

5/27/07

**Acts 5-6**

The church was alive and on fire empowered by God's Holy Spirit as they gave a witness of the love by the practical giving of their resources for those in need and through the preaching of the gospel, as God sovereignly touch the people miraculously.

And whenever and wherever God is moving that will also be the activity of Satan through other individuals.

In the midst of the contagious love of God through the people of God, there came pretentious love in the Church.

**5:1-11**      **The deception of Ananias and Sapphira.**

**5:1**      The introduction of the married couple.

- 1) The word but "de" marks the contrast to Barnabas.
- 2) Ananias means Jehovah her graciously given, Hananiah in Hebrew.
- 3) Sapphira means beautiful in Aramaic.
- 4) They had sold a possession, like any of the other believers.

**5:2**      The hypocrisy of the couple is declared.

- 1) The context is the gathering of the saints.
- 2) The phrase kept back "nosphizomai" means to set apart for oneself.
- 3) The word is used for the sin of Achan in the LXX. Josh.7:1  
\* The danger and warning about money.  
Matt. 6:1-4, 20-21; 1Tim. 6:10-11; 2Cor. 8:8; 9:6-7, 12

**5:3-6**      *Ananias appeared in the gathering of believers.*

**5:3-4**      The apostle Peter received a word of knowledge for the Lord.

- 1) He listened to Satan. vs. 3a-b
- 2) He lied to the Holy Spirit. vs. 3b
- 3) He kept back part for himself. vs. 3b  
\* The genitive implies premeditation, the place is the heart.
- 4) He had possession of the money. vs. 4a
- 5) He had authority over it. vs. 4b
- 6) He conceived evil in his heart. vs. 4c
- 7) He lied to God. vs. 4d  
\* The believer can lie, resist, grieve and quench the Spirit. Acts 7:51; Eph. 4:30; 1Thess. 5:19

**5:5-6**      The immediate judgment came from God.

- 1) Ananias fell dead, the phrase breathed “ekpsucho”, means to expire, found only three times in the New Testament. Acts 5:5, 1; 12:23
  - a) God records many direct judgments from his hand both believers and non-believer. Lev. 10, 2Sam. 12, 1Cor.11:30
  - b) John speaks of the sin to death, which is spiritual not physical alone in the context. 1Jn.5:16
- 2) Great fear came on all who heard, consequences do have a deterrent benefit. vs. 5

**5:7-11** *Sapphira appeared in the gathering of believers.*

**5:7-8** Sapphira was confronted by Peter.

- 1) The time lapse was three hours and she knew nothing of her husband’s death. vs. 7
  - \* Some have suggested that perhaps this was the hour of prayer?
- 2) The woman initiated the conversation, for Peter is responding regarding the land sold. vs. 8a
- 3) Peter by asking Sapphira about the price was giving her an opportunity to repent. vs. 8b

- 4) She held to her pretentious deception. vs. 8c

**5:9-11** Sapphira brought judgment on herself.

- 1) She was an accomplice with her husband to tested “peirazo”, the Spirit of the Lord. meaning to solicit to do evil and get away with it. vs. 9a-b
- 2) Peter pronounced her death and be buried like her husband. vs. 9c-d
- 3) She fell dead and was buried. vs. 10

**5:11** The outcome of the divine judgment.

- 1) Great fear cam upon the church, having a great respect for the holiness of God.
- 2) Great fear came upon all others, the unbelievers.

