

Acts Chapter 4

1. Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them,

A. Now as they spoke to the people,

1. spoke- Gr. *laleo*
2. people- Gr. *laos*

B. the priests,

1. priests- Gr. *hiereus*
 - a. These probably were members of the Sanhedrin.

C. the captain of the temple,

1. captain- Gr. *strategos*
 - a. The **captain of the Temple guard** was also a high-ranking Sadducee. He was the leader of the guards who ensured order in and around the Temple. The captain was considered second in authority only to the high priest himself. The Temple guard had arrested Jesus in the Garden of Gethsemane (see [Luk 22:52-54](#)). -Life Application Commentary

2. temple- Gr. *hierou*

D. and the Sadducees came upon them

1. Sadducees- Gr. *saddoukaios*- *the righteous*
 - a. This crowd in the Temple drew the attention of the religious leaders, who **came over** to see what was going on. The **leading priests** were mostly **Sadducees**. The Sadducees were members of a small but powerful Jewish religious sect that did not believe in the resurrection of the dead. They were the religious leaders who stressed cooperation with the Roman Empire. They also rejected the idea of a coming Messiah, believing that he was an ideal, not a person who would intervene in history. -Life Application Commentary
 - b. The Sadducees had much more influence in leadership positions than the Pharisees at this time.
 - c. These resented the disciples preaching that Jesus was raised from the dead because they did not believe in a resurrection. They were the liberals of their day.
2. came upon- Gr. *ephistemi*- *to stand upon*
 - a. These were the spiritual fire department, wet blankets,

ready to put out any wild-fire that might start up. These people are still around!

2. being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead.

A. **greatly disturbed**- Gr. **diaponeo**- *to be thoroughly exercised with labor; to be wearied; to be vexed, to be worked up*

1. These men were thoroughly worked up over what the disciples were teaching.
2. Religious people get all worked up if you don't exactly follow their traditions that they hold to.

B. **taught**- Gr. **didasko**

1. The main ministry in the OT was prophecy. The main ministry in the NT is teaching.
2. The teaching was towards those already saved, the disciples of the Lord. Believers need teaching.

C. **people**- Gr. **laos**

D. **preached**- Gr. **katagello**- *to announce, declare, promulgate, make known*

1. This preaching was to unbelievers. Unbelievers need the gospel preached, believers need to be taught on NT principles.

E. **resurrection**- Gr. **anastasis**

1. The Sadducees did not believe in the resurrection from the dead. Jesus dealt with these guys in His earthly ministry. [Mark 12:18-27](#)

F. **dead**- Gr. **nekros**

3. And they laid hands on them, and put *them* in custody until the next day, for it was already evening.

A. **And they laid hands on them,**

1. **laid hands on**- Gr. **epiballo cheir**- *threw hands upon them*

B. **and put them in custody until the next day,**

1. **put in custody**- Gr. **tithemi teresis**- *to place in a keeping or a watching*

2. **next day**- Gr. **aurion**

C. **for it was already evening**

1. **already**- Gr. **ede**

2. **evening**- Gr. **hespera**

a. This was because night trials were illegal.

b. The trial of Jesus was at night and was illegal.

4. However, many of those who heard the word believed; and the number of the men came to be about five thousand.

A. **However,**

B. **many of those who heard the word believed,**

1. **many**

a. Many will respond to the gospel, but many will not. There were some that day that rejected the gospel and salvation. We see this because the word "many" was used instead of the word "all".

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

1. Faith comes by hearing and hearing by the Word of God. That is why unbelievers need to hear the gospel, therefore, there needs to be those who preach the gospel.

3. **word-** Gr. **logos**

1. This is the word of the gospel.

4. **believed**

1. One must believe upon Christ to be saved. Many today are teaching Universalism which says all are saved whether they believe or not. This is a grievous error!

C. **and the number of the men came to be about five thousand**

1. **number-** Gr. **arithmos-** *a fixed and definite number*

a. There was a **fixed and definite** number of **about** five thousand. That is funny.

b. We get so caught up with keeping exact numbers when the Scripture most of the time give approximations on numbers.

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

a. This does not mean that salvation is only for men, but that only men were present when Peter was speaking.

3. **came-** Gr. **ginomai**

4. **five thousand-** Gr. **pente chalias**

a. We saw that on the day of Pentecost that about 3000 got saved. Here we see 5000 were saved. That is huge church growth in a short period of time. No wonder they had distribution problems with the daily supplying of food in Acts 6.

5. And it came to pass, on the next day, that their rulers, elders, and scribes,

A. And it came to pass,

1. **came to pass-** Gr. **ginomai**

B. on the next day,

1. **next day-** Gr. **aurion**

C. that their rulers,

1. **rulers-** Gr. **archon**

a. *The rulers of the Jews; doubtless the members of the Sanhedrin, or Great Council of the nation. -Barnes Commentary*

D. elders- Gr. **presbuteros**

1. *Presbyters, or those who were chosen from among the people to sit in the Sanhedrin. It is probable that the rulers were those who held also some other office, but were also authorized to sit in the Great Council. -Barnes Commentary*

E. and scribes

1. **scribes-** Gr. **grammateus**

a. *By the scribes, in the New Testament, are meant learned men; men skilled in the law, or the lawyers of the nation. They kept the records of the Courts of justice, the registers of the synagogues, wrote articles of contract and sale, bills of divorce, etc. They were also called lawyers, [Mat 22:35](#), and doctors of the law, [Luk 5:17](#). They were called scribes. from the fact of their writing the public records. They were not, however, a religious sect, but might be either Pharisees or Sadducees. - Barnes Commentary*

6. as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.

A. as well as Annas the high priest,

1. **Annas-** means *humble*

a. *Though this man was not now actually in the office of high priest, yet he had possessed it for eleven years, bore the title all his life, and had the honor of seeing five of his sons fill that eminent place after him - an honor that never happened to any other person from the commencement of the Mosaic institution. He is the same who is called Ananus by Josephus,*

Ant. b. xx. c. 8. -Clarke Commentary

2. high priest- Gr. archiereus

B. Caiaphas- means *depression*

1. *He was son-in-law to Annas, [Joh 18:13](#), was now high priest, and the same who, a short time before, condemned Christ to be crucified.*
-Barnes

2. He continued as high priest three years after the death of Christ.

C. John- means *God's gift*

1. *"John" could be an alternate reading for "Jonathan," who was one of Annas' sons and replaced Caiaphas as high priest in A.D. 36. -*
MacArthur

D. and Alexander,

1. Alexander

a. This was probably Alexander Lysimachus, one of the richest Jews of his time, who made great presents to the temple, and was highly esteemed by King Agrippa. See Calmet. He was brother to the famous Philo Judaeus, and father of Alexander Tiberius, who married Berenice, the daughter of Agrippa the elder, and was governor of Judea after Cuspius Fadus. See Josephus, Ant. I. xix. c. 5, s. 1. -Clarke Commentary

E. and as many as were of the family of the high priest,

1. family- Gr. *genos*

F. were gathered together at Jerusalem

1. gathered together- Gr. *sunago*

a. This would be the gathering of the Sanhedrin.

