# The First Persecution

**Summary of Acts thus far:** After Jesus’ ascension, the apostles received power and were busying themselves in being witness for Christ in Jerusalem. In the midst of this outpouring of the Spirit, Peter and John continue visiting the temple with the church for worship. As they were going up to the temple at the hour of prayer, they have an encounter with a lame beggar who was begging for alms and by Jesus’ power they healed him. This leads to Peter explaining the miracle by preaching another sermon. In the middle of the sermon, there is an interruption by the temple authorities and they arrest the two apostles.

# Day One

## Peter’s Defense before the Sanhedrin (4:5-22)

**Overview:** After spending the night detained, Peter and John are brought before the Jewish Supreme Court where they are asked to explain the power behind the healing of the lame beggar. Peter seizes the opportunity and delivers a short sermon on Jesus’ true identity. However, after deliberating, the Sanhedrin orders them not to speak in the name of Jesus. After Peter and John refuse, they are threatened and freed.

### Peter and John are interrogated by the Sanhedrin (4:5-7)

V. 5- “Acts 4:5   On the next day, their rulers and elders and scribes were gathered together in Jerusalem;”

* After Peter and John were arrested, v.3 tells us that, “they… put them in jail until the next day, for it was already evening.” – Most likely, it was late enough that they would not be able to gather the minimum attendance to make a ruling on what had occurred that day.
* So, on the next day, Luke tells that the “their rulers and elders and scribes were gathered together in Jerusalem.” There are three groups of people that are mentioned here:
	+ **Rulers**- they are the leading representatives of the high-priestly class, which consisted of the chief priests and their families.[[1]](#footnote-2)
	+ **Elders**- these were civic leaders, probably the heads of the elite families in Jerusalem. These included both religious and secular leaders who were rich and influential.
	+ **Scribes**- The Scribes, who were part of the pharisees, were interpreters of the Mosaic Law.
* These three groups made up the Sanhedrin. This body of ruling elders, rulers, and scribes were a council, a senate or supreme court of the nation that had jurisdiction in “noncapital cases.”
* The Sanhedrin consisted of the high priest, who by virtue of his office was president, and seventy others, made up of members of the high priestly families, a few influential persons of various formal ideological allegiances or backgrounds within Judaism, and professional experts in the law drawn from both Sadducean and Pharisaic ranks. It was dominated by the Sadducees and probably came together mostly at their request.[[2]](#footnote-3)

V. 6- “ and Annas the high priest was there, and Caiaphas and John and Alexander, and all who were of high-priestly descent.”

* Annas and Caiaphas are familiar names found in the gospels.
	+ *Annas the high priest* is mentioned first, even though he had held office much earlier, from ad 6 to 15. His influence in national affairs apparently continued beyond the period of his official rule (see Lk. 3:2- John, the Baptist’s starts his ministry). The fact that he is called the “high priest” emphasizes his position in the Sanhedrin.
	+ *Caiaphas*, his son-in-law, was actually high priest at the time, officiating from ad 18 to 36 (Jn. 18:13, 24).
* *John* and *Alexander* are otherwise unknown members of *the high priest’s family* (*literally*, ‘those who belonged to the high-priestly clan’[[3]](#footnote-4)).
* Luke is doing two things here: First, he is showing that these “judges” had impeccable pedigrees according to their society. Second, and most importantly, he is hearkening back to his gospel by showing that the apostles were accused before the same court that tried and condemned their Master.

v. 7- “When they had placed them in the center, they began to inquire, “By what power, or in what name, have you done this?””

* The apostles are brought before the Sanhedrin and put in the middle of the room- There are many rabbinic sources that describe the Sanhedrin as sitting in a semicircle and the accused would have been at the center of this seating arrangement.
	+ “The Sanhedrin was arranged like the half of a round threshing-floor so that they might all see one another. Before them stood the two scribes of the judges, one to the right and one to the left, and they wrote down the words of them that favored acquittal and the words of them that favored conviction.”[[4]](#footnote-5)

“they began to inquire, “By what power, or in what name, have you done this?””