**5:12-16** **The summary statement of the church.**

\* Acts 2:43-47, 4:32-35

**5:12-13** The sovereign hand of God moved miraculously.

- 1) Sign and wonders were done by the hands of the apostles. vs. 12a
  - a) The word signs “semeion” means what a person is distinguished from other, as is known. Acts 2:43; 4:30

- \* They have the idea of pointing people to God as the one manifesting the act or deed.
- b) The practice of laying hands is a mere act of faith to pray that God might touch a person miraculously.
  - \* There is no power or ability in the person or the hands.
- c) The word wonder “teras” is an act or deed performed causing one to be awestruck by the miraculous.
  - \* A person contemplating the fact they have observed a work of God.
- d) The important fact to know about signs, wonder, miracles, healing is that it is God not man.
  - 1)) They do not save people.
  - 2)) Faith comes by hearing and hearing by the word of God. Rom. 10:17
- 2) The believers gathered in Solomon’s Porch. vs. 12b
  - a) The phrase “with one accord” “omoyumadon” means of one mind and one passion.
  - a) Eleven of the twelve times it appears in the New Testament are found in Acts as the unique harmonious condition of the Christian community in unison.

- b) The location was customary. Acts 2:46, 3:11
- 3) The believers were admired but feared. vs. 13
  - a) They would not join them, meaning to glue.
  - b) They esteemed the believers highly or greatly.
- 5:14** The increase of the saints is the work of God.
  - 1) God adds to the church such as are being saved by the Lord. Acts 2:47
  - 2) Men and women, who were taught the word of God, different from the Law.
- 5:15** The saints did not limit the Lord in the miraculous.
  - 1) The saints were compassion towards to sick.
  - 2) They brought beds “kline” was a small couch to recline.
  - 3) They used couches “krabbatos” pallets or stretchers.
  - 4) They thought that the shadow had power, a pagan superstition, it dose not stated they were healed because or through it.
    - a) Yet God used the sweat bands and handkerchiefs of Paul to heal. Acts 19:12

- b) God can not and will not be formulated to some methodology for healing or intervening miraculously.
- c) Jesus never healing and two people the same way.
- d) Sometimes the faith is attributed to the person, at other times to the people believing for the person and still other times God healed sovereignly.

**5:16** The crowds came to Jerusalem.

- 1) This is the first mention of people outside Jerusalem.
- 2) They brought the sick and tormented “ochleo” disturbed and vexed with demons.
  - \* The word “echleo” means to be in a tumult, suggesting pressure and confusion of the demons and used by Greek medical writers.

**5:17-33** The apostles arrest and devise rescue

**5:17-18b** The persecution by the Sadducees.

- 1) The high Priest possibly Caiphas who question Jesus and Peter and John. Acts 4:1
- 2) They were filled with indignation “zelos” meaning jealousy, to burn with zeal, to be heated or boil.

- 3) This is the second persecution, they were placed in a public prison.

**5:19-20** An angel of God delivered the apostles.

- 1) An angel delivered them. vs. 19
  - a) Peter will be released by an angel also. Acts 12:8
  - b) Angels are ministering spirits...Heb. 1:14
- 2) The angel commanded them to speak the words of life to the people. vs. 20
  - a) The implication is the gospel of salvation.
  - b) The word speak is “rhema” the spoken word.

**5:21-25** The apostles obedience and confusion of the Sadducees.

- 1) The apostles went right back to preach in the temple, while the religious rulers were in the process of bringing them before the council. vs. 21
  - \* But the cell was empty to their own surprise.
- 2) The chief officer or temple police reported the cell empty. vs. 22
- 3) Their security was in place, they had no explanation. vs. 23

- 4) The council pondered the outcome, this was no confusion but reflection on the message of the apostles. vs. 24
- 5) Finally one told them of the apostles standing teaching in the temple. vs. 25

**5:26-33** The arrest and trial of the apostles.

**5:26** The captain of the temple and officers rearrested the apostles.

- 1) They did it without violence, fearing the people.
- 2) They feared of being stoned by the people.

