

"Who Is A Disciple-Maker?"

Acts 4:12-13

December 17, 2017

VIDEO: *"BRIDGE Uganda – 2 Thanksgivings!"*

INTRO:

- Today = tremendous encouragement & joy!
- That video is great, LIVING, sermon illustration...
- The best sermons are the ones lived out...
 - Edward baptizing Jessica...
 - Moses sharing God's Word in slums...
 - Francis discipled-out & back into slums

BIG IDEA: *EVERY true Christian could & should BE
a biblical, Christ-like, disciple-maker*

PREVIEW:

- I. Mercifully **CONVERTED**
- II. Magnificently **COMMON**
- III. Missionally **CHRIST-LIKE**

T/S: Define "disciple" & "discipleship"

“Miraculous, Christ-like, work-in-progress” - JDP

“The intentional endeavors of miraculous, Christ like, works in-progress (a.k.a. disciples) engaged in ‘Finding the Lost AND Growing the Found,’ into family members, who are in turn committed to making disciples, who make disciples, who make disciples... ALL by God’s grace & for God’s glory.”

CONTEXT:

- **Acts 1** - Chosen & Commissioned
- **Acts 2** - Pentecost... Power... People!
- **Acts 3** - Witnessing... Wonder... “Walk”
- **Acts 4** - Persecution... Proclamation... Persevere

T/S: **NOTE:** Peter was filled with the Spirit ([Acts 4:8](#)).

I. Mercifully CONVERTED

And there is salvation in no one else, for there is no other name (besides JESUS) under heaven, given among men, by which we must be saved.”

- A. **CAPTURED** by Grace
- B. **CONVICTED** in Sin
- C. **CONVINCED** of Miraculous-Mercy

VIDEO: *"How Can One Be Saved?"*

Becoming a disciple-maker begins w/ becoming a disciple

*God's saving-grace is a merciful miracle...
that bears much missional & spiritual fruit.*

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II. Magnificantly COMMON

*Now when they saw the boldness of Peter and John, and
perceived/recognized that they were **uneducated**,
common men, they were astonished...*

Jesus' promise was being fulfilled before the apostles' eyes...
([Luke 21:15](#) = “for I will give you utterance and wisdom which none of your opponents will be able to resist or refute”).

A. BOLDNESS

Spirit-inspired courage and confidence to speak in spite of any danger or threat. - ESV

The irony can scarcely be missed—the accused spoke with utter boldness and freedom; their accusers sat in stony silence. – NASB Commentary

Boldness & Mercy are related...

Grace leads you to **believe...**

BUT **Mercy makes you BOLD!**

VIDEO: “What Mercy Did For Me...”

- *Today was hopeless, I knew I was lost...*
- *I needed Someone to come rescue me... and Mercy heard my plea!*

- *Lord, You found me, you healed me, You called me from the grave...*
- *Now I'm livin, like I'm forgiven... You came and set me free... that's what Your mercy did for me!*
- *You gave me beauty for my guilty stains, and now I'm living, day to day by His grace... so EXCUSE me IF I can't contain my PRAISE... because I KNOW that I have been saved!*
- *And EVERY morning mercy will restore me... I will proclaim!*

B. COMMON men...

Boldness and success in the ministry, as well as in everything else, will depend far more on honest, genuine, thorough conviction of the truth, than on all the endowments of talent and learning, and all the arts & skill of eloquence. No one should attempt to preach/proclaim without such a thorough conviction of truth; and no one who has it will proclaim God's Word in vain...

God often employs the ignorant and unlearned to confound the wise, [1 Corinthians 1:27,28](#). But it is not *by* their ignorance. It was not the ignorance of Peter and John that convinced the Sanhedrin... It was their *boldness*, and their honest conviction of truth. - **Barnes**

Biblical examples:

➤ Old Testament:

- Shepherd boy **David...**
- Amos – the non-prophet, Prophet...

Amos 7:14

"I was not a prophet or the son of a prophet; rather, I was a herdsman, and I took care of sycamore figs.

➤ The 12 Disciples:

- Note **Judas**: (**no assumptions**)
- Note **Paul**: (**no limitations**)

➤ Pricilla & Aquila (see relations-Apollos & Paul)

➤ Consider the call of the common...