* The inquiry deals with the miracle; the ruling class is interested to know how they did this. Essentially, they wanted to know by what authority they healed this man. Notice that this man’s healing is not disputed, they don’t think this man was faking for 40 years, so they want to investigate as to how this happened.[[5]](#footnote-6)

### Peter’s Speech (8-12)

v.8a~ “Then Peter, filled with the Holy Spirit, said to them,”

* Peter answers the question without fear. Luke starts verse 8 clarifying that the apostle’s reply is not mere human wisdom, but he was “filled with the Holy Spirit.” The author is referencing back to Acts 2:4; 2:14 where it is the Spirit that gives utterance to Peter. This is the fourth sermon Peter preaches (Acts 1:15-22; 2:14-36; 3:12-26), but it is his first defense before the Jewish religious establishment and the Spirit is the one who will reveal what he is going to say.

v.8b-9~ ““Rulers and elders of the people, 9 if we are on trial today for a benefit done to a sick man, as to how this man has been made well,”

* Peter’s defense addresses the rulers and elders of the people. This is not that he is leaving someone unaddressed, rather he probably is covering the majority of the court.
* He begins his address by drawing attention as to the reason they had been detained, essentially, “a benefit done to a sick man.”
* Peter’s answer seems ironic. In a sense, he is telling the rulers and elders that they need to recognize this healing as a benefit, a kind act for this poor beggar.

v.10~ “10 let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead — by this name this man stands here before you in good health.”

* The “let it be known to all of you and to all the people of Israel” is another way of saying, “pay attention to me,” “let me be clear.” This is a formula used in 2:14; 13:38; 28:28. Notice that Peter expands his audience to include the Sanhedrin and the entire Jewish nation. Once again, Peter skillfully changes the focus of the inquiry from the healed beggar to Jesus Christ, who healed him. The name of Jesus Christ must be made known to every person in Israel.[[6]](#footnote-7)
* “that by the name of Jesus Christ the Nazarene whom you crucified, whom God raised from the dead — by this name this man stands here before you in good health.” ~ Finally, Peter gets around to answering the question, though is not exactly what the religious elite wanted to hear. It was Jesus Christ the Nazarene!
* Peter uses the name “Jesus Christ the Nazarene”; by using this name he is asserting Jesus’ messiahship- the name “Christ” means “anointed.” Peter is saying that Jesus is the long-awaited Messiah, the one who came to restore the nation of Israel and bring salvation to all the ends of the earth. And he calls him “the Nazarene,” as an identifier, just in case these leaders didn’t know the Messiah.
* “whom you crucified, whom God raised from the dead” ~ He continues describing Jesus and he says that He is not only the Messiah from Nazareth, but also He is the one whom they had crucified. Notice that he lays the guilt of Jesus’ death at their feet, this was to prick their consciences like he did before (Acts 2:23, 36; 3:13-15). And at the same time, Peter gives witness of Jesus’ resurrection.
* Peter point to the resurrection and then he says, “— by this name this man stands here before you in good health”- Answering their question, “By what power, or in what name, have you done this”, He replies, that it was in the name of Jesus, the Messiah, the one from Nazareth, whom they had executed, but also whom God vindicated by raising him from the dead; “— by this name this man stands here before you in good health”
* In other words, the lame man, stands before them healed by the amazing power of Jesus Christ. His healing was an undisputed proof of the risen Messiah’s power.[[7]](#footnote-8)

v.11- ““He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone.”

