

## THE LORD JESUS CHRIST'S CHURCH

### VI. Peter and John Answer the Religious and Political Leaders' Attack - mid-Siván (early June), '33 Acts 4:1-23

“<sup>1</sup>And they<sup>[Peter and John with the cured lame man cf. v. 14]</sup>, while-speaking to<sup>[the-face-of]</sup> the people<sup>[same race, Israelites]</sup> the priests and the commander<sup>[military leader]</sup> of the Temple<sup>[custody][cf. Mt. 27:65]</sup> and the Sadducees<sup>[deny resurrection]</sup> stood-by them, <sup>2</sup>being-annoyed-ones<sup>+</sup> because-of-the-process-of- them -persistently-teaching the people<sup>[same race, Israelites]</sup> and repeatedly-proclaiming-everywhere the resurrection, namely the-one<sup>^</sup> out-of <sup>0</sup>dead-ones, <sup>[instr. év]</sup>by-means-of-The Jesus. <sup>3</sup>And they-cast-upon them the hands-of-theirs, and placed <sup>[them]</sup> into watchful-security unto the morrow. For it-was already eventide. <sup>4</sup>Now many of-the-ones after-hearing The Word committed-trust. And the number of-the men<sup>[husbands]</sup> became<sup>[came-into-being]</sup> about five thousand. <sup>5</sup>And it-came-to-pass upon the morrow, that the rulers of-theirs and elders and scribes <sup>6</sup>and Áhnnahs the high priest and Kaiáhfhahs and John and Alexander<sup>[Ahlehks-áhndrohs]</sup> and as-many-as were out-of the kindred of-high-priest were-gathered-together unto Jerusalem<sup>[Hee-ehrou-sahláym]</sup>. <sup>7</sup>And after-causing-them-to-stand-in-the-midst, they-kept-on-inquiring-to-learn, <sup>[instr. év]</sup>By-means-of-what-kind-of miraculous-power, or <sup>[instr. év]</sup>by-means-of what name yourselves, you-did-this. <sup>8</sup>At-that-time Peter, <sup>[aor. pass. ptcp.]</sup>being-filled-with <sup>[gen. of cnt.]</sup>Holy Spirit, said to<sup>[the face of]</sup> them, O-rulers of-the people<sup>[same race and lang.]</sup> and elders of-the Israel, <sup>9</sup>if<sup>[1st cl. cond.]</sup> (and-it-is-true) ourselves, we-be-cross-examined today <sup>[foundational éπϛ]</sup>on-the-basis-of-a-good-work to<sup>[the face of]</sup> an-infirm human<sup>[generic]</sup> <sup>[instr. év]</sup>by-what-means this-one<sup>+</sup> was-permanently-saved, <sup>10</sup>It-is-to-be-known <sup>[agey.]</sup>by-all <sup>[locative]</sup>among-you & and <sup>[agey.]</sup>by-all the people<sup>[same race and lang.]</sup> of-Israel! that <sup>[assv. év]</sup>in-identification-with the name of Jesus Christ, The Nazarene<sup>[Nahzōrai-ohs]</sup>, Whom yourselves, you-crucified, Whom The God raised-up out-of <sup>0</sup>dead-ones, <sup>[instr. év]</sup>by-means-of-This-One<sup>+</sup>, this-one stands-alongside healthy in-the-presence of-you &! <sup>11</sup>This-One<sup>+</sup> is The Stone<sup>[Ps. 118:22]</sup>, The-One <sup>[aor. pass. ptcp.]</sup>& being-treated-with-contempt by<sup>[agency]</sup> you &, the-ones building, Who<sup>[art. as pm]</sup> became as<sup>[pred. acc.]</sup> <sup>0</sup>Head <sup>1</sup>Stone of <sup>0</sup>Corner. <sup>12</sup>And The Salvation is-positively-not by-means-of any<sup>[not one] [same kind]</sup> other-one<sup>+</sup>, for neither is another<sup>[diff. kind of]</sup> name /under The Heaven\ which<sup>[art. as pm]</sup> stands-given <sup>[loc. év]</sup>among-humans<sup>[generic]</sup> <sup>[instr. év]</sup>by-means-of Whom it-is-absolutely-necessary for-us to-be-saved. <sup>13</sup>Now while-observing the boldness-of-speech of-/Peter and John and being-surprised because they-are-illiterate<sup>[unlettered]</sup> humans<sup>[generic]</sup> and privately-untaught laymen, they-marvelled. And they-recognized<sup>[fully-knew]</sup> them, that they-were-consistently together-with /Jesus. <sup>14</sup>Then after-seeing the human<sup>[generic]</sup>, the-one having-been-healed, <sup>[cons.-perf.-ptcp.]</sup>still-standing together-with them, they-were-having not-one-thing<sup>~</sup> to-contradict. <sup>15</sup>But after-directing them to-depart without<sup>[off- away-from]</sup> the council<sup>[Sunhédreohn, tribunal]</sup>, they-deliberated<sup>[cast together]</sup> with<sup>[to the face of]</sup> one-another, <sup>16</sup>saying, What shall-we-do to <sup>[the face of]</sup> these humans<sup>[generic]</sup>? For that in-fact a-known miraculous-sign has-come-to-pass through<sup>[intr. agey.]</sup> them <sup>[is]</sup> conspicuous to-all the-ones<sup>+</sup> residing in-Jerusalem<sup>[Hee-ehrou-sahlým]</sup>. And we-are-not -able utterly-to-deny <sup>[it]</sup>. <sup>17</sup>On-the-contrary, in-order-that <sup>[subj.]</sup>it-not -disseminate further<sup>[to more]</sup> unto the people<sup>[same race and lang.]</sup>, let-us-for-ourselves-threaten <sup>[disadvantage dat.]</sup>against-them with-threats that they-are-positively no-longer to-speak to any<sup>[not]</sup> one human<sup>[generic]</sup> <sup>[formula éπϛ]</sup>using this /name!<sup>18</sup>And <sup>[aor. ptcp.]</sup>after-summoning them and they-charged<sup>[announced-alongside]</sup> them, <sup>[art. of dir. quote] \* [pres. imp. inf.]</sup>Do-not-continue-to-utter-under-influence nor-even to-teach <sup>[formula éπϛ]</sup>using-the-name-of /Jesus! <sup>19</sup>But /Peter and John <sup>[tmp. aor. ptcp.]</sup>after-answering said to<sup>[the-face-of]</sup> them, If<sup>[1st cl. cond.]</sup> (and-assume-it-is-true) it-is righteous in-the-judgment-of-The God to-hear-and-obey you & rather than The God, &you-judge! <sup>20</sup>For ourselves, we-are-unable not-to-speak what-things<sup>~</sup> we-beheld and we-heard. <sup>21</sup>Then /after-further-threatening-them-for-themselves, they-dismissed them because

