*
 - i. They practiced communal living at this time.
 - a. This was not a commandment.
 - b. It was a voluntary system.
 - c. There is no record of other churches doing so.
 - d. It appears to have resulted in poverty.
 - e. See comments on **Acts 2:44-45**.
 - ii. Another consideration is that the first Jewish converts in Jerusalem faced intense persecution for their faith in Christ, resulting in poverty.
 - a. They endured a great fight of affliction and were made a gazingstock both by reproaches and afflictions (**Heb 10:32-33**).
 - b. They suffered joyfully the spoiling of their goods (**Heb 10:34**).
 - c. This persecution included losing their jobs and livelihoods, which is likely why those who had extra sold it and give to those in need.
 - d. "By becoming Christians the Jewish converts suffered the loss of all things, unless they had property independent of the will, favor, or patronage of others, and the proportion of these was few. So deep an offense against Jewish prejudices cast them loose from Jewish

charities, and involved loss of employment to such as were traders, and dismissal from their employments to such as were workmen and servants, producing a state of destitution which rendered extraordinary exertions necessary on the part of the more prosperous brethren. This is illustrated and proved by what we actually see in operation at this day in Jerusalem. The first Christians did not adopt the fantastical and impracticable theory known in modern times by the name of *communism*, divesting themselves of individual property, and throwing all they had and earned into a common stock. They had a common fund, but that it was not binding upon all to contribute everything thereto is evident from what Peter said to Ananias, that he might have kept the land if he had chosen, or even have used its price after it was sold. The principle universally accepted was, that none should want while any of their brethren had the means of helping them.” (*Ananias*, Unger’s Bible Dictionary)

33. **Acts 4:33** – *And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.*

A. *And with great power gave the apostles witness of the resurrection of the Lord Jesus:*

- i. The apostles preached with great power from God (**Act 1:8; Rom 1:16; Rom 15:19; 1Co 2:4-5; Eph 3:7; 1Th 1:5**).
- ii. Their testimony of the resurrection of Christ was confirmed by signs and wonders done by the great power of God (**Mat 10:1; Act 6:8; Mar 16:20**).

B. *and great grace was upon them all.*

- i. This is the only place in the Bible where “great grace” is used.
- ii. Great *adj.* – II. Having a high position in a scale of measurement or quantitative estimation.
- iii. Grace *n.* – II. Favour. 6. a. Favour, favourable or benignant regard or its manifestation (now only on the part of a superior); favour or goodwill, in contradistinction to right or obligation, as the ground of a concession.
- iv. The Lord was showing exceeding favor to the apostles at this time.
- v. They had just endured persecution and prayed for help, and God’s grace was increased to meet their need (**Heb 4:15-16; 2Co 12:9**).
- vi. Grace is given in different measures to God’s children (**Eph 4:7**). There is:
 - a. More grace (**Jam 4:6**).
 - b. Abundance of grace (**Rom 5:17, 20; 2Co 4:15; 2Co 9:8**).
 - c. Exceeding grace (**2Co 9:14**).
 - d. Exceeding abundant (**1Ti 1:14**).
 - e. Manifold grace (**1Pe 4:10**).
 - f. All grace (**1Pe 5:10**).