2. Jerusalem

7. And when they had set them in the midst, they asked, "By what power or by what name have you done this?"

A. And when they had set them in the midst,

1. set- Gr. *histemi-* *to stand*

2. midst- Gr. *mesos-* *middle*

a. They were encircled by the enemies of the Lord. However, greater is He that was in them, than they in the world.

b. The enemy and His minions may surround you but that does not matter as much as the One on the inside of you. He will deliver you!

B. they asked,

1. **asked**- Gr. **punthanomai**- *to inquire, interrogate*

a. Obviously they put the spotlight in the eyes of the disciples and grilled them with questions. This was to find out answers but also to intimidate them. They were not intimidated!

C. By what power or by what name have you done this?

1. **power**- Gr. **dunamis**- *achieving power*

a. They admitted that some power had healed the man. They were unwilling to believe it was God's power. They thought they had a corner on God. Beware of such people!

2. **name**- Gr. **onoma**

a. Power is based upon authority and authority is based upon someone's name- ie. their standing.

b. The power of the police is backed up by their given authority to exercise that power.

c. All the power of God rests on the name [authority] of Jesus. When we use the name of Jesus [authority] we can exercise kingdom power.

3. **done**- Gr. **poieo**

a. When power is exercised based upon authority much can be done.

8. Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel:

A. Then Peter,

1. **Peter**- means *stone*

a. Peter is usually found speaking in the Scriptures. God can use big mouths if they are submitted to the Holy Spirit.

B. filled with the Holy Spirit,

1. **filled**- Gr. **pletho**

a. Peter was filled in chapter 2 and spoke in tongues. Peter kept speaking and kept being filled with the Holy Spirit. Many Christians spoke in tongues and were filled with Spirit on one time, but they stopped. We leak so we need to keep on being filled with the Spirit. We do this by continuing to speak in tongues.

2. **Holy Spirit**

C. said to them,

1. said- Gr. **epo**

a. Our words should come forth from being spirit-filled. They will be filled with wisdom and power.

D. Rulers of the people and elders of Israel

1. rulers- Gr. **archon-** *first in rank*

a. These were the Sanhedrin.

2. people- Gr. **laos**

3. elders- Gr. **presbuteros-** *mature ones*

a. They might have been mature in age, but they were not mature spiritually. Elders in the religious sense ought to be mature in God.

4. Israel- means *prince of God*

9. If we this day are judged for a good deed *done* to a helpless man, by what means he has been made well,

A. If we this day are judged for a good deed done to a helpless man,

1. day- Gr. **hemera**

a. This was a day of human judgment, but there still awaits a day of divine judgment. It matters much more God's ruling on that day, than any judgment given by man right now.

2. judged- Gr. **anakrino**

3. good deed- Gr. **euergesia-** good work

a. Notice, that healing is called a good work. There are some Christians today like the religious leaders of Peter's day, who are upset when people get healed.

4. helpless- Gr. **asthenes-** *without strength, weak*

a. Grace is for helpless people. The problem is that most people don't know they are helpless. They think they can help and save themselves.

5. man- Gr. **anthropos**

a. Man is helpless if not for the grace of God. What do we have we have not received? We were born naked and totally helpless. We had to be taken care of. We still need to be taken care of by God's grace. Even each breath we breathe is a gift by God and we are dependent on God for our very lives. If God removed His grace from our lives, we would be left undone!

B. by what means he has been made well

1. **means-** Gr. **tis**

2. **made well-** Gr. **sozo-** *to be healed, saved, made whole, delivered*

a. The means of this healing was by God's power through faith in the name of Jesus.

10. let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.

A. let it be known to you all,

1. **known-** Gr. **gnostos**

a. This is not the first time they had heard this message.

B. and to all the people of Israel,

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

2. **Israel**

a. When you reach leaders, you reach the entire nation they oversee.

C. that by the name of Jesus Christ of Nazareth,

1. **name-** Gr. **onoma**

a. The name speaks of one's standing, authority, merit, character, and the person themselves.

2. **Nazareth-** means *one separated*

a. This defined which Jesus is being referred to because there were many named Jesus at that time.

D. whom you crucified,

1. **crucified-** Gr. **stauroo**

a. Peter repeatedly puts the blame for Jesus' crucifixion on the Jewish leaders. This was to bring them to a place of repentance and faith in Jesus. If you don't admit your sin, you can't be saved. Jesus came to die for sins.

E. whom God raised from the dead,

1. **raised-** Gr. **egeiro**

2. **dead-** Gr. **nekros**

a. This message was repugnant to the Sadducees who were the ruling class of the Sanhedrin. This took great boldness on Peter's part. This boldness came by being filled with the Holy Spirit.

F. by Him this man stands here before you whole

1. **stands-** Gr. **paristemi-** *to stand around*
 - a. Apparently, this man would stand and then move around and stand again. This showed his mobility after his healing.
2. **whole-** Gr. **hugies-** *sound, whole, in health*
 - a. This man used to sit in paralysis but now stood in health!

11. This is the 'STONE WHICH WAS REJECTED BY YOU BUILDERS, WHICH HAS BECOME THE CHIEF CORNERSTONE.'

A. This is the stone which was rejected by you builders,

1. **stone-** Gr. **lithos**
2. **rejected-** Gr. **exoutheneo-** *to make light of, set at naught, despise, treat with contempt and scorn*
 - a. A Jewish story persists that said in the construction of the Jewish temple a large stone was sent up for the temple. It was actually the cornerstone, but not recognizing it as such, cast it aside down a valley ravine. This is what happened to Jesus. When He came the builders did not recognize Him as the cornerstone of all of creation and of the nation, so they rejected Him. [Psa 118:22](#)
3. **builders-** Gr. **oikodomeo**
 - a. These were the religious leaders in Jesus' day.

