

ACTS 4:1-12

December 11, 1975

The Way International

Acts 4:1

“and” - now

“they” - has to be more than just Peter or more than John. I believe all the apostles were involved in the situation, and they spoke unto the people while there was one group over here with Andrew, a little group over there with Matthew, another group over there with John, another group some place else with the other apostles.

“the priest and the captain of the temple and the Sadducees came upon them” - In other words, came upon them means came to them. All priests were of what line? Aaron’s line. The captain of the temple was a Levite. All the Levitical people were responsible for the care of the temple. And the captain of the temple was a Levite. Aaron was of the tribe of Levi, but not all Levites were of the bloodline of Aaron. They were not Aaronites. The priest, the high priest, and all the priests that served in the capacity like Zacharias, the husband of Elizabeth, they were in the family. But the captain of the temple, if I remember correctly, at sometimes they even chose those, if they had enough bloodline, out of the direct descendants of Aaron. In other words, if there were enough men living, direct descendants of Aaron, only one could be the high priest. Another one could be a learner for the high priest or something like that, who then would become the high priest. The rest of the offices could then be filled by people who came out of the bloodline; directly out of the bloodline of Aaron. But it could not be any less than a Levite. That’s what I know about the word “captain”; the captain of the temple and the Sadducees. The reason the Sadducees got so shook up is because of the preaching as it says in **verse 2**.

Acts 4:2

The Sadducees did not believe in the resurrection from the dead. Yet these were the priests, the captain of the temple, Sadducees, highly educated people in responsible positions. See, the Pharisees did not agree with the Sadducees and the Sadducees did not agree with the Pharisees.

“grieved” – literally means - teed off, shook, exasperated. They were teed off because Peter and John and the rest of the apostles were teaching the people and preaching that through Jesus came the resurrection from the dead. Not just that Jesus was resurrected from the dead, but that through Jesus there was going to be a what? Future resurrection from the dead, because God raised Jesus from the dead; therefore, there is going to be a resurrection from the dead. And it’s real neat that they’re teaching this dynamic truth, because it’s Israel basically, Jews that are there. And they are teaching this great truth which you and I know from **I Corinthians** that specifically the resurrection deals with Israel but the resurrection of the dead of Jesus Christ makes the rising again possible for the church of the body, that the dead in Christ shall rise first.

That is why the word resurrection never deals with the church basically. To rise again from the dead, yes. In order to have a resurrection Biblically everyone has to be dead. And not everyone is going to be dead as far as the church of the body is concerned, because some will be alive and remain here at his coming, and they will have to be changed. Yet, Jesus Christ was dead and God raised him from the dead. Therefore, the resurrection of Jesus Christ, because he was a minister to Israel, fits like a hand in a glove and works that way. And yet, out of that resurrection we get the benefits, as well as Israel in the future. So this was the big argument.

Acts 4:3

“they laid hands on them” - simply means they seized or arrested them.

“and put *them* in hold” – put them in prison, in jail

“for it was now eventide” - It is evening, because legally they could not do any legal work after sunset. But I don't know why that would stop them. The guys were all screwed up on everything else. They did the thing on Jesus. You see, they shift the law to suit them; the same thing today. So here I guess they were going to have a party that night so they couldn't take the trouble of doing it after the eventide, so they said, “well, it's eventide, let's not do it tonight.”

Acts 4:4

“many of them which heard the word believed” - You see, it does not say that many of them believed because the man was healed. They believed because they heard the Word; believing or faith cometh by hearing, and hearing how? (**Romans 10:17**) By the Word, the Word, the Word. Many of those people who heard the Word believed.

“about five thousand” - On the day of Pentecost at the original outpouring the number of men was about what? – 3000, here and about 5000. Boy, that's really terrific, because if you are going to have 5000 men saved, you are going to have at least 5000 men there, and not counting the women that were allowed in the outer court, etc. There must have been a tremendous gang of people at the temple area. And if the proportion of salvation was as bad then as it is today, you could multiply that easily by 10 or 15.

Acts 4:5

“on the morrow” - the next day

“the rulers” – the priests

“the elders” - of Israel

Acts 4:6

“John and Alexander” - no one knows anything about them that I know of. I don't know who John and Alexander were. I know that they were of the kindred of the household of the priest.

“kindred” – *genos* - they were of the bloodline of the high priest. In other words, they were of the bloodline of Aaron. Understand?

Acts 4:7

“And when they had set them” - And here I guess you can go to Peter and John even though I believe that other of the apostles were involved in the things at the temple. They set them. The “them” could include more. You see, in **chapter 3:1**, Peter and John went up together in the temple at the hour of prayer. But it does not say that the other apostles were not present in the temple at the hour of prayer. But we know that they threw these two fellows into jail. And, therefore, to be real truthful, I don't even know if I can prove that they just threw Peter and John into jail. Does it say so? They could have thrown some of the rest of them into jail too, but this morning when they came back here and examined them, then they get involved at least with Peter.