* Peter utilizes the Old Testament to confirm that Jesus was the fulfillment that God had predicted by his Psalmists years before. He quotes Psalm 118:22 and applies it to Jesus. This is not the first time that these religious leaders had heard this passage applied to Jesus and to them (see Matt. 21:42; Mark 12:10; Luke 20:17).
	+ The builders or constructors reject a stone thinking it is unacceptable for their purposes of raising a building. Yet someone else finds that stone, not only useful, but the most important stone in a new building.
	+ Israel’s leaders rejected Jesus, discarded his teachings and his offer of a new kingdom, and even crucified Him. However, God uses Jesus to become the “cornerstone” of this new building, a new spiritual temple.

v.12 “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”

* The verses immediately following Psalm 118:22 in the Book of Psalms refer to Messiah's national deliverance of Israel. It seems that Peter was referring to both national deliverance and personal salvation in this address, as he had in the previous one. The former application would have been especially appropriate in view of his audience here. The earthly kingdom to which the Jews looked forward could only come if Israel's leaders repented and accepted Jesus as their Messiah.[[8]](#footnote-9)
* The very name Jesus evidences that? He is a Savior; this is what the angel told Mary in Matthew 1:21, “He will save his people from their sins.” So, by the name of Jesus, not only was this person made well, but also salvation is found only in Him because there is no other name, no other Savior.
	+ Jesus said as much in John 14:6, “no one comes to the Father but through Me.”
* Peter just spoke to them about the exclusivity of Jesus. However, the appeal is even stronger than that. Peter switched to the first person at the end of the verse, “by which we must be saved,” amounting to a direct appeal to the Sanhedrin. Peter had been bold indeed. He had come full circle. They asked for the name in whom his authority rested. He answered their question. It was the name, the power of Jesus. The Council had rejected the one who bore this powerful name. The ultimate verdict rested with them. Would they continue to reject the one whom God had placed as the final stone for his people, the only name under heaven in which they would find their own salvation? The final verdict would rest in their own decision.[[9]](#footnote-10)

**Day One- Questions**

1. Why is it important that the Apostles address the Sanhedrin?
2. Why did they ask the apostles: “By what power, or in what name, have you done this?”
3. What is so significant that Peter was filled with the Holy Spirit?

# Day Two

### The Council’s Consideration and Order (13-18)

v.13-14 “Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Jesus. 14 And seeing the man who had been healed standing with them, they had nothing to say in reply.”

* The Sanhedrin sees Peter’s “confidence” ~ could be translated, “boldness,” “courage,” “fearlessness.” The council observes that Peter instead of being intimidated by the circumstance of standing before 71 of the most powerful men in Israel, he is preaching the gospel.[[10]](#footnote-11)
* Also, they knew that both Peter and John were “uneducated and untrained.” The word uneducated could mean someone that is illiterate or even someone who has not received a formal education, while the word “untrained” means someone who is a “layman,” “an ordinary person,” “someone who is relatively unskilled or inexperienced.”[[11]](#footnote-12) Both of these things cause them to be amazed at what they are witnessing.
* And this leads them to make the right judgement, “began to recognize them as having been with Jesus.”
	+ The Sanhedrin observed in Peter and John what they had seen in Jesus, namely, courage to speak boldly and authoritatively without formal rabbinic training (cf. Matt. 7:28-29; Mark 1:22; Luke 20:19-26; John 7:15). They may also have remembered seeing them with Jesus (John 18:15-16), but that does not seem to be Luke's main point here.[[12]](#footnote-13)
* Besides being amazed by Peter and John’s dexterity in speaking and handling Scripture, and recognizing that they had been with Jesus, the leaders have another reaction, they were dumbstruck. They could not say anything, they had the proof of the healed beggar in front of them, no doubt they had seen this man for years begging by the temple’s gate and now this man has been made well. Nothing to say.

v.15 “But when they had ordered them to leave the Council, they began to confer with one another,”

* Peter and John are ordered to leave the assembly hall in which the Sanhedrin is meeting, the Jewish leaders begin to deliberate. Peter, John, and the healed man leave the hall, surely under guard.

v.16-17 “saying, “What shall we do with these men? For the fact that a noteworthy miracle has taken place through them is apparent to all who live in Jerusalem, and we cannot deny it. 17 “But so that it will not spread any further among the people, let us warn them to speak no longer to any man in this name.””