- Extraordinarily ordinary
- Noticeably unnoticeable
- Statistically invisible
- Exceptionally UN-exceptional
 - Like ONE grain of sand on the beach...
 - Like One DROP of water in the ocean
 - Like...
 - **Charles Spurgeon**
 - **A.W. Tozer**
 - **D.L. Moody**

T/S: The attempt by the Sanhedrin to suppress the apostles' teaching had given them a priceless opportunity. They boldly seized it and proclaimed the gospel to the highest officials of the nation.

That's how to handle persecution — face it with the boldest proclamation of the truth. - Mac

VIDEO: *"False Gospels"*

"Seducers are more dangerous enemies of the Church than persecutors." - Matthew Henry

False Gospels AND False Gospelers...

* **Compromised** into a contaminated Word

Eisagesis vs Exegesis (**impact** vs **unpack**)

*** Your assumptions vs God's authority ***

You USE God's Word to say what YOU want to say... rather than God & His Word using you... to say what He wants to say..." - JDP

- * **Compromised** into a consumeristic **Worship**
- * **Compromised** into a cultural **Work**
- * **Compromised** into a counterfeit **Walk**
- * **Compromised** into a Christ-less **Witness**

The micro goes MACRO...

- **Compromised** into a casual (LORD-less) **Christ**
- **Compromised** into a cancerous **Christianity**
- **Compromised** into a conditional **Commandments**
- **Compromised** into a cocooning **Commissioning**
- **Compromised** into a counter-productive **Church**

III. Missionally CHRIST-LIKE

And they recognized that they had been with Jesus.

Those who have TRULY been with Jesus... who have been mercifully & miraculously converted, revere and respect the LORD... they realize that Jesus is NOT to be “balanced” like another hobby or chore... NO! Jesus is never to be balanced, but He’s always to be obeyed! - JDP

Consequently... those who have been with Jesus CHANGE!

- **Missionally Christ-like = miraculously changed**
 - Salt
 - Light
 - Fishers of men!
 - Ministers of reconciliation
 - Saved, set-apart, sent, servants of God

- *“been with Jesus” = “becomes like Jesus”*
 - Armor-wearing Army
 - Aroma of Christ
 - Ambassadors of Christ

***We are told what made their wonder... to cease:
they took knowledge of them that they
had been with Jesus!***

- Matthew Henry

VIDEO: “Never Be The Same”

- “I am not who I once was... my whole life has been changed... Met the Forgiver... and now this sinner, will never be the same!
- Calling the lost to the foot of the cross, where all the broken are healed...
- And now I live in RESURRECTION Power!

CLOSE:

So who is a disciple-maker?

- Mercifully **CONVERTED**
- Magnificently **COMMON**
- Missionally **CHRIST-LIKE**

Disciple-makers are...

Those who have been **saved** by grace...
Sent with the gospel... and
Serving for the glory of God!

Disciple-makers believe & build on...

- *I needed Someone to come rescue me... and Mercy heard my plea!*
- *Lord, You found me, you healed me, You called me from the grave...*
- *Now I'm livin, like I'm forgiven... You came and set me free... that's what Your mercy did for me!*

&

- "I am not who I once was... my whole life has been changed... Met the Forgiver... and now this sinner, will never be the same!
- Calling the lost to the foot of the cross, where all the broken are healed...
- And now I live in RESURRECTION Power!

Let's Pray!

CONTEXT:

- Book of Acts...
- **Acts 1**
 - **Luke engages Theophilus**

Acts 1:1-2

¹ In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, ² until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen.

- **Jesus declares (1:8) & Jesus ascends (1:9)**
- **Judas is repudiated & replaced**

- **Acts 2**
 - **Pentecost's Power/Paraclete**

Acts 2:1-5 (ESV)

¹ When the day of Pentecost arrived, they were all together in one place. ² And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. ³ And divided tongues as of fire appeared to them and rested on each one of them. ⁴ And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. ⁵ Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven.

○ Peter's Powerful-preaching

Acts 2:14 (ESV)

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words..."

○ People-saved

Acts 2:36-41 (ESV)

³⁶ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified. ³⁷ Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" ³⁸ And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹ For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself." ⁴⁰ And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation." ⁴¹ So those who received his word were baptized, and there were added that day about three thousand souls.