**5:27-28** The inquiry of the apostles by the council.

- 1) They presented them before the leader. vs. 27a
- 2) The high priest was the spokesman. vs. 27b-28
  - a) He reminded them of their previous command, a religious injunction, to not teach in “this name”, as if they could not stomach say the name of Jesus. vs. 27b-28b  
\* Acts 4:17-18
  - b) He accused them of filling Jerusalem with their doctrine, intending to bringing the blood of Jesus on them. vs. 28c-e

\* They were guilty by their own words to Pilate. Matt. 27:25

**5:29-33** The apostles responded to the council.

- 1) All the apostles the by way of their first answer before, “We ought to obey God rather than man”. vs. 20  
\* Just as was as before. Acts 4:19-20
- 2) The spokesman, probably Peter, preached the gospel to them. vs. 30-32
  - a) The crucifixion and resurrection and their guilt. vs. 30  
\* The crucifixion on a tree. Gal. 3:13; 1Pet. 2:24; Deut. 21:23
  - b) The exaltation, Prince and Savior who gives repentance to Israel and forgiveness of sins. vs. 31
    - 1) Acts 2:34, Ps. 110:1
    - 2) Prince and Savior. Acts 2:21; 4:10, 12
    - 3) Repentance. Acts 2:38
    - 4) Forgiveness of sins. Acts 2:38
  - c) They were witness and Holy Spirit, possessed by those who obey God. vs. 32
- 3) The response of the religious leaders was hardness of heart.
  - a) They become furious “diepronto”, meaning to saw asunder not of conviction but of rage.
  - b) They consulted to kill them.

**5:34-40      The advice of Gamaliel and decision of the council.**

**5:34**      The Pharisee Gamaliel spoke up.

- 1) A Pharisee meant a separated one, who believed in angels and spirits, not to speak of the resurrection.
- 2) Dr. of law, said to be the Grandson of Hillel in the Jewish Talmud.
- 3) Respected by all.
- 4) He was Paul's teacher. Acts 22:3

**5:35-39**      The speech of Gamaliel.

- 1) His warning was take heed to yourselves regarding their intent towards the apostles. vs. 35
- 2) His argument was based on two cases in history of rebellion. vs. 36-37
  - a) Theudas after Herod the Great did in 4 B.C. vs. 36
  - b) Judas of Galilee in the days of the census in A.D. 6. vs. 37
    - \* Some have found conflict with the record of Josephus but they without doubt are not the same events.
- 3) His conclusion was wise and practical.
  - a) Stay away from the these men, if it is of men it will come to nothing. vs. 38
  - b) But if it is of God you will be fighting God, unable to overthrow it. vs. 39

**5:40**      The verdict of the council.

- 1) They agreed.
- 2) They beat them. Deut. 25:3
- 2) They commanded them not to speak
- 4) They let them go.

**5:41-42**      The apostles reactions.

- 1) They rejoiced they were counted worthy to suffer for Jesus. vs. 41
  - \* They were in good company of the prophets. Matt. 5:10-12
- 2) They didn't cease to teach and preach in the temple and every house. vs. 42

**6:1-7      The choosing of men to serve.**

**6:1**      The problems of the early church distribution.

- 1) The disciples were multiplying.
  - a) 3,000 were saved at Pentecost. Acts 2:41
  - b) 5,000 were added at the temple. Acts 4:4
  - c) multitudes 5:14
- 2) There arose a complaint against the Hebrews by the Hellenist.
  - a) The word complaint "goggusmos" means a murmuring and muttering, which is always a sign of a heart

condition, found two other times in the New Testament. Acts 9:29, 11:20

- b) The Hebrews were the natives of Palestine who spoke Hebrew and Aramaic.
  - c) The Grecians were Jews born outside of Palestine who spoke the Greek language and raised in that culture.
- 3) The displeasure was regarding the daily distribution.
- a) The Grecians were saying the Hebrew were giving favoritism Hebrew widows.
    - 1)) The word neglected “paratheoreo” means overlooked, in the imperfect , going on for some time, found only this time in the New Testament.
    - 2)) The widow, those without support.
  - b) They collected the market and homes providing 14 meals a week, 2 per day.