* The most the Sanhedrin felt that it could do was to warn and try to intimidate the apostles. The Sanhedrin members acknowledged that a miracle had taken place.[[13]](#footnote-14)
* The Jewish leaders are not willing to do nothing. They are intent on preventing Peter and John—and presumably the other followers of Jesus in Jerusalem—from continuing with their proclamation of Jesus and the resurrection.
* The chief priests, elders, and scribes decide upon a middle course between conviction and acquittal. They pronounce a ban on speaking. They decide to threaten Peter and John with consequences if they do not stop proclaiming a message that involves Jesus.[[14]](#footnote-15)
* The warning is designed to intimidate the apostles with the leadership’s priestly authority over Judaism.[[15]](#footnote-16)

v.18 ~ “18 And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus.”

* Peter and John are brought back before the council and the Sanhedrin enact their plan. They “commanded them” or “ordered them” – “This word means to forbid something.”[[16]](#footnote-17)
* The apostles are given a stern warning to no longer “speak or teach at all in the name of Jesus.” Though they did not break any of the laws of the land, the disciples are reprimanded and prohibited from speaking or teaching in Jesus’ name. This would have banned them from publicly declaring the gospel and being witnesses of Christ’s resurrection.

**Day Two- Questions**

1. How could the religious leaders tell that Peter and John had been with Jesus?
2. Why were the religious leaders silent after hearing Peter’s defense?
3. What did they decide? Why weren’t they put in jail or worse?
4. Why were they commanded not to “speak and teach at all in the name of Jesus?”

# Day Three

### Peter and John’s Response and Defiance (19-20)

19 But Peter and John answered and said to them, “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; 20 for we cannot stop speaking about what we have seen and heard.”

* Both Peter and John answered by putting the ball in their court, “you be the judge” – skillfully asking them, “should we obey you or God?”
* This statement implies that Peter and John believe that the Sanhedrin should accept the conclusion that God must be obeyed, that they have been commissioned by God to speak to other people about Jesus, that they cannot possibly accept the ban on speaking that has just been imposed, and that the prohibition to speak about Jesus opposes the will of God.[[17]](#footnote-18)
* In verse 20, they explain the reason, they “cannot stop” speaking about what they had seen and heard. They were unwilling to compromise because of the magnitude of what they had been witnessed:
	+ They had witnessed Jesus’ ministry, death, resurrection, and ascension.
	+ They had also witnessed the coming of the Spirit (conversions, miracles, their own faith being bolstered).
	+ In short, they were not going to be silent because their Lord had given them a task, and they were going to obey God rather than men.

### Peter and John are freed after being threatened (21-22)

21 When they had threatened them further, they let them go (finding no basis on which to punish them) on account of the people, because they were all glorifying God for what had happened; 22 for the man was more than forty years old on whom this miracle of healing had been performed.

* After hearing the apostles’ short rebuttal, the Sanhedrin decide to “threatened them further” – “The phrase ‘having threatened them further’ is also translated ‘had further threatened them’, ‘repeated their threats’, ‘after further threats’, ‘with a repeated caution.’ This verb means to add to or extend one’s threats.[[18]](#footnote-19)” This could be that they added more threats or that they threaten to do worse than they had originally said.
* However, because there was no basis to hold them or punish them, the Sanhedrin sets them free, Luke adds, “on account of the people” this means that perhaps the people were under conviction that these men were from God, probably because of the miracle they had witnessed. This causes them to glorify God, which means that they were attributing what had occurred to God himself and not Peter and John.
* In verse 22 Luke ends his report of what had occurred that day by showing evidence that this was indeed a miracle. The man that was healed “was more than forty years old.” Which means that this man was known by others, they knew of his disability, the proof was irrefutable. This is why Peter and John are freed.

**Day three- Questions**

1. How did the apostles respond to the religious leaders’ threats? Why?
2. What are the authorities’ final response to their rebuttal? Why?
3. Why were Peter and John finally released?