34. **Acts 4:34** – *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,*
- A. One of the reasons that the Christians in Jerusalem decided to sell their houses and lands could be because they knew that within their lifetimes Jerusalem would be completely destroyed (**Luk 21:24, 32**).
 - B. Their houses would be leveled and their land worthless at that time, so it would make sense to sell them and give the money toward the support of the poor in the church.
 - C. *Neither was there any among them that lacked:*
 - i. None of them lacked *at that time*.
 - ii. This is typical of the early stages of communal living when the group's possessions are sold and the proceeds are distributed to those in need.
 - iii. But then human nature kicks in and there is little incentive to work hard and produce when the fruit will be shared by all.
 - iv. The end result of communal living is poverty, which appears to be what happened to the saints in Jerusalem (**Act 11:27-30; Rom 15:26**).
35. **Acts 4:35** – *And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.*
- A. *And laid them down at the apostles' feet:*
 - i. At this time, the practice of the Jerusalem Church was to immediately give the money one had purposed for the maintenance of the poor to the apostles for them to distribute it.
 - ii. Later, in an effort to help the poor saints in Jerusalem (whose poverty was likely exacerbated by this system), Paul taught that each person should lay by themselves in store to give to the poor when a need arose (**1Co 16:1-3**).
 - B. *and distribution was made unto every man according as he had need.*
 - i. When distribution of money or goods is made, it should be made to those who are in *need*.
 - ii. The scriptures always stipulate that compulsory giving only applies to those who are in need (food, clothing, shelter, necessary medical care, etc.) (see notes on Act 2:45).
 - iii. Those who are able to provide for themselves must do so, or suffer deprivation (**2Th 3:10**).
36. **Acts 4:36** – *And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,*
- A. *And Joses, who by the apostles was surnamed Barnabas,*
 - i. Joses (Barnabas) shared his name with one of the brothers of Jesus (**Mat 13:55**).
 - ii. The apostles gave Joses the nickname *Barnabas*.
 - a. Surname v. – 1. *trans.* To give an additional name, title, or epithet to (a person). 3. To call by another or additional name; to attach another appellation or designation to; more widely, to designate, entitle.

- b. Surname *n.* – 1. A name, title, or epithet added to a person's name or names, esp. one derived from his birthplace or from some quality or achievement. b. A second, or an alternative, name or title given to a person, place, edifice, etc. 2. The name which a person bears in common with the other members of his family, as distinguished from his *Christian* or *given* name; a family name.
 - c. Epithet *n.* – 1. An adjective indicating some quality or attribute which the speaker or writer regards as characteristic of the person or thing described.
 - iii. It is common for saints in the Bible to be renamed after their conversion.
 - a. Simon was surnamed Peter by Jesus (**Mar 3:16**), which is what he usually went by for the rest of his life.
 - b. Saul of Tarsus was renamed Paul (**Act 13:9**).
 - c. Abram was renamed Abraham (**Gen 17:5**).
 - d. Sarai was renamed Sarah (**Gen 17:15**).
 - e. Jacob was renamed Israel (**Gen 32:28**).
 - iv. Joses was called Barnabas exclusively thenceforth in the scriptures.
 - v. Barnabas was a good man and full of the Holy Ghost and of faith (**Act 11:22-24**).
 - vi. Barnabas was an apostle (**Act 14:14**).
 - vii. Barnabas was a prophet (**Act 13:1**).
 - viii. He went on to become Paul's traveling companion (**Act 13:2-3**).
- B. (*which is, being interpreted, The son of consolation,*)
 - i. Barnabas means "the son of consolation."
 - ii. Consolation *n.* – 1. The action of consoling, cheering, or comforting; the state of being consoled; alleviation of sorrow or mental distress.
 - iii. Console *v.* – 1. *trans.* To comfort in mental distress or depression; to alleviate the sorrow of (any one); 'to free from the sense of misery' (J.).
 - iv. Barnabas had the gift of consoling, cheering, and comforting those in sorrow, mental distress, and depression.
 - v. He was the embodiment of **Isa 40:1-2**.
- C. *a Levite, and of the country of Cyprus,*
 - i. Barnabas was of the tribe of Levi.
 - ii. Being from the country of Cyprus, his family was likely exiled there when the Babylonians conquered Jerusalem and scattered the Jews all over the world (**Jer 29:10-14**).