**6:2-4** The solution of the problem by the early church.

**6:2** The twelve apostles set the priority for the church.

- 1) Take note it says the twelve, the early church accepted acknowledged the choosing of Matthias as the replacement for Judas. vs. 2a

a) Apostles “mathetes” learners. Acts 1:26, 2:14

- b) The term is used 28 times in Acts, often for Christians in general.
- 2) The twelve summoned the multitude of disciples made know to them that it was not fitting or beneficial for them to abandon the study of the Word of God to serve tables. vs. 2b
- \* The word serve “dakoneo” means to be a servant, an attendant, we get our word deacon from it.

**6:3** Their advice and council was to select men meeting certain requirements and appoint them to the work of distribution.

- 1) They were to seek out among you seven men.
- 2) Of good reputation.
- 3) Full of the Holy Spirit.
- 4) Full of wisdom.
- 5) To appoint them over the business.

\* Jethro advised Moses. Ex. 18

**6:4** Their personal responsibility was stated.

- 1) They would give themselves continually to prayer.
- \*The article is present, could refer to the specific time of prayer. Acts 1:14; 2:42; 3:1; 10:9

- 2) They would give themselves continually to the Word.

\* Notice the order, prayer comes first!

**6:5** The advice was welcomed by the early church and chose seven men.

- 1) Stephen, full of faith and the Holy Spirit.

- a) His name means crown, the first martyr of Church.

\* He was used in signs and wonders and preaching.

- 2) Philip, the evangelist. Acts 8:5; 21:8

- 3) Prochorus, Nicanor, Timon, Parmenas, we know nothing about.

- 4) Nicolas, a proselyte from Antioch, some have identified Nicolas with sect of Nicolaitans. Rev. 2:6

\* The church chose the men! Num. 27:18-23

**6:6** The confirmation of the early church.

- 1) They set them before the twelve apostles and they prayed.

- 2) They laid hands on them, not the congregation.

\* An Old Testament concept of affirming and delegating authority.

**6:7** The result of delegating to others.

- 1) The word spread.

- 2) The disciples multiplied greatly, the imperfect tense indicates an ongoing process. Acts 3:41, 4:4, 5:14, 6:1

- 3) The number of priest obedient to the faith, was said to be many.

- a) Josephus tells us there were 20,000 priest at this time.

- b) Another summary statement. Acts 4:32-35; 5:12-16

**6:8-15** Stephen accused of blasphemy.

**6:8** The preparation of Stephen.

- 1) He was a man full of faith and power.

\* Many MSS have "grace" instead of faith.

- 2) He was used by God now in signs and wonders.

\* God promoted him not man.

**6:9-10** The contention against Stephen from men of the synagogue.

- 1) The synagogue of the Freedom meant they were former slaves or children former slaves taken by Pompey and freed by Rome.

- a) Synagogue "sunago" means a bringing together or gathering.

- b) Synagogues arose from the Babylonian captivity.

- 2) Four are named, Cyrenians, Alexandrians, Cilicia and Asia.
- 3) They were disputing with Stephen.
  - \* The word disputing “suzeteo” means to question, to seek and examine together.
- 4) They were unable to resist the wisdom of the Spirit Stephen speaking through Stephen. Lk. 21:15

**6:11-14** The men set Stephen up on false charges.

- 1) They secretly induced men to lie, accusing him of blaspheming the words of Moses and God. vs.11
- 2) They stirred up the people, elders and scribes and took him before the council. vs.12
- 3) They set up false witnesses to testify he was speaking blasphemy against the holy place and the law. vs. 13
  - \* Like Naboth and Jesus!
- 4) They said he told them Jesus was going to destroy the place and change the customs of Moses. vs. 14
  - \* **They** had contempt towards Jesus.

**6:15** The man Stephen remained a faithful witness.

- 1) All were looking intently at Stephen.
- 2) All say his face like a face of an angel.