# Day Four

## The Persecuted Church’s Prayer (4:23-31)

* **Summary:** Peter’s first sermon, at Pentecost, was followed by a glimpse into the common life of the Christians in Jerusalem (2:42–47). Here, after Peter’s witness before the crowd in the temple square and before the Sanhedrin, we are again given a glimpse into the life of the Christian community. Just as chapter 2 spoke of their common prayer life (2:42), here again the prayer of the Christians is emphasized, with the major difference being that what was mentioned in summary fashion in the former passage is here related concretely with an example of their prayers.[[19]](#footnote-20)

### Peter and John’s Report (4:23)

When they had been released, they went to their own companions and reported all that the chief priests and the elders had said to them.

* Upon being released, Peter and John, go back to “their own companions.” Who are these people? Some commentators have taken this last expression to refer only to the remaining apostles. The prayer in vv. 29–30, viewed in the light of 4:33 and 5:12, certainly suggests that ‘the apostles, as leaders in speech and action, are primarily in mind’. But Luke’s expression in v. 23 more naturally applies to a wider fellowship of friends and supporters.[[20]](#footnote-21)
* As they return, they reported to their “companions” about the warning they had received from the Sanhedrin and how they were threatened and commanded them not to preach Jesus. (v.17-18)

### Prayer of Praise for God’s Sovereignty (24-28)

The report prompts the apostle’s “companions” to pray with one voice to God in a show of unity with their persecuted fellow workers.

24 And when they heard this, they lifted their voices to God with one accord and said, “O Lord, it is You who MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM,

* The prayer begins with a proclamation of God’s sovereignty. He is the Lord (Master); He is the creator. This first line is directly borrowed from Psalm 146:6 (Who made heaven and earth, The sea and all that is in them;)
* The apostles pray this way because they are proclaiming God’s control, His direct sovereignty over everything. And if He’s completely sovereign over nature that He created, He is definitely in control over all the events that occurred and will occur in the future as well.

25 who by the Holy Spirit, through the mouth of our father David Your servant, said,

 ‘WHY DID THE GENTILES RAGE,

 AND THE PEOPLES DEVISE FUTILE THINGS?

* The prayer continues and now the apostles talk about that the same sovereign Lord, through the Holy Spirit spoke “through the mouth of…David” – declaring the divine inspiration of the Scriptures, in the case Psalm 2.
* They quote Psalm 2:1-2 and it really is appropriate to the situation they are currently living because the apostles feel threatened by the religious leaders and Jewish government.
* So, along with the Psalmist they ask, “WHY DID THE GENTILES RAGE AND THE PEOPLES DEVISE FUTILE THINGS?” The text follows the Septuagint translation (the Greek translation of the Old Testament) and it does differ slightly from the Hebrew wording. But the emphasis falls on the word *FUTILE;* that is, why do the nations plot in vain?
* The enemies of God think that they are victorious against God’s Church. They crucified the Messiah and imprisoned his apostles with impunity, and yet their actions are futile.
* An illustration here is that just as David endured persecution at the hands of Saul and later Absalom, but at the same time experienced God’s protecting care, so the apostles know that the Lord will not forsake them (Matt. 28:20b- He will be with them always).
* Psalm 2 reveals the utter foolishness of the nations in plotting against God, for all their efforts are thwarted. The kingdom of God’s Son shall last forever.[[21]](#footnote-22)

26 ‘THE KINGS OF THE EARTH TOOK THEIR STAND,

 AND THE RULERS WERE GATHERED TOGETHER

 AGAINST THE LORD AND AGAINST HIS CHRIST.’

27 “For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever Your hand and Your purpose predestined to occur.