they-found not-one-thing~<sub>[part. of dir. tho't]</sub> 'How they-could-excruciate<sub>[inflict intense pain upon]</sub> them because of the people<sub>[same race and lang.]</sub>', because all<sup>+</sup> people<sub>[glorified<sub>[exalted w/honorable recognition]</sub>]</sub> The God over what~<sub>[perf. ten.]</sub>has-come-to-pass.  
<sup>22</sup>For the human<sub>[generic]</sub> upon whom this miraculous-sign of-the cure <sub>[plupf. ten.]</sub>had-come-to-pass was older<sub>[more]</sub> than forty years. <sup>23</sup>Then after-being-dismissed, they-came to<sub>[he-face-of]</sub> their<sub>[art. as pm.]</sub> own<sub>[private-ones]</sub> and they-reported as-many-things-as the chief-priests and the elders said to<sub>[the-face-of]</sub> them'' (Acts 4:1-23 APT).

### Introduction:

We left off last time with Peter and John and the cured lame beggar standing on **Sohlohmōn's** Porch facing the multitude of more than five thousand awestruck, astonished, and ecstatic men. They listened to Peter's explanation of how the miracle that just took place on the steps leading up to the Beautiful Gate of the Temple was performed on the basis of the name of Jesus Christ, The Nazarene. Following this explanation, Peter preached his first sermon to the attenders who observed the lame beggar cured and was walking hand in hand with Peter and John and praising The God and those who observed the excited crowd gathering on **Sohlohmōn's** Porch.