37. **Acts 4:37** – *Having land, sold it, and brought the money, and laid it at the apostles' feet.*

- A. At this time, the apostles were distributing money to the poor that was given to them for that purpose (**Act 4:34-35**).
- B. Barnabas was not only a compassionate man that helped others with his words and encouragement (see comments on Act 4:36).
- C. He also showed his faith by his works (**Jam 2:14-18**) and sold what he had in order to give to the poor (**Luk 12:33**).
- D. He indeed was a good man, full of the Holy Ghost and of faith (**Act 11:22-24**).

VII. Acts Chapter 5

1. **Acts 5:1** – *But a certain man named Ananias, with Sapphira his wife, sold a possession,*

A. *But*

- i. It is all too common in life for things to be going smoothly, and then trouble strikes.
- ii. From time to time, there is a fly in the ointment in the church, as well as in our lives, which causes a stinking savor (**Ecc 10:1**).
- iii. Naaman was “a great man with his master, and honourable...he also was a mighty man in valor, *but he was a leper*” (**2Ki 5:1**).
- iv. “Every man has some *but* or other in his character, something that blemishes and diminishes him, some alloy to his grandeur, some damp to his joy; he may be very happy, very good, yet, in something or other, not so good as he should be nor so happy as he would be. Naaman was as great as the world could make him, and yet (as bishop Hall expresses it) the basest slave in Syria would not change skins with him.” (Matthew Henry)

B. *a certain man named Ananias, with Sapphira his wife,*

- i. Ananias means “protected by Jehovah” (Unger’s Bible Dictionary).
- ii. Sapphira means “beautiful” (Unger’s Bible Dictionary).
- iii. Let this be a lesson to us that God is no respecter of persons (**Rom 2:11**).
- iv. Just because you are protected by Jehovah and beautiful does not give you a free pass to willfully sin against God with impunity.

C. *sold a possession,*

- i. The possession they sold was land (**Act 5:3**).
- ii. They were following Barnabas’ example (**Act 4:36-37**), possibly hoping for attention or commendation.
- iii. But their hearts were not pure like Barnabas’ (**Act 11:22-24**), as the following verses will demonstrate.

2. **Acts 5:2** – *And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles’ feet.*

A. There would have been nothing wrong with selling land, keeping part of the proceeds, and giving the rest to the apostles to be given to the poor of the church.

B. The problem was that they lied about it and pretended to give the entire price of the land (**Act 5:4**).

3. **Acts 5:3** – *But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*

A. *But Peter said, Ananias,*

- i. As he makes apparent, Peter knew what Ananias and Sapphira had done before they laid the money at his feet.
- ii. It’s possible that word of their scheme had gotten to him before they did.
- iii. It’s also possible that, being an apostle, Peter had the gift of knowledge (**1Co 12:8**) which enabled him to know their secret supernaturally.

B. *why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*

- i. Rhetorical questions
 - a. This is the first of a series of rhetorical questions which penetrated to the heart of their sin (**Act 5:4**).
 - b. These questions did not require an answer, and God did not give Ananias a chance to respond (**Act 5:5**).
 - c. God has been known to ask powerful, penetrating questions to convict people of sin (**Gen 3:9, 11, 13; Gen 4:10**).
 - ii. Satan was behind this sin.
 - a. Under the inspiration of the Holy Spirit, Peter declared that Satan had filled the heart of Ananias, prompting him to lie to the Holy Ghost about keeping back part of the price of the land.
 - b. Satan can possess reprobates and cause them to sin (**Joh 6:70-71 c/w Joh 13:2, 27; Luk 22:3-4**).
 - c. Satan can also possess children of God and cause them to speak and act wickedly (**1Ch 21:1-3; Mat 16:22-23**).
 - iii. Lying to the pastor or others in the church is lying to the Holy Ghost, and therefore is lying to God (**Act 5:4**).
 - a. Sins against men are sins against God (**Luk 15:21; Psa 51:4**).
 - b. Never forget who you are really sinning against when you commit an offense against another person.
 - iv. We will never get away with lying to God.
 - a. God hears and sees everything (**Pro 15:3**).
 - b. Nothing can be hidden from Him (**Psa 94:7-9; Isa 29:15; Jer 23:24**).
 - c. God knows the thoughts and intents of the heart, even if they are not vocalized or acted upon (**Heb 4:12**).
 - d. Be sure that your sin will find you out (**Num 32:23**).
4. **Acts 5:4** – *Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.*
- A. Peter continues with the rhetorical questions.
 - B. *Whiles it remained, was it not thine own?*
 - i. The obvious answer to this question is: yes, before the land was sold it belonged to Ananias.
 - ii. Peter is affirming the God-ordained right of private property.
 - iii. Whoever owns and maintains something controls it and owns the fruit of it (**Pro 27:18**).
 - C. *and after it was sold, was it not in thine own power?*
 - i. When a possession is sold for money, the money is under the control of the owner.
 - ii. He can do whatever he wants with it (**Mat 20:15**).
 - iii. The Jerusalem Church was not running some kind of a modern communistic system where all property and goods were commonly owned.
 - a. The church members owned their land, money, etc. and had full power over it.