B. which has become the chief cornerstone

1. **become-** Gr. **ginomai**
2. **chief-** Gr. **kaphale-** *the head*
3. **cornerstone-** Gr. **gonia-** *the headstone or the keystone of the corner which means the upper cornerstone, which not only unites and strengthens the whole building but is also at the very summit of it. Being so high, in falling it is able to grind people to powder*
 - a. Jesus is the cornerstone where OT believers and NT believers are joined. [Isa 28:16](#)

12. Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

A. Nor is there salvation in any other,

1. **salvation-** Gr. **soteria-** *deliverance, safety, wholeness, preservation*

B. for there is no other name under heaven given among men by which

we must be saved

1. name- Gr. onoma

a. **No other name-** this means Muhammed, Buddha, Confucius, or any other religious leader can't save us.

2. heaven- Gr. ouranos

a. There is a name that is in the heavens that can save us. That name exalted above every other name and is enthroned and worshipped in heaven is JESUS.

3. given- Gr. didomi

a. Every name under heaven is given by earthly people upon their offspring. Jesus was the name given by God to Mary to call her firstborn Son.

4. men- Gr. anthropos

5. saved- Gr. sozo

a. Salvation comes through a person. That is Jesus. This brings out the fact that no one is saved outside of receiving Jesus as Lord and Savior. There is no universal salvation outside of faith in Jesus. [Joh 3:36](#), [Joh 8:24](#)

13. Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.

A. Now when they saw the boldness of Peter and John,

1. **saw-** Gr. **theoreo-** *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention*

a. Unbelievers are watching us closely.

2. **boldness-** Gr. **parrhesia-** *all out-spokenness, freedom to speak*

a. Unbelievers notice boldness. Many Christians go unnoticed because they hide in timidity.

B. and perceived that they were uneducated and untrained men,

1. **perceived-** Gr. **katalambano-** *to lay hold of with the mind, understand*

2. **uneducated-** Gr. **agrammatos-** *illiterate, unlearned*

a. Peter and John were not illiterate. They could read. Peter quoted from the Old Testament. This means they had no formal religious training at all. They had never attended cemetery, I mean... seminary.

b. *Unlettered men without technical training in the professional rabbinical schools of Hillel or Shammai. Jesus himself was so regarded ([Joh 7:15](#), “not having learned letters”).* Robertson Word Pictures

3. **untrained-** Gr. **idiotes-** *a private person, in the NT, an unlearned, illiterate, man as opposed to the learned and educated: one who is unskilled in any art*

a. *A layman, a man not in office (a private person), a common soldier and not an officer, a man not skilled in the schools-* Robertson Word Pictures

4. **men-** Gr. **anthropos**

C. **they marveled**

1. **marveled-** Gr. **thaumazo**

a. They marveled at the boldness, the wisdom and knowledge of the scriptures they were exhibiting. This was by the Spirit of God. The religious leaders marveled at Jesus because of this trait as well. [Luke 2:47](#), [John 17:15](#)

D. **And they realized that they had been with Jesus**

1. **realized-** Gr. **epiginosko**

2. **been with Jesus**

a. What a wonderful thing for people to look at us and know we have been with Jesus. We have His Spirit, fruit, and wisdom exuding from us.

b. Some people you just can tell that they have been with the devil!

c. Hanging out with Jesus will make you very smart!

14. **And seeing the man who had been healed standing with them, they could say nothing against it.**

A. **And seeing the man who had been healed standing with them,**

1. **seeing-** Gr. **blepo**

a. This is just the ordinary word for looking. In the previous verse we see that the religious leaders looked upon Peter and John. The word there is **theoreo-** which means to view closely and attentively. These leaders should have been looking closely at the healed man instead of Peter and John. If they did this, they would understand the significance of his healing and

repent and believe on Jesus. Instead they carefully looked at Peter and John to find fault with them. Often, we look closely at the wrong things.

2. **man-** Gr. **anthropos**

3. **healed-** Gr. **therapeuo-** *to cure, heal, restore to health*

a. We get the English word “therapy” from this word. This man received therapy from the Lord Jesus. That is the best therapy you can get, and it is free!

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

a. God is able to raise up the impotent to stand with the great.

B. they could say nothing against it

1. **say nothing against-** Gr. **antepon oudes**

a. Miracles and the power of God shuts people's mouth so they can't say a thing negatively.

2. **against**

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

A. But when they had commanded them to go aside out of the council,

1. **commanded-** Gr. **keleuo-** *to order, command, direct, bid*

2. **go aside out-** Gr. **aperchomai-** *to go off*

3. **council-** Gr. **sunedrion-** *the sitting together*

a. This council was the Sanhedrin, the ruling body of Israel.

b. Many of these men condemned Jesus to death.

B. they conferred among themselves

1. **conferred-** Gr. **sumballo-** *to throw together, to consult together*

a. They consulted themselves, not God. Therefore, they greatly erred.

b. This is a problem today. Often, we confer with other people instead of God first.

16. saying, "What shall we do to these men? For, indeed, that a notable miracle has been done through them *is* evident to all who dwell in Jerusalem, and we cannot deny *it*."

A. saying- Gr. **lego**

B. What shall we do to these men

1. **do-** Gr. **poieo**

- a. It is amazing that they are asking what they could do these men, instead of asking what they needed to do now that they have seen a clear miracle done through the name of Jesus. They needed to repent and believe on Jesus! This never enters their mind. What rock hard hearts!
- b. Religious people always have this question on their mind and mouth- what shall we do? This was the first question religious Saul of Tarsus asked the Lord on the road to Damascus. The question is not what shall we do, but what shall we believe?

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

- a. God uses man in doing miracles, but God gets the glory.

C. **For, indeed**

D. **that a notable miracle has been done through them is evident to all who dwell in Jerusalem,**

1. **notable-** Gr. **gnostos-** *known*

- a. This healing miracle was well known in Jerusalem.

2. **miracle-** Gr. **semeion-** *sign, mark, token, miracle with a spiritual end and purpose*

- a. A miracle is a sign that points to something important. Here the miracle on the impotent man at the gate beautiful was a sign pointing to Jesus being the Messiah and the Lord. The religious leaders totally missed the sign due to hardened hearts. They missed all the signs Jesus did in His ministry and they missed this sign.