The aftermath of Peter's second sermon ensued while Peter and John were speaking to the people. This resulted in eight factors: **I. The Temple Custody Accosted Them** (vs. 1-3); **II. About Five Thousand Men Committed Trust** (v. 4); **III. The Tribunal Interrogated Them** (vs. 5-7); **IV. Peter's Testimony** (vs. 8-12); **V. The Tribunal's Reaction** (vs. 13-18); **VI. Peter and John's Tenacity** (vs. 19,20); **VII. The Tribunal's Deliberation** (vs. 21,22); and **VIII. Peter and John's Departure** (v. 23).

#### I. The Temple Custody Apprehended Them (Acts 4:1-3);

<sup>1</sup>'And they<sub>[Peter and John with the cured lame man cf. v. 14]</sub>, while-speaking to<sub>[the-face-of]</sub> the people<sub>[same race, Israelites]</sub> the priests and the commander<sub>[military leader]</sub> of the Temple <sub>[custody<sub>[cf. Mt. 27:65]</sub>]</sub> and the Sadducees<sub>[deny resurrection]</sub> stood-by them, <sup>2</sup>being-annoyed-ones<sup>+</sup> because-of-the-process-of- them -persistently-teaching the people<sub>[same race, Israelites]</sub> and repeatedly-proclaiming-everywhere the resurrection, namely the-one<sup>^</sup> out-of <sup>0</sup>dead-ones, <sub>[instr. **ēv**]</sub>by-means-of The Jesus. <sup>3</sup>And they-cast-upon them the hands of-theirs, and placed <sub>[them]</sub> into watchful-security unto the morrow. For it-was already eventide'' (Acts 4:1-3 APT).

To consider this event it is necessary to consider three facts: The Components of The Arrest; The Cause of The Action, and The Conclusion of The Action.

#### A. The Components of The Arrest (v. 1).

There are three groups of Jewish people involved in this affair:

1. The Priests, descendants of the the Aaronic priesthood, some of which are descendants of former high priests, who were usually of the sect of Sadducees, but could be of the sect of Pharisees;
2. The Temple Custody made up of Levites who guarded The Temple Compound; and
3. The Sadducees who refused to believe in Resurrection.

#### B. The Cause of The Action against Peter and John (v. 2).

Firstly, it was because these Temple leaders that denied the Resurrection of The Lord Jesus Christ, for Whose crucifixion they demanded of Pilate were embarrassed by the reports of those who claimed to see His resurrected body. Secondly it was because of the fact that Peter and John were persistently teaching the people and repeatedly proclaiming the resurrection of The Lord Jesus Christ everywhere. Now they were explaining and teaching the miraculous power of curing a lame beggar in The Person and Name of The Lord

Jesus Christ that effected this cure. This annoyed the Sadducees.

C. The Conclusion of The Action (v. 3).

Because these on-lookers of the custody became annoyed, they reacted by putting them under watchful security until they had time to deliberate as to what to do with them on the morrow. Evidently, the cured lame man was arrested along with Peter and John and stood beside them during the interrogation (cf. 4:10,14).

II. About Five Thousand Men Committed Trust (v. 4);

“<sup>4</sup>Now many of-the-ones after-hearing The Word committed-trust. And the number of-the-men<sup>[husbands]</sup> became<sup>[came-into-being]</sup> about five thousand” (Acts 4:4 APT).

The result of Peter’s second sermon was that out of that great multitude of Israelites at least five thousand men committed trust in the Lord Jesus Christ and were added to the number of three thousand one hundred and twenty plus adult disciples from Pentecost the week or so before. It is not known of the number of women or young men of pre-marriage age which were in addition to those previously added to The Church.

III. The Tribunal Interrogated Them (vs. 5-7)

“<sup>5</sup>And it-came-to-pass upon the morrow, that the rulers of-theirs and elders and scribes <sup>6</sup>and **Ahnnahs** the high priest and **Kaiáfahs** and John and Alexander<sup>[Ahlehksáhndrohs]</sup> and as-many-as were out-of the kindred of-high-priest were-gathered-together unto Jerusalem<sup>[Hee-ehrou-sahláym]</sup>. <sup>7</sup>And after-causing-them-to-stand in-the-midst, they-kept-on-inquiring-to-learn, <sup>[instr. év]</sup>By-means-of-what-kind-of miraculous-power, or <sup>[instr. év]</sup>by-means-of what name yourselves, you-did-this” (Acts 4:5-7 APT).