○ Portrait-of-people

Acts 2:42-47 (ESV)

⁴² And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. ⁴³ And awe came upon every soul, and many wonders and signs were being done through the apostles. ⁴⁴ And all who believed were together and had all things in common. ⁴⁵ And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. ⁴⁶ And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, ⁴⁷ praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

➤ Acts 3

○ Healing of lame beggar

Acts 3:1-6 (ESV)

¹ Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. ² And a man lame from birth was being carried, whom they laid daily at the gate of the temple that is called the Beautiful Gate to ask alms of those entering the temple. ³ Seeing Peter and John about to go into the temple, he asked to receive alms. ⁴ And Peter directed his gaze at him, as did John, and said, "Look at us." ⁵ And he fixed his attention on them, expecting to receive something from them.

⁶ But Peter said, “I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!”

○ **Peter’s Powerful & Poignant preaching**

Acts 3:11-12 (ESV)

¹¹ While he clung to Peter and John, all the people, utterly astounded, ran together to them in the portico called Solomon’s. ¹² And when Peter saw it he addressed the people: “Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk?”

Acts 3:14-15 (ESV)

¹⁴ But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, ¹⁵ and you killed the Author of life, whom God raised from the dead. To this we are witnesses.

Acts 3:19-21 (ESV)

¹⁹ Repent therefore, and turn back, that your sins may be blotted out, ²⁰ that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, ²¹ whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.

➤ Acts 4

○ Persecution

Acts 4:1-4 (ESV)

¹ *And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, ² greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. ³ And they arrested them and put them in custody until the next day, for it was already evening. ⁴ But many of those who had heard the word believed, and the number of the men came to about five thousand.*

○ Proclaimers!

Acts 4:5-12 (ESV)

⁵ *On the next day their rulers and elders and scribes gathered together in Jerusalem, ⁶ with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. ⁷ And when they had set them in the midst, they inquired, “By what power or by what name did you do this?” ⁸ Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, ⁹ if we are being examined today concerning a good deed done to a crippled man, by what means*

this man has been healed, ¹⁰ let it be known to all of you 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 is standing before you well. ¹¹ This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone.

¹² And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

➤ **Acts 5 = Purification** (Ananias & Sapphira)

Acts 5:1-3 (ESV)

¹ But a man named Ananias, with his wife Sapphira, sold a piece of property, ² and with his wife’s knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles’ feet. ³ But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land?

TEXT:

Acts 4:12-13-14

¹² *And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”*

v.12 Christians preach an exclusive Christ in an inclusive age. Because of that, we are often accused of being narrow-minded, even intolerant. Many paths, it is said, lead to the top of the mountain of religious enlightenment. How dare we insist that ours is the only one? In reality, however, there are only two religious paths: the broad way of works salvation leading to destruction, and the narrow way of faith in the only Savior leading to eternal life ([Matt. 7:13-14](#)).

¹³ *Now, when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus.*

¹⁴ *But seeing the man who was healed standing beside them, they had nothing to say in opposition.*

Acts 4...

- Prayer (for more boldness)

Acts 4:29 (ESV)

And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness,

- Perseverance

Acts 4:31 (ESV)

³¹ *And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit & continued to speak the word of God with boldness.*

Provision (koinonia-fruit)

Acts 4:32-35 (ESV)

³² *Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common.* ³³ *And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.* ³⁴ *There was not a needy person among them, for as many as were owners of lands or houses sold them and brought*

the proceeds of what was sold ³⁵ and laid it at the apostles' feet, and it was distributed to each as any had need.

Exegetical Notes:

In [verse 12](#) Peter gives what amounts to a direct invitation to the Sanhedrin to repent and embrace Jesus Christ to be saved. He had already declared that the healing of the lame beggar had been done in Jesus' name. Now he goes further and proclaims that **there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.**

Saved is a form of the same verb (sozō) used in verse 9 to describe the healing of the lame man. Not only was Jesus the source of physical healing, but He is also the only source of spiritual healing. Deliverance from the devastating effects of sin comes only through Jesus Christ. **Peter did not invent that truth; he is merely echoing his Master.** In [John 14:6](#) Jesus declared, "I am the way, and the truth, and the life; no one comes to the Father, but through Me." This same exclusivity is claimed by our Lord in [John 10:7-8](#) when He said, "Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers."