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

- a. This Greek word means to “come into existence”. This shows that miracles come from another realm and are not native to the natural earthly realm. They come into existence from the spirit realm by faith in Jesus name and the working of the power of God.

4. **evident-** Gr. **phaneros-** *to make plain, clear*

- a. The sign pointing to Jesus was very clear, but these men were blinded and could not see it. Multitudes in Jerusalem saw it and responded to Jesus by believing upon Him.

5. **dwell-** Gr. **katoikeo**

6. **Jerusalem**

E. and we cannot deny it

1. deny- Gr. **arneomai-** *to contradict*

- a. They could not deny the miracle, but they denied the One who the miracle was done through.
- b. Jesus said if anyone denies me before men, I will deny him before my Father. **Matt. 10:33**

17. But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name."

A. But so that it spreads no further among the people,

1. spreads- Gr. **dianemo-** *to distribute; to divulge, spread abroad*

- a. The gospel has the ability to spread quickly and rapidly but we are responsible to be the spreaders. [Joh 12:19](#)

2. people- Gr. **laos**

- a. This is the Jews. The gospel had yet to be preached the Gentiles.

B. let us severely threaten them,

1. severely threaten- Gr. **apeileo apheile-** *to threaten with a threat*

- a. Legalism is based upon fear and intimidation.
- b. The greatest persecutor of the gospel is religion.

C. that from now on they speak to no man in this name

1. speak- Gr. **laleo**

- a. The enemy wants to shut us up through intimidation. He roars at us to get us to shut up and not speak God's Word. Speak anyway!

2. man- Gr. **anthropos**

- a. This is in direct opposition to the command of the Lord to go into all nations and preach the gospel. We are to follow the Lord's command when man's command contradicts it.

3. name- Gr. **onoma**

- a. This means to speak in authority of Jesus and person.
- b. Notice that they distanced themselves by saying- "this name". They did not want to speak the name of Jesus because it carries weight and authority.

18. So they called them and commanded them not to speak at all nor teach in the name of Jesus.

A. called- Gr. **kaleo**

1. It was not such a big thing to have these religious men call them because they had already been called by Jesus.

B. commanded- Gr. **paraggello**

1. Religion is based upon harsh commands and rules that intimidate.

C. speak- Gr. **phtheggomai-** *to emit a clear sound; to speak*

1. The enemy does not want us to speak even one peep for the Lord.
2. Jesus in the next chapter will tell them to speak in His name in the temple. [Act 5:20](#)

D. teach- Gr. **didasko**

1. Jesus' command to the church is to preach to all nations and teach all nations. Preaching is for the lost and teaching is for converts and disciples. If the devil can't stop us preaching in Jesus' name, he will try to stop the teaching of believers to keep them ignorant.

E. name- Gr. **onoma**

1. If what we say is not in the name of Jesus it is powerless. The enemy does not care if we speak a million words of our own, but he does not want one word uttered in the name of Jesus because it carries power.

19. But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge.

A. But Peter and John answered and said to them,

1. Peter and John

a. These two were often together in ministry.

2. answered- Gr. **apokrinomai-** *to begin to speak, but always where something has preceded*

a. Not that both spoke up at the same time saying the same thing, but that Peter probably spoke for both of them.

3. said- Gr. **epo**

B. Whether it is right in the sight of God to listen to you more than to God,

1. right- Gr. **dikaios-** *that which is right, conformable to right, pertaining to right, that which is just.*

a. It is always the right thing to do to listen to God and do what He says.

2. sight- Gr. **enopion**

3. listen- Gr. **akouo**

a. Notice that they said that it is not right to listen to man **MORE** than God. This does not say we are not to listen to men in authority.

C. you judge

1. **judge**- Gr. **krino**

a. The Sanhedrin was a ruling body that was supposed to make righteous judgments. However, this body had been perverted and judged wrongly because of their evil hearts of unbelief.

20. For we cannot but speak the things which we have seen and heard."

A. speak- Gr. **laleo**

1. This is the definition of a witness. It is someone who speaks on what they have seen and heard.
2. Peter and John were faithful witnesses of Jesus.
3. They had received power to be witnesses of Jesus. [Acts 1:8](#)

B. seen- Gr. **eido**

1. They had seen many things that Jesus did during their days with Him. [John 21:25](#)

C. heard- Gr. **akouo**

1. They had heard many things from Jesus during their days with Him.

21. So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done.

A. So when they had further threatened them,

1. **threatened**- Gr. **prosapeileo**- *to add threats*

a. Legalists use threats and intimidation to control people.

B. they let them go,

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

a. They let them go reluctantly.

C. finding no way of punishing them,

1. **finding**- Gr. **heurisko**

a. This shows that they were looking for a way to punish them. For what? Healing a man who had been lame in Jesus name!

2. **punishing**- Gr. **kolazo**- *to chastise, correct, punishment*

D. because the people,

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

a. Carnal men care what other carnal men think. They will be moved by popular opinion. We see this today.

b. The religious leaders did not arrest Jesus sooner because of their fear of people. [Mat 21:26](#); [Mat 21:46](#)

E. **since they all glorified God for what had been done.**

1. **glorified-** Gr. **doxazo**

a. All the people glorified God except the religious leaders. No wonder Jerusalem was destroyed in 70 A.D.

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

22. **For the man was over forty years old on whom this miracle of healing had been performed.**

A. **man-** Gr. **anthropos**

B. **forty years old-** Gr. **tessarakonta etos**

1. This healed man had never walked.

2. *The age of the man is mentioned to show the certainty and greatness of the miracle. If it had been a man who had been lame but a few years, or if it had been a child or a very young man, the case would not been so remarkable. But after a continuance of 40 years, all hope of healing him by any ordinary means must have been abandoned, and all pretense that this was jugglery or deception must have been absurd.* -Barnes Commentary

3. This is the longest ailment healed in the Bible. The next longest was 38 years. This was the man healed at the pool of Bethesda. [John 5:5](#) This was one of the most major healings recording in Scripture!

C. **miracle-** Gr. **semeion**

D. **healing-** Gr. **iasis**

1. Some healings are miracles, and some are not. In a healing miracle something that is missing in the human body is added that is needed for it to function. Without a miracle some people cannot function normally in their body.

E. **performed-** Gr. **ginomai-** *to come in existence*

1. Miracles come into existence from the spirit realm, they are not native to this realm.

23. **And being let go, they went to their own *companions* and reported all that**

the chief priests and elders had said to them.