A. The Individual Members of The Sanhedrin (v. 5,6)

Luke described the Sanhedrin (**Sunéhdreeohn**) as comprised of five prominent groups of Israelites. These were:

1. The Rulers of the Jews, outstanding Jewish men who dealt with and judged problems that confronted the nation;
2. The scribes who were Levites who copied The Old Testament Scriptures and taught them to the people;
3. The last two high-priests, who tried The Lord Jesus and and called for His crucifixion, **Ahnnahs**, the retired high-priest and **Kaiáfahs**, who was son-in-law to **Ahnnahs**;
4. John and Alexander <sup>[Ahlehksáhndrohs]</sup>, relatives of **Ahnnahs** and accompanied by many of the kindred of **Ahnnahs** and living in Jerusalem.
5. Regularly the total number of **Sunéhdreeohn** members was seventy-one.

B. The Location of The Sunéhdreeohn Interrogation.

The **Sunéhdreeohn** had their own building for meting and for holding trials. This was located on the western wall next to The Holy of Holies on the south side. There was access thereto from a door outside the western wall of The Temple and from the Rampart, inside.

C. The Interrogation by the Sanhedrin (Sunéhdreeohn) (v. 7).

1. The Sanhedrin caused Peter and John to stand in the midst on the council so that they interrogate them for themselves.
2. They repeatedly asked Peter and John so that they learn by what kind of miraculous power they performed the miracle of curing the lame beggar. They also repeatedly asked them by means of what name Peter and John did this miracle.

#### IV. Peter's Testimony (vs, 8-12);

‘<sup>8</sup>At-that-time Peter, [aor.pass.ptcp.]after-being-filled-with [gen.ofcnt.]Holy Spirit, said to[the face of] them, O-rulers-of-the people[same race and lang.] and elders-of-the Israel, <sup>9</sup>if[1st cl. cond.] (and-it-is-true) ourselves, we-be-cross-examined today [foundational εἰ]on-the-basis-of-a-good-work to[the face of] an-infirm human[generic] [instr. εἰ]by-what-means this-one<sup>+</sup> was-permanently-saved, <sup>10</sup>it-is-to-be-known [agey.]by-all [locative]among-you & and [agey.]by-all the people[same race and lang.] of-Israel! that [assv. εἰ]in-identification-with the name of Jesus Christ, The Nazarene[Nahzōrai-ohs], Whom yourselves, you-crucified, Whom The God raised-up out-of <sup>0</sup>dead-ones, [instr.εἰ]by-means-of-This-One<sup>+</sup>, this-one stands-alongside healthy in-the-presence of-you&! <sup>11</sup>This-One<sup>+</sup> is The Stone[Ps. 118:22], The-One [aor. pass. ptcp.]&being-treated-with-contempt by[agency] you&, the-ones building, Who[art. as prm.] became as[pred. acc.] <sup>0</sup>Head |Stone| of <sup>0</sup>Corner. <sup>12</sup>And The Salvation is-positively-not by-means-of any[notone] [samekind]other-one<sup>+</sup>, for neither is another[diff. kind of] name /underTheHeaven\ which[art.asprm.] stands-given [loc. εἰ]among-humans[generic] [instr.εἰ]by-means-of Whom it-is-absolutely-necessary for-us to-be-saved’’ (Acts 4:8-12 APT).

There were three elements to Peter's Testimony.

(vs. 8.9).

A. He Repeated the Question for which the Tribunal interrogated him and John.

Firstly, Peter, the spokesman addressed the rulers of the people and elders of Israel, indicating his regard to their position and authority in Israel and recognition of their authority.

Secondly, Peter referred to the miracle that was performed as a good work to an infirm human. Then in a polite way he rebuked them for being antagonized by a good work to a helpless fellow man. At the same time he indicated that he was providing an answer to their question in cross-examination.