The exclusivism of Christianity goes against the grain of our religiously pluralistic society. A chapel built at the North Pole in February 1959 by the men of Operation Deep Freeze 4 typifies

the prevalent attitude today toward religious belief. The structure contained an altar, over which was hung a picture of Jesus, a crucifix, a star of David, and a lotus leaf (representing the Buddha). On the wall of the chapel was an inscription that read "Now it can be said that the earth turns on the point of faith."

Christians preach an exclusive Christ in an inclusive age. Because of that, we are often accused of being narrow-minded, even intolerant. Many paths, it is said, lead to the top of the mountain of religious enlightenment. How dare we insist that ours is the only one? In reality, however, there are only two religious paths: the broad way of works salvation leading to destruction, and the narrow way of faith in the only Savior leading to eternal life ([Matt. 7:13-14](#)).

Religious people are on either one or the other. Sadly, the Sanhedrin and all who followed them were on the broad road to hell.

Peter's impassioned plea failed to soften the hardened hearts of the Sanhedrin. Yet it was not without some effect. They could not help being impressed with **the confidence of Peter and John**. They were amazed that **uneducated** (in the rabbinical schools) **and untrained men** (not professional theologians; laymen) could argue so effectively from the Scriptures. **That two Galilean fishermen powerfully and successfully argued their case before the elite Jewish supreme court was**

shocking, so that they were marveling. The explanation slowly dawned on the Sanhedrin, as they **began to recognize them as having been with Jesus.** No doubt it came back to their memories that the two apostles had been with Jesus in the temple and at His trial ([John 18:15-18](#)).

What triggered the Sanhedrin's recognition was the realization that the apostles were doing what Jesus did. Like the apostles, Jesus had boldly and fearlessly confronted the Jewish leaders with His authority and truth (cf. [Matt. 7:28-29](#)). He, too, had no formal rabbinic training (cf. [John 7:15-16](#)). Yet in His sure handling of the Old Testament Scriptures He had no equal (cf. [John 7:46](#)). Jesus had performed many miracles during His earthly ministry. Peter and John were on trial largely because of a miracle they had performed.

The attempt by the Sanhedrin to suppress the apostles' teaching had given them a priceless opportunity. They boldly seized it and proclaimed the gospel to the highest officials of the nation.

That is how to handle persecution—face it with the boldest proclamation of the truth.

- MacArthur New Testament Commentary – Acts 1-12.

The stand that the court was put to in the prosecution, by this plea, [v. 13,14](#). **Now was fulfilled that promise Christ made, that he would give them a mouth and wisdom**, such as all their adversaries should not be able to gainsay nor resist.

1. **They could not deny the cure of the lame man to be both a good deed and a miracle.** He was there standing with Peter and John, ready to attest the cure, if there were occasion, and they had nothing to say against it ([v. 14](#)), either to disprove it or to disparage it. It was well that it was not the sabbath day, else they would have had that to say against it.
2. **They could not, with all their pomp and power, face down Peter and John...** This was a miracle not inferior to the cure of the lame man, considering both what cruel bloody enemies these priests had been to the name of Christ (enough to make any one tremble that appeared for him), **and considering what cowardly faint-hearted advocates those disciples had lately been for him, Peter particularly, who denied him for fear of a silly maid; yet now they see the boldness of Peter and John, [v. 13](#).** Probably there was something extraordinary and very surprising in their looks; they appeared not only undaunted by the rulers, but daring and daunting to them; they had something

majestic in their foreheads, sparkling in their eyes, and commanding, if not terrifying, in their voice. They set their faces like a flint, as the prophet, [Isaiah 50:7](#); [Ezekiel 3:9](#). The courage of Christ's faithful confessors has often been the confusion of their cruel persecutors.