A. And being let go,

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

B. they went to their own companions and reported all that the chief priests and elders had said to them.

1. **went-** Gr. **erchomai**

2. **own companions-** Gr. **idios-** *their own*

a. When you are going through trouble or persecution you need to be in fellowship and gather with "your own". This means other Christian believers that hold the same core beliefs and have a common passion for God as you. [Psa 119:63](#) The KJV calls this your "own company". Your local church should be your "own company" where you can share your heart and stand as one against the enemies of the faith.

3. **reported-** Gr. **apaggello-** *to proclaim, to make known openly, declare*

4. **chief priests-** Gr. **archiereus**

5. **elders-** Gr. **presbuteros**

a. These two groups, the chief priests and elders comprised the Sanhedrin.

6. **said-** Gr. **epo**

24. So when they heard that, they raised their voice to God with one accord and said: "Lord, You *are* God, who made heaven and earth and the sea, and all that is in them,

A. So when they heard that,

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

a. What we hear will either lead us to fear of faith. Here it led them to faith in prayer.

B. they raised their voice to God with one accord and said:

1. **raised-** Gr. **airo**

2. **voice-** Gr. **phone-** *sound, tone, voice*

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

a. Examples of corporate prayer in the NT is where all prayed at the same time. Often in our churches today corporate prayer is where one person prays at a time and the others listen. This often becomes a critique on the person's prayer

that is praying, and the person praying is concerned how they are sounding to the group. I never experienced this myself.

Right!

b. This should not be the focus. All should pray together, and the focus should be on God.

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

a. This does not mean they all prayed the exact same words as on a script. This was the gist of what they all prayed. I think it is important that when leading corporate prayer times there is a leader that will share what needs to be agreed upon and what the general prayer should be, so everyone is on the same page together. This person should have leadership and authority in the church.

C. **Lord-** Gr. **despotes-** *a lord, master, especially of slaves, by impl. as denoting the possession of supreme authority, Lord, sovereign*

1. The most common word in the Greek for Lord is **kurios**, which means master. Here the word **despotes** is used. This is one having supreme authority. Why did they use this term? It was because the civil authorities in Jerusalem, the Sanhedrin, commanded them to go against what God told them to do. Jesus told the disciples to go into all the world and preach and the Sanhedrin told them to shut up. Here the disciples were appealing to the highest authority there was- the Lord- Gr. **despotes-** the one who had supreme authority.

2. When human authority is in direct opposition to divine authority we are to submit to the higher authority. We must be willing to suffer the consequences however from the human authority unless we are delivered from by the Lord as Peter was when he was miraculously released from jail by an angel.

D. **You are God,**

1. **God-** Gr. **theos**

a. There is only one God. We are to fear Him. To fear God is to fear no other.

E. **who made heaven and earth and the sea,**

1. **made-** Gr. **poieo**

a. Focusing on God's power that made all things will help us not be overwhelmed by a much lesser power that threatens us.

2. **heaven-** Gr. **ouranos**

a. There are three heavens- the first is the atmosphere around the earth, the second is space, and the third is the abode of God, angels, and redeemed humanity.

3. **earth-** Gr. **ge**

a. The earth is the gift of God to man. [Ps. 115:16](#)

4. **sea-** Gr. **thalassa**

a. After the millennium there will be no more sea. [Rev. 21:1](#)

F. and all that is in them

1. In creation God formed the heaven, earth, and sea in the first three days, and then filled what He had formed in the second three days. The heaven was filled with stars, the earth filled with vegetation and animals, and the sea with swimming creatures.

25. who by the mouth of Your servant David have said: 'WHY DID THE NATIONS RAGE, AND THE PEOPLE PLOT VAIN THINGS?'

A. Who by the mouth of Your servant David you said:

1. **mouth-** Gr. **stoma**

a. God wants to speak through the mouths of redeemed men and women. We have been given authority on earth. God is looking for men and women to be His mouthpiece so He can speak through them.

2. **servant-** Gr. **pais-** *child or servant*

a. It is important to know that in the kingdom of God His servants are also His children. God is not just focused on using you but also growing you.

3. **David**

B. Why did the nations rage,

1. **nations-** Gr. **ethnos**

a. The nations are the Gentiles.

b. Jesus is going to come back and rule the nations with an iron rod. [Rev. 2:27](#)

2. **rage-** Gr. **phruasso-** *to snort, neigh, stamp, etc.; as a high-spirited horse; hence, to be noisy, fierce, insolent, and tumultuous, to rage, tumultuate*

a. Here we see the question, why did the nations rage? There was no legitimate reason to do so. God is good, loving, and

merciful. They were stirred up by Satan's lies and has deceived the nations to be against God. They also raged out of great pride.

C. and the people plot vain things

1. **people-** Gr. **laos-** covenant people
 - a. I believe this refers to the unbelieving Jewish nation.
2. **plot-** Gr. **meletao-** *to meditate*
 - a. There are people in the earth today meditating long and hard on how to cast off God's standards and institute their own. They will come to nothing in the end.
3. **vain-** Gr. **kenos-** *empty*
 - a. All the plots and plans of man against God and the righteous are vain and empty. This means they will come to nothing. They are like dark storm clouds with fearful thunder and lightning, but disperse without giving any rain falling from them.

26. THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS CHRIST.'

A. The kings of the earth took their stand,

1. **kings-** Gr. **basileus**
 - a. This speaks of the Gentile Kings, both those who ruled over Palestine and also of the other nations. Israel has had no king since the dispersal of the Jews to Babylon. Jesus is the King of the Jews!
2. **earth-** Gr. **ge**
3. **took their stand-** Gr. **paristemi**
 - a. All kings that stand up against the Lord will be cast down to hell. [Is. 14:9](#)

B. and the rulers were gathered together against the Lord and against His Christ.

1. **rulers-** Gr. **archon**
 - a. *This is another instance of the Hebrew parallelism. The word does not denote another class of people from kings, but expresses the same idea in another form, or in a more general manner, meaning that all classes of persons in authority would be opposed to the gospel.* -Barnes Commentary

2. gathered together- Gr. synago

a. I believe this is happening in the day we live in. There seems to be a concerted attempt to gather all the nations together in preparation for a one world government. I believe the Corona Virus "pandemic" that had every nation in the earth respond in symphony was the first great move in that direction. I believe this was a manufactured crisis and a trial run to control all people. Largely this trial run was successful unfortunately. I believe more of this will be coming. The church needs to rise up against this movement.