“by what power” - in what power

Acts 4:8

“filled with the Holy Ghost” – *pletho* with *pneuma hagion* – overflowed with holy spirit. It doesn’t say that he was refilled because he had leaked out. It’s simply a statement of truth that he manifested, he overflowed. He overflowed not in speaking in tongues, but Peter filled with *pneuma hagion* said unto them. He started speaking, speaking as he was guided by the holy spirit inside. God was at work within him to will and to do God’s good pleasure and he just opened his mouth and he just spoke boldly.

Acts 4:9-10

“good deed” - benefit

“whole” – *sozo* - completely whole, saved, new birth. So I told you I knew that he not only got physically healed, but he got spiritually healed.

“Jesus Christ of Nazareth” - There is that name again, the name of Jesus Christ of Nazareth. From a human point of view, Nazareth was a degrading place - no good thing could come out of Nazareth.

“Whom ye crucified” - See how direct again the statement is?

“Whom God raised from the dead” - Naturally every resurrection is a raising from the dead, but not every raising from the dead is a resurrection, Biblically speaking.

“by him” - by what God did through Jesus Christ

“whole” is not - *sozo* It is a word that, in its root form, implies that you can see it, it’s visible. All of *sozo* is not visible. You cannot see the Christ, salvation, eternal life. But the man, leaping and jumping and praising God, walking, that was visible, and that is why the word “whole” here is the Greek word – *hugiēs*. I think that all together, with this one here, it is used 14 times - 12 times in the gospels, once in the book of Acts and once in **Titus 2:8**.

Acts 4:11

“stone” - rock. It has to be rock. Jesus Christ of Nazareth, upon this rock I will build my church. This is the rock, Jesus Christ, the stone. And I think the reason they used the word “stone” here is because it is the key stone that ties together the arch in a buildings, for instance. You take that key stone out of there and all the rest of them just crumble down.

“set at nought” - treated contemptuously

“of you builders” - by you builders

“Which is become” – who is become – by the resurrection

“the head of the corner” – cornerstone, keystone He is the cornerstone, the key stone. It’s that one rock, that one stone that cements it together, that coheres the entire building.

That’s why when he said “Jesus Christ of Nazareth whom ye crucified,” he says that is the rock which was treated contemptuously by you builders. By you builders - Who is he talking to? - The heads of Judaism, the Sanhedrin, the 70, the ruling body. They were to be the builders of the truth of God’s Word to God’s people. But they were not. They crucified Jesus of Nazareth. He was treated contemptuously by you spiritual leaders. He has become **the** cornerstone.

Acts 4:12

“salvation” - wholeness - Basic root is *sozo*.

“be saved” – *sozo* – made whole

See, a lot of people can have a good life. They can have a wonderful, powerful believing ministry. They can do a lot of wonderful things, but they cannot be made whole without Jesus Christ. There is no other name than the name of Jesus Christ of Nazareth whereby we must be made whole. Now this is the teaching of God's Word. This is the position of the integrity and accuracy of God's Word. And if you give on that principle, you might as well throw your whole Bible out. That's right! Either that Word of God is the true or it isn't. If **John 3:16** is true then this has to be true. If this is not true the **John 3:16** may not be true either. It doesn't say that people can't live without being made whole. It doesn't talk here about going to hell or anything else. It just simply says “there is none other name under heaven given among men whereby we must be made whole.” And the biggest thing about wholeness is eternal life. That's the bigness about it. There is no wholeness available outside of Jesus Christ. And that's the position we hold - couldn't hold any other position, if we believe the Word of God is the will of God; that it means what it says and says what it means. Right? – No other position we can hold.

Now, does that say we hate the Mohammedans, we hate the Buddhists? No, we don't hate anybody. We think they ought to get saved; be made whole.

There is no other name under heaven. That's what it says, and that's what it means. You cannot have eternal life without the Lord Jesus Christ. Now, we are not saying that they are going to hell. I don't know. I know that there are different judgments in the Word. What God is going to do with them, I am going to let God figure out. I know that for me, having heard this, I am absolutely responsible to make up my mind whether I believe the truth of God's Word or I don't. So for the people that will come under your ministries, under your walk before God and they hear you teach the Word, there is no other alternative for them than to be born again, if they want eternal life. And if they who hear that Word reject it, I am confident from the Word, as it indicates, that they will be the greater sinners, because they have had an opportunity to believe and they rejected it. And the judgment on them will be much more severe than on those who have never heard or never been exposed to it. That in itself would be axiomatic. If you have never been taught how to ride a bicycle, you would not expect to crawl on one without falling off occasionally. So it is with God's Word. Neither is there salvation in any other name; not the name of Buddha, not the name of Mohammed, not the name of Johnny Jump-up or reverend so and so or Doctor so and so. There is no other name under heaven given whereby we must, you must, you must, doesn't say maybe; it says you must be saved. So signing the church record or coming up and doing a water trip does not indicate salvation. Salvation is indicated by the fact that we have believed on God and His wonderful son, Jesus Christ, and that God raised him from the dead. And there is no other salvation in any other name given under heaven whereby we must be saved than this name of Jesus Christ of Nazareth whom ye crucified, whom God raised again from the dead.