B. Peter, the Spokesman Related the Means whereby the lame Beggar was Cured (v. 10,11). He stated emphatically using the imperative mood that it was to be known by them and by not them alone, but by all Israel that it was by identification with The Person of Jesus Christ The Nazarene that he was completely cured. Although Peter used the term, ‘the name,’ this is equal to referring to the person of the one to whom and upon whom the transaction depends upon to be fulfilled. It is the same in financial dealings today. When one signs his or her name to the document for assurance that it shall be paid according to the agreement, so it is in the spiritual transaction of salvation in the curing of the soul by regeneration.

Peter then clarified The Person as The One Whom these rulers of Israel condemned and had crucified to be The One Who The God raised up out of dead ones. He then stated that He it is by Whom this stands alongside in their presence healthy! He it is Who “is become Head Corner Stone” of The Salvation and The Church in fulfillment of The prophetic Messianic Psalm (118:22). The Lord Jesus Christ had quoted this Psalm to these same rulers just two days before His Crucifixion which was just two months before this day to the rulers (Mt. 21:42). Therefore The Holy Spirit would not have allowed them to forget His quotation of Scripture which was very familiar to them and all Jews faithfully attending the synagogue and the Temple feasts (also cf. Eph. 2:20; 1 Pet. 2:4-8).

C. Peter, the spokesman Answered Emphatically that the positively only possible means absolutely necessary to obtain Salvation for Israelites, but also for Gentiles as well, is positively not available by any other

means, nor by any other person (Name) than The Crucified, Resurrected-Ascended Lord Jesus Christ and in and by Him alone is Eternal Salvation.

#### V. **The Tribunal's Reaction** (vs. 13-18);

“<sup>13</sup>Now while-observing the boldness-of-speech of-/Peter and John and being-surprised because they-are-illiterate<sup>[unlettered]</sup> humans<sup>[generic]</sup> and privately-untaught laymen, they-marvelled. And they-recognized<sup>[fully-knew]</sup> them, that they-were-consistently together-with /Jesus. <sup>14</sup>Then after-seeing the human<sup>[generic]</sup>, the-one having-been-healed, <sup>[cons.-perf.-ptcp.]</sup>still-standing together-with them, they-were-having not-one-thing- to-contradict. <sup>15</sup>But after-directing them to-depart without<sup>[off-away-from]</sup> the council<sup>[Sunéhdreohn, tribunal]</sup>, they-deliberated<sup>[cast together]</sup> with<sup>[to-the-face-of]</sup> one-another, <sup>16</sup>saying, What shall-we-do to <sup>[the face of]</sup> these humans<sup>[generic]</sup>? For that in-fact a-known miraculous-sign has-come-to-pass through<sup>[instr. agcy.]</sup> them <sup>[is]</sup> conspicuous to-all the-ones+ residing in-Jerusalem<sup>&[Hee-ehrou-sahláym]</sup>. And we-are- not -able utterly-to-deny <sup>[it]</sup>. <sup>17</sup>On-the-contrary, in-order-that <sup>[subj.]</sup>it- not -disseminate further<sup>[to more]</sup> unto the people<sup>[same race and lang.]</sup>, let-us-for-ourselves-threaten <sup>[disadvantage dat.]</sup>against-them with-threats that they-are-positively no-longer to-speak to any<sup>[not]</sup> one human<sup>[generic]</sup> <sup>[formula εἰς]</sup>using this /name! <sup>18</sup>And <sup>[aor. ptcp.]</sup>after-summoning them, they-charged<sup>[announced-alongside]</sup> them, <sup>[art. of dir. quote]</sup> ‘<sup>[pres. imp. inf.]</sup>Do- not -continue-to-utter-under-influence nor-even to-teach <sup>[formula εἰς]</sup>using-the-name-of /Jesus!’” (Acts 4:13-18 APT).

There were Four Elements of the Tribunal's Reaction to Peter and John's Testimony (4:13-18).

##### A. Surprise and Recognition (v. 13).

When the council observed the boldness of speech by Peter and John, they were surprised and they marvelled because they knew that they were illiterate humans and were not privately taught but were mere laymen. They were unaware of the impact of their discipleship under The Lord Jesus Christ, even though they recognized that these men were consistently together with Him.