3. Lord- Gr. kurios

a. This is God the Father. All three members of the Godhead are called Lord.

4. Christ- Gr. Christos

a. This is Jesus Christ [Christos].

b. The world does not care if you believe in God, but they are very resistant to belief in Jesus and speaking His name.

c. If you reject Jesus, you reject God the Father as well. They come as a package together! [1 John 2:23](#)

27. "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

A. For truly against your holy Servant Jesus,

1. truly- Gr. aletheia

a. There is great agitation among the nations. They say they are angry about a host of things, but TRULY their anger is against the Lord and His moral laws by which they will be held accountable.

2. holy- Gr. hagios

a. Jesus is the only truly holy person that has ever lived. He was the only sinless One. [Heb 7:26](#)

3. Servant- Gr. pais- child or servant

a. In the New Covenant God's servants are His children.

B. whom You anointed,

1. anointed- Gr. chrio

a. All the forces of the enemy can't stand against the anointing

of God.

b. God anoints everyone He calls to serve Him. It was the same with Jesus. [Luk 4:18](#) He did what He did not as God but as a man anointed by the Holy Spirit.

c. An anointing comes with every call of God. If you are not anointed in a certain area this is a clear sign you are not called in that area! If you wonder if you are anointed in a certain area just ask a good friend that will be honest with you! It is painful to see someone try to operate in a place they are not anointed for and especially if they do not know it.

C. both Herod and Pontius Pilate,

1. Herod- means *heroic*

a. Called "King Herod" by courtesy, not right ([Mar 6:14](#)).

ANTIPAS contracted for Antipater; son of Herod the Great by a Samaritan, Malthake. Originally Herod the Great destined him to succeed to the throne, but in his last will made him tetrarch of Galilee and Peraea, which yielded him a yearly revenue of 200 talents. He married the daughter of Aretas, king of Arabia Petraea; but afterwards, meeting at Rome, he became enamoured of and took, his half-brother Herod Philip's wife, and his own niece, daughter of Aristobulus, Herodias. This sin against God became the retributive source of evil to him. Aretas in consequence invaded his land and defeated him severely. Herod stood to John Baptist in the same relation that Ahab did to Elijah. -Faucett Dictionary

2. Pontius Pilate- means *of the sea, armed with a spear*

a. Pontius Pilate was the sixth Roman procurator of Judea, and under him, our Lord worked, suffered and died, as we learn, not only from Scripture, but from Tacitus, (Ann. Xv. 44), he was appointed A.D. 25-6, in the twelfth year of Tiberius. His arbitrary administration nearly drove the Jews to insurrection on two or three occasions. One of his first acts was to remove the headquarters of the army from Caesarea to Jerusalem. The soldiers, of course, took with them their standards, bearing the image of the emperor, into the Holy City. No previous governor had ventured on such an outrage. The people poured down in crowds to Caesarea, where the procurator was then residing,

*and besought him to remove the images. After five days of discussion, he gave the signal to some concealed soldiers to surround the petitioners and put them to death unless they ceased to trouble him; but this only strengthened their determination, and they declared themselves ready rather to submit to death than forego their resistance to an idolatrous innovation. Pilate then yielded, and the standards were, by his orders, brought down to Caesarea. His slaughter of certain Galileans, [Luk 13:1](#), led to some remarks from our Lord on the connection between sin and calamity. It must have occurred at some feast at Jerusalem, in the outer court of the Temple. It was the custom for the procurators to reside at Jerusalem during the great feasts, to preserve order, and accordingly, at the time of our Lord's last **Passover**, Pilate was occupying his official residence in Herod's palace. The history of his condemnation of our Lord is familiar to all. We learn from Josephus that Pilate's anxiety to avoid giving offence to Caesar did not save him from political disaster. The Samaritans were unquiet and rebellious, so Pilate led his troops against them, and defeated them enough. The Samaritans complained to Vitellius, then president of Syria, and he sent Pilate to Rome to answer their accusations before the emperor. When he reached it, he found Tiberius dead and Caius, (Caligula), on the throne, A,D, 36. Eusebius adds that, soon afterward, "wearied with misfortunes," he killed himself. -Smith Bible Dictionary*

b. Herod and Pilate became friends after they both rejected Christ before He was crucified.

D. with the Gentiles and the people of Israel,

1. Gentiles- Gr. ethnos

a. Namely, the Romans.

2. people- Gr. laos- covenant people

3. Israel

a. Namely, the priests, scribes, and Sanhedrin. [Mat 26:3](#)

E. were gathered together

1. gathered together- Gr. sunago

a. This is the modus operandi of cowards. They gather themselves together for protection and intimidation.

28. to do whatever Your hand and Your purpose determined before to be done.

A. do- Gr. **poieo**

1. God does what He purposes to do. This is often in concert with the free will decisions of man. God knows how to fulfill His purpose and allow for everyone to act freely at the same time. God is the ultimate chess champion!

B. hand- Gr. **cheir**

1. God's hand is connected to His purpose. Many seek and want God's hand, but not His purpose. They want God's hand to fulfill their purpose.

2. You need to ask yourself, "Why do I want God to move in my life. Is it for Him to fulfill His purpose, or to further mine?"

C. purpose- Gr. **boule-** *counsel, purpose, design, determination, decree*

D. determined- Gr. **proorizo-** *to limit or mark out beforehand; to design definitely beforehand, ordain beforehand, predestine*

1. God gives man free will, but it has limits and boundaries. There are some things man can't change by their will. God will never change His natural and moral laws and man cannot.

E. done- Gr. **ginomai**

1. First in order was God's purpose and then men carried it out, however, they did it in the context of free will. Only God's omniscience and omnipotence can bring that about! [Pro 19:21](#), [Eph 1:11](#)

29. Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word,

A. Now- Gr. **tanun-** *in the present*

1. They had focused on God's past determination of His will and now asked Him to move in the present to bring that purpose to pass.

2. Our current prayers need to be based upon God's past determined purpose based on Scripture.

B. Lord- Gr. **kurios-** *the owner*

C. look on their threats,

1. look on- Gr. **epeidon**

a. Their threats were not merely verbal but could be seen in their actions.

2. **threats**- Gr. **apeile**- *harshness of language*

a. Intimidation has always been one of the enemy's tactics.

D. and grant to Your servants that with all boldness they may speak Your word

1. **grant**- Gr. **didomi**

a. This is a grace gift.

