

Acts

	The Church Established at "Jerusalem"	The Church Enlarged to "Judea and Samaria"	The Church Expanded to "the Ends of the Earth"
	The church is	The gospel is	The witness is
Ç	born	spreading	extended
CA	tested	multiplying	received and rejected
	purified	changing lives	changing lives
	strengthened	breaking traditions	unifying Jews and Gentiles
	CHAPTERS 1–7	CHAPTERS 8–12	CHAPTERS 13-28
Leaders	The apostle Peter		The apostle Paul
Emphasis	Jewish evangelism	Transition	Gentile evangelism
Time	AD 33 (1:1–2:47)	AD 36 (8:1) AD 40 (9:32)	AD 46 (13:1) AD 57 (21:18)
Scope	City evangelism	National evangelism	Cross-cultural evangelism
Theme	In the power of the Holy Spirit, Jesus's followers carry the good news of Christ to the world.		
Key Verse	1:8		
Christ in Acts	Jesus is the glorified, enthroned Savior, who continues His ministry in the world by means of the Holy Spirit working through His disciples until He returns (1:7-9).		

AD 60

Verse 1- As they were speaking to the people, the priests and the captain of the temple guard and the Sadducees came up to them,

The Sadducean party prospered for more than two centuries, from the time of the Maccabees in approximately 150 B.C. to the time of the destruction of Jerusalem and the end of the priesthood in A.D. 70.

They were presumably from the line of the high priest Zadok (Ezek. 40:46; 44:15–16; 48:11). Their religious party controlled the temple and the high priesthood, and they were politically powerful. They believed the five books of Moses were all that were authoritative, and they denied the doctrines pertaining to the Messiah, angels, demons, immortality, and resurrection. (Hagner).

Verse 2- being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.

Sadducean theology denied the idea of the final resurrection (Luke 20:27-40). This was probably what disturbed them most about Peter's sermon. It was the function of the Sadducees to teach and interpret the Scriptures. Rabbis were to be educated with credentials, but Peter and John were thought be be "unschooled" (agrammatoi) and "ignorant" (KJV) (idiōtai) (4:13). They were Galilean fishermen who had what no rabbinic school could teach- they had been taught by Jesus and were now ministering in the power of the Holy Spirit.

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

Jesus prophesied that His followers would experience hardship. He told them, "They will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake" (Luke 21:12).

In chapter 5, the Sanhedrin will arrest, question, and beat all the apostles (Acts 5:17-42). Herod Agrippa I, will kill James and imprison Peter, although an angel will rescue him (Acts 12-19).

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

It was too late in the day to bring the issue to trial, so Peter and John were detained overnight.

Peter and John took the beggar by the right hand willingly, and now the religious leaders are putting their hands on them unwillingly.

The Sanhedrin had jurisdiction over matters of temple violation. Since it was now already evening and the Sanhedrin had already recessed, Peter and John would have to be detained overnight

Verse 4- But many of those who had heard the message believed; and the number of the men came to be about five thousand.

The religious authorities tried and failed to stifle the message and the messengers, but there was a steady progression from 120 (1:15) to 3,000 (2:41) to 5,000 (4:4) to "many thousands" (21:20).

The growth of the church was unstoppable, just as Jesus foretold: I will build My church; and the gates of Hades will not overpower it (Matthew 16:18).

Verse 5- On the next day, their rulers and elders and scribes were gathered together in Jerusalem;

After being detained overnight, Peter and John are brought before the religious leaders gathered in Jerusalem. The Sanhedrin (*sunedrion*- "council"- mentioned 12 times in the four gospels and 14 times in the Book of Acts- the Jewish "supreme court" of 70 members plus the High Priest) only met during the day between the morning and evening sacrifices.

The *rulers* had positional authority, the *elders* provided counsel, and the *scribes* formulated doctrine. The high priest quickly called them to assemble them since they all lived in Jerusalem.

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

The Sanhedrin would sit in a semi-circle. Present was Annas, the former high priest from AD 6-15., five of his sons, and his son-in-law, Caiaphas, who was the current high priest and the President of the Sanhedrin. Presumably, John and Alexander were also of the priestly oligarchy.

Even though Annas was a former high priest, he controlled the actions of his son-in-law, Caiaphas.

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

Peter, John, and the beggar (v. 10) were brought before the Sanhedrin and placed in the center of the semi-circle of seventy-one men as charges were brought against them.

Annas, Caiaphas, and the others had put pressure on the Roman officials just weeks before to kill Jesus. They knew by what power Peter and John had healed the beggar, but pride and public appearance prevented them from admitting it. The party line was: Jesus is dead and will remain dead!

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

This was more of an accusation than a question. Grammatically, the emphasis is on the word "you." They supposed this was some type of trick since all power (in their minds) rested with them. They focused on the power or name by which the miracle was performed, not on the fact that Peter preached that the miracle was on the basis of the name of the resurrected Jesus (3:15-16).

They were sure not to mention Jesus or His resurrection, topics they had avoided earlier.

Verse 8- Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people,

There is irony in the fact that Peter now stands in the power of the Spirit to answer questions of the Sanhedrin while weeks earlier, he was in the courtyard of Annas swearing in the flesh that he never knew Him (John 18:12-27) and wouldn't call Jesus by name (*And again he denied it, with an oath: "I do not know the man."* Matt. 26:72). Apparently, the rulers and elders asked questions as the scribes remained silent.