##### B. Stupefied and Disconcerted (v. 14).

Then after they saw the lame beggar who had been cured standing together with Peter and John were stupefied and could not say one thing to contradict what had transpired. This disconcerted the council and caused them to realize they needed to meet in secrecy without the presence of the three. Therefore the men of the council directed them to depart without so that they could freely discuss the matter

##### C. Secrecy and Deliberation (vs. 15-17).

In secrecy apart from the three, they acknowledged to one another of the council their anxiety and perplexity, asking, Because of the fact that a miraculous sign had come to pass through them, what shall we do to these humans? They acknowledged that that this sign was conspicuous to all the residents of Jerusalem and they were not able to utterly deny it. So in order that it not spread further unto the people, they threatened with peril that Peter, John and the cured lame man positively no longer speak to any human using This Name, the name of The Jesus!

##### D. Stated their Demand (18) .

So they summoned them back, charged them, and demanded, Do not continue to utter under influence nor even to teach using-the-name-of The Jesus!

#### VI. **Peter and John's Tenacity** (vs. 19,20);

“<sup>19</sup>But /Peter and John <sup>[tmp. aor. ptcp.]</sup>after-answering said to<sup>[the-face-of]</sup> them, If<sup>[1st cl. cond.]</sup> (and-assume-it-is-true) it-is righteous in-the-judgment-of-The God to-hear-and-obey you& rather than The God, &you-judge! <sup>20</sup>For ourselves,

we-are-unable-not-to-speak what-things~ we-beheld and we-heard” (4:19,20 APT).

The reply by Peter and John to the council’s charge and demand was to face them and say, If it is righteous in the judgment of The God to hear and obey you& rather than The God, &you judge! For us, we cannot **not** tell what ever things we have beheld and heard. They were good and loyal judicial witnesses who told The Truth whatever it cost to them.

#### **VII. The Tribunal’s Deliberation** (vs. 21.22);

“<sup>21</sup>Then /after-further-threatening- them -for-themselves, they-dismissed them because they-found not-one-thing-<sup>[part. of dir. tho’t]</sup> ‘How they-could-excruciate<sup>[inflict intense pain upon]</sup> them because of the people<sup>[same race and lang.]</sup>, because all+ |people| glorified<sup>[exalted w/honorable recognition]</sup> The God over what~ <sup>[perf. ten.]</sup>has-come-to-pass. <sup>22</sup>For the human<sup>[generic]</sup> upon whom this miraculous-sign of-the cure <sup>[plupf. ten.]</sup>had-come-to-pass was older<sup>[more]</sup> than forty years.” (Acts 4:21,22 APT).

There were two other factors that caused the council difficulty in deliberation, especially since Peter and John answered them as Luke recorded.

A. Firstly, the council could not find even one thing for excruciating Peter and John because the people glorified The God over this miraculous sign of cure wrought on the beggar, lame from birth.

B. Secondly, because the lame man was more than forty years old. As a result they further threatened them and then dismissed them.

And

#### **VIII. Peter and John’s Departure** (v. 23).

“<sup>23</sup>Then after-being-dismissed, they-came to<sup>[he-face-of]</sup> their<sup>[art. asprn.]</sup> own<sup>[private-ones]</sup> and they-reported as-many-things-as the chief-priests and the elders said to<sup>[the-face-of]</sup> them” (Acts 4:23 APT).

When dismissed by the council, Peter and John returned to their own fellow Disciples, the Church and reported all that the elders and priests of the Jews said to their faces including the threats that the council made. The response that the Disciples made unanimously was to lift up voice in prayer and requested boldness of speech to speak The Word of The God for a cure and for miraculous signs and wonders to come to pass through This Name, The Lord Jesus Christ (Acts 4:24-30). In response The Holy Spirit filled them individually and they kept repeatedly speaking The Word with boldness of speech.

#### **Conclusion:**

Today we considered Peter’s Encounter with the lame beggar cured at The Beautiful Gate of The Temple in less than two weeks after Pentecost and the descent of The Holy Spirit upon the disciple-saints of The Newborn Church on Earth. We noted eight factors in the apprehension and confrontation by The **Sunéhdreeohn** (Sanhedrin’s tribunal).