- b. They could choose whether to give part or all of it to the church for the maintenance of the poor, or they could choose to not do so.
 - D. *why hast thou conceived this thing in thine heart?*
 - i. The heart is the seat of thought and intention (**Heb 4:12; Mat 9:4; Mat 15:19**).
 - ii. All sin originates with lust which is conceived in the heart and mind before it is acted upon (**Jam 1:14-15**).
 - iii. This is why we have to bring every thought into captivity to the obedience of Christ (**2Co 10:5**).
 - E. *thou hast not lied unto men, but unto God.*
 - i. Though Ananias lied unto men, he ultimately lied to God (see comments on Act 5:3).
 - ii. This verse, in conjunction with the previous one, proves that the Holy Ghost is God (**Act 5:3 c/w Act 5:4; 1Jo 5:7**).
- 5. **Acts 5:5** – *And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.*
 - A. *And Ananias hearing these words fell down, and gave up the ghost:*
 - i. Ananias did not respond to the censure.
 - a. He might have intentionally held he peace, knowing he was in the wrong and therefore consenting to the condemnation (**Lev 10:3; Psa 39:9**).
 - b. He might not have been given a chance to respond.
 - (i) God knows all things, including the thoughts and intents of the heart (**Heb 4:12**).
 - (ii) We can't know what's in other men's hearts, nor even what's in our own (**Jer 17:9**), but God searches the heart and judges a man accordingly (**Jer 17:10**).
 - (iii) Having perfect knowledge of all things, God does not need to give sinners a chance to respond to charges, explain themselves, or defend themselves before He executes judgment.
 - c. Either way, God got the last word (**Job 40:1-5; Jon 4:11**).
 - ii. Ananias gave up the ghost and died, for the body without the spirit is dead (**Jam 2:26**).
 - iii. This may seem like excessive punishment for a relatively minor offense, but consider the following.
 - a. "The offense of Ananias and Sapphira, according to the average standard of human morality, was not a very heinous one. They had devoted a large sum to charity, they had defrauded no one, but had simply retained their own and then denied the fact. The following considerations are offered in explanation by Whedon (*Com.*, in loc.): '1. The divine Spirit being present with unparalleled power in the Church, the sin, as Peter says (vers. 3, 4), is *directly against him*. 2. The reason for this selection was to present and record at this *beginning* of the Christian Church a representative and memorial

instance of the just doom of the *hypocrite*. This couple were deliberate, positive, conceited, and intentionally *permanent hypocrites*. Their death was God's declaration to all future ages of the true deserts of all deliberate *hypocrites* in the Church of Christ." (Sapphira, Unger's Bible Dictionary)