2. **servants**- Gr. **doulos**

a. This word means one owned by another and thus being their servant.

b. Christians belong to Jesus. He is jealous of any that would try to take ownership of us, especially for our harm.

3. **boldness**- Gr. **parrhesia**- *out-spokenness, freedom to speak*

a. This is divine boldness. It is not an innate quality but a gift of grace.

4. **speak**- Gr. **laleo**

a. The devil threatens us to shut us up from speaking God's Word which is truth. The devil hates the truth being spoken.

5. **word**- Gr. **logos**

a. God will give us boldness to speak His word, not ours.

30. by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus."

A. by stretching out you hand to heal,

1. **stretching out**- Gr. **ekteino**

a. Jesus does not act independently of His body, just like our mind does not accomplish anything outside of the use of the body carrying out what it intends to do.

2. **Your hand**- Gr. **cheir**

a. Here we see it is God's hand that is stretched out to heal, but we His body are to lay our hands on the sick and they recover. Which is it? The Lord or our hand? Both! As we stretch out our hand on the sick in Jesus' name, He stretches out His hand and heals them!

b. This takes the pressure off of us! We are merely to lay our hand on the sick, but God also lays His hand on them and does the healing!

3. **heal**- Gr. **iasis**- *heal or cure*

B. and that signs and wonders may be done through the name of Your holy Servant Jesus

1. **signs-** Gr. **semeion-** *a sign, a mark, token, by which anything is known or distinguished*
2. **wonders-** Gr. **teras-** *a signal act, wonder, miracle*
 - a. It is signs and wonders that separate us from those of other religions. They have mere teachings but have no power to accompany them. God confirms the Word we preach and teach with signs following.
3. **done-** Gr. **ginomai-** *to come into existence*
 - a. This word means to come into existence. This means that they are not from this earthly realm, but come from out of another one, the spirit realm.
4. **name-** Gr. **onomos**
 - a. This is crucial. If we act in our own name, the Lord does not act with us. If we do something in His name, the Lord does it with us and through us.
 - b. They prayed in the name of Jesus. Five times Jesus told his disciples before He was crucified that you shall ask in my name and you will receive. Five stands for grace. We receive grace from God only through Jesus Christ and His merits. We will see in the next verse that they received what they had requested.
5. **holy-** Gr. **hagios**
 - a. Jesus is the only man to truly deserve this description. He was perfectly holy in every aspect.
 - b. Jesus is called THE HOLY ONE. [Act 3:14](#)
6. **servant-** Gr. **pais-** *a child, servant*
 - a. This word can mean a servant or a child of a parent. Jesus was both. He was the Son of the Father in heaven and also His servant. We are sons and servants as well. This is the balance we need to keep. Some just see themselves as sons and others just see themselves as servants. We are both.

31. And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

A. And when they had prayed,

1. **When**

- a. The shaking of their place did not occur until they had prayed. The same will be in our case!
- b. Often Christians will only pray as a last resort.

2. **prayed-** Gr. **deomai-** *to make one's need known, to beseech, ask, petition*

- a. They prayed in their natural language and in tongues no doubt.

B. the place where they were assembled together was shaken,

1. **place-** Gr. **topos**

- a. What kind of place are you in right now? No matter how bad it is, you can have the place where you are shaken and changed!

2. **assembled together-** Gr. **sunago**

- a. It is so important that we assemble together. The writer of Hebrews warns us to not forsake the assembling of ourselves together, which can become a habit if we don't watch it. [Heb. 10:25](#) We need to assemble together especially as we see the return of Jesus draw closer. We need to do this as never before even though the officials of the world are now trying to stop this using a pandemic as an excuse to forbid it.

3. **shaken-** Gr. **saleuo-** *to make to rock, to shake*

- a. The place where they were was shaken when they prayed. When we pray in faith the place where we are will be shaken. You may be in a lousy place right now. Your place might be a place of lack or a place of bondage. If you pray in the name of Jesus in faith, your place can be shaken, and you can find freedom.

- b. This happened to Paul and Silas in prison.

- c. **Act 16:25** But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

Act 16:26 Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

C. and they were all filled with the Holy Spirit,

1. **filled-** Gr. **pletho**

- a. If they were filled in Acts 2 and here, they were filled as well. This means they had to have leaked between the two chapters! We are cracked pots and we leak! We need to stay filled with the Holy Spirit by praying and praising in the Spirit!
- b. [Ephesians 5:18](#) in the Greek says to be being filled with the Spirit...

2. Holy Spirit

- a. In chapter 2 they were filled with the Holy Spirit and prayed. Here they prayed and were filled with the Holy Spirit. We stay full of the Holy Spirit by praying in and by the Spirit of God.

D. and they spoke the word of God with boldness

- 1. **spoke**- Gr. **laleo**
- 2. **word**- Gr. **logos**
- 3. **boldness**- Gr. **parrhesia**

- a. Notice, that this is what they had requested for in the name of Jesus in the previous verses. They got what they asked for when they prayed in His name.

32. Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.

A. Now the multitude of those who believed were of one heart and one soul,

- 1. **multitude**- Gr. **plethos**- *a great number*
- 2. **believed**- Gr. **pisteuo**

- a. These that believed were from all over the known world. They had come to celebrate the feast of Pentecost. They were converted and stayed.

- 3. **heart**- Gr. **kardia**
- 4. **soul**- Gr. **psuche**

- a. The only way the church will be of one heart and soul is when they are believing God. Notice, that those who **believed** were of one heart and one soul.

B. neither did anyone say that any of the things he possessed was his own,

- 1. **possessed**- Gr. **huparchonta**- *possessions, goods, wealth, property*
- 2. **was his own**- Gr. **idios**

a. Again, this is the only example of communal sharing of possessions in the NT. It was because this was a unique case because so many of the converts on the day of Pentecost had come from distant lands, had stayed to be discipled, and needed substance to live off of. Those who were native to the area shared their possessions. This is not something to be done everywhere and for all time.

C. but they had all things in common

1. in common- Gr. **koinos**

a. This has been copied and tried through church history with very poor results. This must be directed by the Lord for it to work.

33. And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.

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

1. great- Gr. **megas**

2. power- Gr. **dunamis**

a. This power is what differentiates between other religions. They all lack power. Unfortunately, there is a form of Christianity today which espouses godliness but denies the power of it. [2 Tim. 3:5](#)

3. apostles- Gr. **apostolos-** sent ones

a. Notice, that this great power was operating in the apostles, not every Christian among them. This was because the apostles had been witnesses of the resurrection of Jesus. With their testimony of their personal witness of His resurrection the Lord granted them power as evidence of His resurrection.