* All the details of these first verses of the psalm were applicable to the passion of Christ, and these believers mentioned it in their prayer (v. 27). The raging nations represented the Gentile rulers and their cohorts, the soldiers who executed Jesus. The people of Israel were those who plotted in vain. Herod represented the “kings of the earth”; Pilate, the “rulers”;[[22]](#footnote-23) and Christ, the “anointed” of God.[[23]](#footnote-24) Here again as in chapter 3 the title “servant” is applied to Jesus. Here in a prayer the term is primarily liturgical and is applied to David as well in v. 25. The theme of v. 28 is by now familiar. All the plotting against God’s anointed is in vain because God has already predetermined the outcome (cf. 2:23; 3:18). In the paradox of human freedom and divine sovereignty, despite all the raging of humanity, God’s purposes prevail. They did so in Christ. They did so with the apostles before the Sanhedrin.[[24]](#footnote-25)
* “v. 26 to 28 The believers saw a parallel to Jesus' crucifixion in the psalmist's prophecy that Messiah would experience opposition from Gentiles and leaders. This prophecy will find its fullest fulfillment in events still future from our time in history. God anointed Jesus at His baptism (cf. 10:38). David's references to the nations, the peoples, kings, and rulers (vv. 25-26) applied to the Roman Gentiles, the Israelites, Herod, and Pontius Pilate (v. 27). However, the believers again saw God's sovereign hand (the ultimate effective cause) behind human actions (the secondary instrumental cause, v. 28; cf. 2:23a; 3:18).”[[25]](#footnote-26)

**Day Four- Questions**

1. Why did the apostle pray? What does it mean that they prayed with one accord?
2. What did the raging nations and the people represent?
3. Read Psalm 2. What do you think David was talking about? Himself or Messiah?

# Day Five

### Supplication for Divine Empowerment (29-30)

29 “And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence, 30 while You extend Your hand to heal, and signs and wonders take place through the name of Your holy servant Jesus.”

* “And now” introduces the petitions of the believers that were gathered. In their supplication, they ask for three things:
* **The first petition** is “Lord, take note of their threats”
	+ The Greek term translated “take note” is not very common in the New Testament, but it carries the idea of taking special notice of something with the implication of concerning oneself with it.[[26]](#footnote-27)
	+ So, the believers are praying that God will take especial attention to what just happened before the Sanhedrin, these threats were concerning to the apostles, thus they ask God to intervene on their behalf.
* **The second petition** is “and grant that Your bond-servants may speak Your word with all confidence,” has to do with the preaching of the gospel.
	+ The believers ask for courage to speak God’s Word. The word *boldness* appears three times in this chapter (4:13, 29, 31)[[27]](#footnote-28) and the concept is prominent in Acts. The apostles know that they must ask God to give them courage every time they proclaim God’s Word.[[28]](#footnote-29)
	+ This is not a personality trait, or something acquired with practice, rather these believers know that boldness is an enablement from God himself.
* **The third and final petition** is “while You extend Your hand to heal, and signs and wonders take place through the name of Your holy servant Jesus.”
	+ Closely related to boldness to speak, the believers ask that the Lord will continue authenticate their message. This request for miracles has nothing to do with power over their oppressors, rather these miracles are signs of the power of the message of the gospel of Jesus Christ. It was the miracle of the healing of the lame beggar that allowed them to speak at Solomon’s portico and five thousand people repented, in the same way, they are asking for these opportunities so that the gospel could go forth.

Finally, it is important to note that these believers were not asking for relief from opposition, but for enablement to speak God’s Word and that God would continue doing His wonders among the people. Their main concern was Christ name being glorified by the proclamation of his gospel.

### The Answered Prayer (31)

31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.

* The three prayer requests were instantly answered with three immediate results:
* First, “the place where they had gathered together was shaken”
	+ Once they prayed, the immediate reaction is that the place where they had gathered, shook. “This verb means to cause something to move back and forth rapidly, often violently.[[29]](#footnote-30)” This would have given them a tangible sense of God’s presence, like in the Old Testament (see Ex. 19:18; 1 Kings 19:11-12; Isa. 2:19, 21; 6:4). In a manner, this would have cemented in their minds that God heard their prayers. John Chrysostom, referring of this verse, said, “The place was shaken and made them all the more unshaken.[[30]](#footnote-31)”
	+ Since their first petition asked God to “take note of their threats,” God’s presence was a palpable way that He had indeed taken note of their concern.
* Second, “and they were all filled with the Holy Spirit”
	+ It would be easy to read this as a second Pentecost, but they had already received the Holy Spirit; for it was the Spirit who enabled them to speak with boldness in the face of the Sanhedrin and their questioning. So how are we to understand this filling?
	+ This is a new outpouring of the Holy Spirit; a fresh filling or a renewed awareness and ability to walk in the Spirit as they are cognizant of His power and presence in their lives while facing opposition.
	+ We know this because of the outcome.
* Third, “and began to speak the word of God with boldness.”
	+ This fresh endowment of the Spirit causes them to speak with boldness, it answers their request.
	+ Despite the threats of the Sanhedrin and the ban on speaking and teaching in the name of Jesus, these believers in Jerusalem are empowered by God’s presence and this emboldens them to preach Christ. The “word of God” is the gospel, the good news that Jesus is the Christ, he is the Messiah and Savior of the world (vv. 10–12).