- b. "The apparent undue severity of the punishment meted out upon Ananias and Sapphira is to be explained as 'a sin unto (physical) death' (I John 5:16). It was an offense which involved being given over to Satan 'for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus' (I Cor. 5:5). The ushering in of a new era at Pentecost necessitated that offenders against divine dealing in grace might be made a public example, as Nadab and Abihu (Lev. 10:1-10) were made a similar warning when they disregarded God's commands at the beginning of the legal age." (Ananias, Unger's Bible Dictionary)
- iv. Sentence against an evil work was in this case executed speedily, which would have been a deterrent to doing evil to the rest of the church (**Ecc 8:11**).
- B. *and great fear came on all them that heard these things.*
 - i. Ananias as rebuked before all that others might fear (**1Ti 5:20**).
 - ii. This judgment doubtlessly prompted them to serve God acceptably with reverence and godly fear, seeing for themselves that our God is a consuming fire (**Heb 12:28-29**).

- 6. **Acts 5:6** – *And the young men arose, wound him up, and carried him out, and buried him.*
 - A. Oh, to live in a simpler time!
 - i. No coroner, no undertaker, no death certificate, no embalming, no expensive casket, no vault, no expensive grave stone, no permit to bury.
 - ii. They just wound him up, carried him out, and buried him.
 - B. The custom of disposing of dead bodies in scripture was burial, not cremation.
 - i. Cremation was only done as a judgment against sinners (**Lev 20:14; Lev 21:9; Jos 7:25; 2Sa 12:31**), or in extreme circumstances (**1Sa 31:11-13**).
 - ii. God judged Moab for burning the bones of the king of Edom (**Amo 2:1-3**).
 - iii. Cremation was never a common practice in the Old Testament, and it was never practiced in the New Testament.
 - C. Cremation is not strictly forbidden in scripture, but the overwhelming pattern and example in scripture is burial.
 - D. It is a shameful thing to die and have no burial (**Ecc 6:3**).
- 7. **Acts 5:7** – *And it was about the space of three hours after, when his wife, not knowing what was done, came in.*
 - A. Ananias was buried within three hours after he died (**Act 5:9**).
 - B. They didn't have a public funeral for his friends and family to attend.
 - i. They didn't even wait for his wife to get back home to pay her last respects to her husband.

- ii. When she returned, she had no idea that her husband was already dead and buried.
 - C. This was probably done due to the ignominious circumstances of his death.
8. **Acts 5:8** – *And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.*
- A. Peter asked her if she sold the land for the same price that her husband claimed to have.
 - B. Peter knew that she was in on the deception with her husband (**Act 5:1-2**).
 - C. There's nothing wrong with asking questions you already know the answer to in order to see how a person will respond (**Luk 24:18-19; Joh 4:16-18; Joh 6:5-6**).
 - D. He gave her a chance to tell the truth before she would be judged, but she lied according to their plan.
9. **Acts 5:9** – *Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.*
- A. *Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?*
 - i. This is another searching rhetorical question.
 - ii. It's good for husband and wife to be of one mind, but not when it comes to committing sin.
 - iii. They tempted the Holy Spirit by lying to Him (**Act 5:3**).
 - a. Tempt v. – 1. To try, make trial of, put to the test or proof; to try the quality, worth, or truth of. 2. To make trial of, put to the proof, or test, in a way that involves risk or peril. A. **to tempt God**: to put to the test, or experiment presumptuously upon, His power, forbearance, etc.; to try how far one can go with Him; hence sometimes passing into 'to provoke, defy'. So **to tempt providence**, etc.
 - b. Sinning against God is tempting and grieving Him and presuming upon His mercy and forbearance (**Heb 3:7-11**).
 - iv. We must never tempt God by doing something to test Him (**Mat 4:5-7**).
 - B. *behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.*
 - i. Sapphira finds out three very disturbing things all at once.
 - a. She learned that Peter knew that she and Ananias had conspired to lie to God and the apostles.
 - b. She finds out that her husband is already dead and buried for his sin.
 - c. She realizes that she is going to die immediately.
 - ii. The young men return, likely hoping to take a rest, only to find out they have more work to do.