4. witness- Gr. **marturion**

5. resurrection- Gr. **anastasis**

a. The preaching of the gospel should also come in demonstration of the power of Jesus' resurrection.

B. And great grace was upon them all

1. great- Gr. **megas**

2. grace- Gr. **charis-** *unmerited favor, ability*

a. This grace was not only God's unmerited favor, but

supernatural ability.

3. upon them

- a. Great power was operating in the apostles, but great grace was operating in every believer. This is the end result of God's power, for every person to experience God's great grace.
- b. The great gifts operating in the equipping offices of [Ephesians 4:11](#) is so that all believers can experience and walk in the grace of God.

34. Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,

A. Nor was there anyone among them who lacked,

1. **lacked-** Gr. **endees-** *in want, needy, destitute, indigent, poor*

B. for all who were possessors of lands or houses sold them,

1. **possessors-** Gr. **ktetor-** *owner*

2. **lands-** Gr. **chorion-** *a field, a parcel of ground, a place*

a. Clearly, this was for just a certain time of need. If this system continued on permanently then everyone who owned possessions would have sold them all and then the finances would cease coming in because they would run out of possessions to sell.

3. **houses-** Gr. **oikia**

4. **sold-** Gr. **poleo**

a. The Bible is very clearly in favor of personal and private ownership. It does not advocate socialism or communism.

C. and brought the proceeds of the things that were sold

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

a. This was not forced in any way. This is not an example of socialism in the Bible. In socialism, people are forced to give up their money and possessions for the common good. Here it was done out of free will and the love of God.

2. **proceeds-** Gr. **time-** *value*

a. This implies they brought the entire value of the sale.

3. **sold-** Gr. **piprasko**

35. and laid *them* at the apostles' feet; and they distributed to each as anyone

had need.

A. and laid them at the apostles's feet;

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

2. **apostles'**- Gr. **apostolos**- *sent one with authority*

a. These are the twelve apostles- the apostles of the Lamb. We don't see this practice anywhere else in the Bible except here in the church at Jerusalem.

b. As a pastor I really don't want my congregation to come and throw their money at my feet! We have the people bring their offerings up the front to the altar and put it in the collection box.

3. **feet**- Gr. **podos**

a. Offerings in the Word of God are not to be passive but active. You never see buckets being passed out to people while they sat. You see people always brought their offerings to the altar, whether it be in the temple, or even here brought and laid at the apostles' feet. Jesus watched people bring their offerings and cast them into the treasury.

b. Our giving should be an ACT of worship. If you church passes buckets, that is fine, but pray over it before you place it in the bucket.

B. and they distributed to each as anyone had need

1. **distributed**- Gr. **diadidomi**- *to deliver from hand to hand; to distribute, divide*

2. **need**- Gr. **tis chreia**- *any or certain need*

a. I am sure you had to give proof of your need. Peter was pretty good at detecting lies as we will see in the next chapter!

36. And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus,

A. And Joses,

1. **Joses**- Gr. means *exalted*

B. who was also named Barnabas by the apostles

1. **named**- Gr. **epikaleomai**- *to put a name upon, surname*

a. *The practice of giving surnames [in bible times], as expressive of character, was not uncommon. -Barnes Commentary*

b. Ex. James and John were surnamed Boanerges- sons of thunder, [Mar 3:17](#)

b. What you call and name people is vitally important. We will live up or down to what label is put on us or what we call ourselves in many cases.

2. **Barnabas**- Gr. means *son of encouragement or consolation*

a. We see Barnabas encouraging and helping Paul when he was a young believer. [Acts 9:27](#), [Acts 11:25](#)

b. Barnabas stood by and defended young Mark who deserted Paul and himself during their first missionary journey, even to the point of breaking up with Paul as a ministry team over it.

[Acts 15:39](#)

c. *The reasons why Barnabas is selected and specified particularly were, doubtless, because he was a foreigner; because it was a remarkable instance of liberality; and because he subsequently distinguished himself in the work of the ministry.* -Barnes Commentary

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

a. Barnabas had caught the attention of the apostles and was of a good reputation of them, so much so, they named him son of encouragement. We should live such lives that church leadership calls us **A BLESSING!**

C. **which is translated Son of Encouragement**

1. **translated**- Gr. **methermeneuo**- *to translate into the language of one with whom I wish to communicate, to interpret*

2. **Son**- Gr. **huios**- *mature son*

3. **Encouragement**- Gr. **paraklesis**- *exhortation, entreaty, petition, or advocacy*

a. The name accorded with the character of Barnabas.

Barnabas was a great advocate for people who others either discounted or would reject. [Acts 9:27](#), [Acts 11:25](#), [Acts 15:39](#)

D. **a Levite of the country of Cyprus**

1. **Levite**- Gr. **Leuites**- *of the tribe of Levi*

a. *Though he was a Levite, he might have had land of his own by private purchase. The Levites, as a tribe, had no land in Israel; but the individuals certainly might make purchases any where in the country: but, as Barnabas was of Cyprus, his land*

probably lay there; and as it is likely that he was one of those strangers that came up to Jerusalem to the late feast, and was there converted, he might have sold his land in the island to some of his own countrymen who were at Jerusalem at this time; and so, being called to the work of the ministry, continued to associate with the apostles, travelling every where, and preaching the Gospel of the kingdom of God. - Clarke Commentary

2. **country**- Gr. **genos**- *kindred, nationality*

3. **Cyprus**- Gr. **Kuprios**- *means fairness*

a. *Cyprus is an island in the Mediterranean Sea, off Cilicia, and not very distant from the Jewish coast. The Jews were very numerous in that island. -Clarke Commentary*

37. having land, sold *it*, and brought the money and laid *it* at the apostles' feet.

A. having land,

1. **land**- Gr. **agros**- *a field (as a drive for cattle); generally the country; specifically a farm*

B. sold it,

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

C. and brought the money and laid it at the apostles' feet

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

a. Again, it is scriptural to actively bring your offering, not passively have people come and take it.

2. **money**- Gr. **chrema**- *Something useful or capable of being used, wealth*

a. It is implied here that he brought the full amount of the sale.

3. **laid**- Gr. **tithemi**

4. **feet**- Gr. **pous**

a. Again, this is the only example of a church where this happened.