**Day Five- Questions**

1. What does the phrase “**and now**” indicate? (29a)
2. What were the three petitions?
3. Did God answer these requests? How did he respond?
4. Why were they filled with the Holy Spirit again? What does this imply?
1. Eckhard J. Schnabel, [*Acts*](https://ref.ly/logosres/exegcommacts?ref=Bible.Ac4.5&off=657&ctx=iven+in+v.+6%2c+i.e.%2c+~they+are+the+leading), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), 235. [↑](#footnote-ref-2)
2. I was helped immensely by Richard N. Longenecker, [“The Acts of the Apostles,”](https://ref.ly/logosres/ebc09?ref=Bible.Ac4.5&off=909&ctx=VI%2c+124%E2%80%9328+%5bii.4%5d).+~The+Sanhedrin+consis) in *The Expositor’s Bible Commentary: John and Acts*, ed. Frank E. Gaebelein, vol. 9 (Grand Rapids, MI: Zondervan Publishing House, 1981), 302.

“Although the elders were respected for their advice and the teachers for their knowledge of the Mosaic law, the Sadducees were the leaders, with the high priest serving as president (and seventy-first member) of this ruling body. At Jesus’ trial, Caiaphas was the head of the Sanhedrin and at the trial of Paul the high priest Ananias presided (23:2). At the trial of Peter and John, the high priest and his family members were prominent figures.” - Simon J. Kistemaker and William Hendriksen, [*Exposition of the Acts of the Apostles*](https://ref.ly/logosres/bkrc-ac?ref=Bible.Ac4.6&off=1389&ctx=ty+(Num.+11%3a16%E2%80%9317).+~Although+the+elders+), vol. 17, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 150. [↑](#footnote-ref-3)
3. David G. Peterson, [*The Acts of the Apostles*](https://ref.ly/logosres/pntcacts?ref=Bible.Ac4.5-6&off=962&ctx=Sadducean+assembly.+~Among+the+chief+prie), The Pillar New Testament Commentary (Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company, 2009), 189. [↑](#footnote-ref-4)
4. John B. Polhill, [*Acts*](https://ref.ly/logosres/nac26?ref=Bible.Ac4.7&off=217&ctx=at+in+a+semicircle%3a+~%E2%80%9CThe+Sanhedrin+was+a), vol. 26, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 142. [↑](#footnote-ref-5)
5. Eckhard J. Schnabel, [*Acts*](https://ref.ly/logosres/exegcommacts?ref=Bible.Ac4.7&off=1910&ctx=ealed+the+lame+man.+~The+term+%E2%80%9Cname%E2%80%9D+(%CE%BF%CC%93%CC%81), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), 237. – “The term “name” (ὄνόμα) links the effect of the miracle-working power (δύναμις) with a particular person whose name is invoked during the healing. Peter and John answer the question in v. 10: the lame man, who is present, was healed “in the name of Jesus, the Messiah from Nazareth” (ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου). In 3:16 Peter had explained that it was not the mere invocation of the name Jesus that had (magically) healed the man, but that it was faith in Jesus that had caused the healing” [↑](#footnote-ref-6)
6. Kistemaker and Hendriksen, 153. [↑](#footnote-ref-7)
7. Schnabel, 239. “The perfect indicative (παρέστηκεν) underlines the fact that the cure of the man who was lame from birth and who now “stands” before them is a permanent state of affairs. And the fact that the man stands “before” them (ἐνώπιον ὑμῶν), right in front of the first row of seats in the Sanhedrin, cannot be disputed” [↑](#footnote-ref-8)
8. Thomas L. Constable, Acts, Notes 2023. [↑](#footnote-ref-9)
9. Polhill, 144–145. [↑](#footnote-ref-10)