This is a reminder that "God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong" (1 Corinthians 1:27). There is no substitute for the power of the Holy Spirit!

Verse 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 turned the tables on this group of leaders. They called him, John, and the beggar to account for this miracle. They accused them of wrongdoing, but Peter's question was a good one. Why were they disturbed if they had done a good deed by healing this man? Didn't that make this council unjust?

Some of the council genuinely believed that resurrection from the dead was impossible. They couldn't find Jesus' body. Others would come to faith because of the Word of God (Acts 6:7).

Verse 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.

Peter's first two sermons were to those indirectly guilty of Jesus' death. Many of them repented and believed. Now, he preached to those directly responsible for his death, and they refused to believe. The resurrected Jesus demands a decision.

Once again, he changes the focus of his sermon from the healing of the beggar to the very specific name "Jesus (his earthly name) Christ (his title as Messiah) the Nazarene (where He grew up)."

Verse 11- He is the stone which was rejected by you, the builders, but which became the chief cornerstone.

Peter quotes Psalm 118:22: "A stone which the builders rejected Has become the chief cornerstone," a Psalm Jesus also quoted during the last week of His ministry (Matt. 21:43-44). These are the supposed leaders who are building "God's house," but they reject Jesus as the Messiah. God, however, makes Him the Chief Cornerstone of salvation.

Verse 12- And there is salvation in no one else; for there is no other name under heaven that has been given among mankind by which we must be saved."

This verse is a clear text concerning the exclusivity of salvation by the atoning work of Jesus alone. Peter uses the first person (we must be saved) to drive the point home to the Sanhedrin.

The Sanhedrin was locked into thinking that salvation is earned by good works, but Peter directly contradicts their thinking by stating that salvation is only in the name of Jesus, the risen Messiah.

Verse 13- 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.

After Peter preached his sermon, the Council deliberated. They hated Jesus because He threatened their power and way of life, and now they couldn't deny the confidence the Spirit gave Peter and John.

The Sanhedrin was used to people revering them because of their position and training, but Peter accused them boldly.

Verse 13- 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.

D.L. Moody at Cambridge University: "Men, don't ever think that God don't love you, because He do!"

- Was barely literate at age 17 (5th grade)
- His wife, Emma Revell, helped school him
- Started four schools, including Moody Bible College
- Spoke to 40,000 to 50,000 people per week
- Preached to over 100,000,000 people in his lifetime

Verse 14- And seeing the man who had been healed standing with them, they had nothing to say in reply.

In Luke 21:12-15, Jesus promised His followers that He would help them speak with wisdom when confronted:

"But before all these things, they will lay their hands on you and persecute you, turning you over to the synagogues and prisons, bringing you before kings and governors on account of My name. It will lead to an opportunity for your testimony. So make up your minds not to prepare beforehand to defend yourselves; for I will provide you eloquence (stoma-"the mouth") and wisdom which none of your adversaries will be able to oppose or refute."

Verse 14- And seeing the man who had been healed standing with them, they had nothing to say in reply.

The Sanhedrin is speechless, a fulfillment of prophecy. Through the power of the Holy Spirit, these ignorant fishermen with their Galilean accents are handling Scripture far more effectively than the Jewish Supreme Court.

Peter and John have broken no laws, so the best the Sanhedrin could do was to intimidate and threaten them. If they set them free, they lose face. If they arrest them for performing a miracle on a well-known man, they risk the wrath of the people.

Verse 15- But when they had ordered them to leave the Council, they began to confer with one another,

We're not sure how long they talked, but this was their normal procedure, as we will see in the next chapter (Acts 5:34- "But a Pharisee named Gamaliel, a teacher of the Law, respected by all the people, stood up in the Council and gave orders to put the men outside for a short time.")

Their power is limited if people believe Jesus can offer them eternal life through His death and resurrection. This was contrary to their theology and would limit their power over the people.

Verse 16- saying, "What are we to 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.

Instead of the healing miracle being an act in which to rejoice, it was now a problem for the Sanhedrin. Not only were they lost, they persecuted those who accepted the truth of the gospel.

- Jesus replied, "You are in error because you do not know the Scriptures or the power of God." (Matthew 22:29)
- "You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life." (John 5:39-40)

Verse 17- But so that it will not spread any further among the people, let's warn them not to speak any longer to any person in this name."

The real reason the Sanhedrin didn't want this miracle known was a fear that they would lose power if Jesus created a "rebellion." After Jesus raised Lazarus from the dead, they met in the same way they are here in our verses:

Therefore the chief priests and the Pharisees convened a council meeting, and they were saying, "What are we doing in regard to the fact that this man is performing many signs? If we let Him go on like this, all the people will believe in Him, and the Romans will come and take over both our place and our nation."

Verse 17- But so that it will not spread any further among the people, let's warn them not to speak any longer to any person in this name."

Those who truly believed and rejoiced in the Messiah would want everyone to know about this miracle, but not the spiritually dead religious leaders of Judaism. They would not even speak the name of Jesus and didn't want anyone else to do so.

They were living and believing a lie- This leader of fishermen was crucified, and the resurrection wasn't real.