##### **I. The Temple Custody Apprehended Them in The Temple** (vs. 1-3);

They were apprehended on **Sohlohmōn’s** Porch in the evening just after the lame beggar was cured by the Temple custody at the orders of the members of The **Sunéhdreeohn**;

##### **II. About Five Thousand Men Committed Trust** (v. 4);

This number was in addition to the three thousand one hundred and twenty plus adult disciples that formed The Church on Pentecost.

##### **III. The Tribunal Interrogated Them** (vs. 5-7)

The members of Tribunal Council was seventy-one, made up of the Rulers of the Jews, the scribes (Levites who copied The Old Testament Scriptures and taught them), the last two high-priests, who tried and condemned The Lord Jesus, **Ahnnahs**, the retired high-priest and **Kaiáhfahs**, his son-in-law, John and Alexander <sup>[Ahlehksáhndrohs]</sup>, relatives

of **Áhnnahs** and accompanied by many of the kindred of **Áhnnahs** and living in Jerusalem.

**IV. Peter's Testimony** (vs, 8-12);

A. He Repeated the Question for which the Tribunal interrogated him and John.

B. He Related the Means whereby the lame Beggar was Cured. He stated emphatically that it was to be known by them and not by them alone but by all Israel that it was by means of identification with The Person (Name) of Jesus Christ, The Nazarene that he was cured. Peter emphatically stated that Salvation is positively not available by any other person than The Crucified, Resurrected-Ascended Lord Jesus Christ and in and by Him alone is Eternal Salvation.

**V. The Tribunal's Reaction** (vs. 13-18);

There were Four Elements of the Tribunal's Reaction to Peter and John's Testimony (4:13-18).

A. Surprise and Recognition. When the council observed the boldness of speech by Peter and John, they were surprised. They marvelled because they knew that they were illiterate humans and were not privately taught. They also recognized that these men were consistently together with The Lord Jesus Christ.

B. Stupefied and Disconcerted. After seeing the cured lame beggar standing together with Peter and John they were stupefied and could not say one thing to contradict what had transpired. This disconcerted the council and caused them to realize that they needed to meet in secrecy. Then they demanded, Do not continue to utter under influence nor even to teach using-the-name-of The Jesus!

**VI. Peter and John's Tenacity** (vs. 19,20);

The reply by Peter and John to the council's charge and demand was to face them and say, If it is righteous in the judgment of The God to hear and obey you & rather than The God, & you judge! For us, we cannot **not** tell what ever things we have beheld and heard. They were good and loyal judicial witnesses who told The Truth whatever it cost to them. What kind of judicial witness of The whole Truth are you and I? Are we praying for boldness of speech to tell the Whole Truth at whatever the cost?

**VII. The Tribunal's Deliberation** (vs. 21.22);

There were two other factors that caused the council difficulty in deliberation, especially since Peter and John answered them as Luke recorded: Firstly, the council could not find even one thing for excruciating Peter and John because the people glorified The God over this miraculous sign of cure wrought on the beggar who was lame from birth. And secondly because the lame man was more than forty years old. As a result they further threatened them and then dismissed them.

**VIII. Peter and John's Departure** (v. 23).

When dismissed by the council, Peter and John returned to their own fellow Disciples, the Church and reported all that the elders and priests of the Jews demanded of them, including the threats that the council made. The response that the Disciples made unanimously was to lift up voice in prayer and requested boldness of speech to speak The Word of God for a cure and for miraculous signs and wonders to come to pass through name of The Lord Jesus Christ (Acts 4:24-30). In response The Holy Spirit filled them individually and they kept repeatedly speaking The Word with boldness of speech.

**Application:**

What steps do you intend to make to be sure when you stand before The Lord Jesus Christ sitting upon His Judgments Seat that you have been a good, loyal, and faithful judicial witness telling the whole Truth at whatever cost, which The God expects of all of us as He has indicated in The Scriptures?

Dr. Fred Wittman

We shall suspend this study of The Lord Jesus Christ's Early Church, until a later date. By special request we shall begin a study of The Prince of Peace in accord with The Christmas Season

**For next week:** Read and meditate upon: **THE PRINCE OF PEACE** (Isaiah 9:6,7; Gen. 1:1-2:17; 2:14,15; Mt. 2:8-14)