10. Cheng and Stutzman, 112. “This noun denotes a state of boldness and confidence, sometimes implying intimidating circumstances.” [↑](#footnote-ref-11)
11. Ibid, 113. [↑](#footnote-ref-12)
12. Constable, 122. “These powerful, educated rulers looked on the former fishermen with contempt. What a change had taken place in the apostles in the short time since Peter had denied that he knew Jesus (Luke 22:56-60). The rulers also observed facility in handling the Scriptures that was extraordinary in men who had not attended the priests' schools.” [↑](#footnote-ref-13)
13. Constable, 123. “It seems clear that the Jewish leaders could not disprove the miracle. They were completely silent about the apostles' claims that Jesus was alive. After all, the simplest way to discredit the apostles would have been to produce Jesus' body or in some other way prove to the people that Jesus had not risen.” [↑](#footnote-ref-14)
14. Schnabel, 245. [↑](#footnote-ref-15)
15. Darrell L. Bock, [*Acts*](https://ref.ly/logosres/becnt65ac?ref=Bible.Ac4.15-17&off=4400&ctx=the+name%2c+see+4%3a7).+~The+warning+is+desig), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 198. “What Luke is portraying is that the leaders are preventing the people from finding their Messiah and acknowledging him. One of the effects of hardheartedness is that it not only blocks the individual from responding to God but also can influence others in the same direction” [↑](#footnote-ref-16)
16. Cheng and Stutzman, 120. [↑](#footnote-ref-17)
17. Schnabel, 246. [↑](#footnote-ref-18)
18. Cheng and Stutzman, 122. [↑](#footnote-ref-19)
19. Polhill, 147. [↑](#footnote-ref-20)
20. David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary (Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company, 2009), 198. – Kistemaker says, “We cannot say that they constitute the entire church in Jerusalem, for then we have to think in terms of at least five thousand men (v. 4). Perhaps Luke has in mind the original group that used to meet in the upper room after Jesus’ ascension (see 1:13–15)” (Kistemaker and Hendriksen, 160.) [↑](#footnote-ref-21)
21. Based on Kistemaker and Hendriksen, 167. (Most of them my words). [↑](#footnote-ref-22)
22. The reference to Herod Antipas’s involvement in Jesus’ passion is only found in Luke among the Gospels (23:7–12). [↑](#footnote-ref-23)
23. The term “anointed” as applied to Christ most likely refers to his being anointed with the Spirit at his baptism (Luke 3:22; 4:10; cf. Acts 10:38, the only other passage in Luke-Acts where Jesus is described as “anointed”). [↑](#footnote-ref-24)
24. Polhill, 149. [↑](#footnote-ref-25)
25. Constable, 125. [↑](#footnote-ref-26)
26. “It means to fix one’s glance upon something and here it is about God’s concern with human things” Cheng and Stutzman, 129. [↑](#footnote-ref-27)
27. See also 2:29; 28:31. The verb *to speak freely, openly* occurs (in varying translations) in 9:27, 28; 13:46; 14:3; 18:26; 19:8; 26:26. [↑](#footnote-ref-28)
28. Kistemaker and Hendriksen, 170. [↑](#footnote-ref-29)
29. “It means to cause to move to and fro, and in this verse, it is a sign of the divine presence” Cheng and Stutzman, 131. [↑](#footnote-ref-30)
30. John Chrysostom, “Homily 11 on the Acts of the Apostles,” (From Nicene and Post-Nicene Fathers, First Series, Vol. 11. Edited by Philip Schaff. (Buffalo, NY: Christian Literature Publishing Co.,1889.) https://www.newadvent.org/fathers/210111.htm- Accessed 10/30/23) [↑](#footnote-ref-31)