Now:

(1.) **We are here told what increased their wonder: They perceived that they were unlearned and ignorant men.** They enquired either of the apostles or themselves or of others, and found that they were of mean extraction, born in Galilee, that they were bred fishermen, and had no learned education, had never been at any university, were not brought up at the feet of any of the rabbin, had never been conversant in courts, camps, or colleges; nay, perhaps, talk to them at this time upon any point in natural philosophy, mathematics, or politics, and you will find they know nothing of the matter; and yet speak to them of the Messiah and his kingdom, and they speak with so much clearness, evidence, and assurance, so pertinently and so fluently, and are so ready in the scriptures of the Old Testament relating to it, that the most learned judge upon the bench is not able to answer them, nor to enter the lists with them. They were ignorant men-*idiōtai*, private men, men that had not any public character nor employment; and therefore they wondered they should have such high

pretensions. They were idiots (so the word signifies): they looked upon them with as much contempt as if they had been mere naturals, and expected no more from them, which made them wonder to see what freedom they took.

(2.) **We are told what made their wonder in a great measure to cease: they took knowledge of them that they had been with Jesus**; they, themselves, it is probable, had seen them with him in the temple, and now recollected that they had seen them; or some of their servants or those about them informed them of it, for they would not be thought themselves to have taken notice of such inferior people. But when they understood that they had been with Jesus, had been conversant with him, attendant on him, and trained up under him, they knew what to impute their boldness to; nay, their boldness in divine things was enough to show with whom they had had their education. **Note, Those that have been with Jesus, in converse and communion with him, have been attending on his word, praying in his name, and celebrating the memorials of his death and resurrection, should conduct themselves, in everything, so that those who converse with them may take knowledge of them that they have been with Jesus; and this makes them so holy, and heavenly, and spiritual, and cheerful; this has raised them so much above this world, and filled them with another.** One may know that they have been in the mount by the shining of their faces.

We have here the issue of the trial of Peter and John before the council. They came off now with flying colours, because they

must be trained up to sufferings by degrees, and by less trials be prepared for greater. They now but run with the footmen; hereafter we shall have them contending with horses, [Jeremiah 12:5](#).

- **Matthew Henry's Commentary on the Whole Bible.**

[4:13–14](#) Peter had borne his testimony. It was now time for the Council to deliberate. They assessed the evidence (vv. [13–14](#)). **First, there was the courage, the sheer freedom with which Peter spoke.** They hardly expected this from men who had no formal education in matters of the law, who were ordinary laymen. **Then there was the fact that they had been with Jesus.** He too had been just a “commoner” but also with an amazing boldness and knowledge beyond his training. **But he too had been a dangerous person, a threat to their peace; and they consequently had condemned him to death.**

Finally, there was the healed man, standing with them before the Tribunal. Whether he was there voluntarily in support of Peter and John or whether he had been summoned as a witness, we are not told. In any event there he was, standing there, “**exhibit A,**” a “known sign” (v. [16](#)). **He was hard to overlook.** It was hardly a clear-cut case. **The Council sat in silence.** At this point, there was nothing they could say.

Indeed, Jesus’ promise was being fulfilled before the apostles’ eyes ([Luke 21:15](#) = for I will give you utterance and wisdom which none

of your opponents will be able to resist or refute.)).
The irony can scarcely be missed—the accused spoke with utter boldness and freedom; their accusers sat in stony silence.

- New American Commentary – Volume 26: Acts.

Verse 13. ***Boldness.*** This word properly denotes **openness or confidence in speaking.** It stands opposed to *hesitancy*, and to *equivocation* in declaring our sentiments. Here it means that, **in spite of danger and opposition, they avowed their doctrines without any attempt to conceal or disguise them.**

Peter and John. It was they only who had been concerned in the healing of the lame man, [Acts 3:1](#).

And perceived. When they knew that they were unlearned. This **might have been ascertained either by report or by the manner of their speaking.**

Unlearned. This word properly denotes **those who were not acquainted with letters, or who had not had the benefit of an education.**

***Ignorant men*-ιδιωται-**. This word properly denotes **those who live in private, in contradistinction from those who are engaged in *public* life, or in office.** As **this class of persons is commonly also supposed to be less learned, talented, and refined than those in office, it comes to denote those who are rude and illiterate.**

The idea intended to be conveyed here is, that these men had not had opportunities of education, (comp. [Matthew 4:18-21](#)), and had not been accustomed to public speaking, and hence they were surprised at their boldness. This same character is uniformly attributed to the early preachers of Christianity. Comp. [1 Corinthians 1:27](#), [Matthew 11:25](#). The Galileans were regarded by the Jews as particularly rude and uncultivated, [Matthew 26:73](#), [Mark 14:70](#).

- **1 Corinthians 1:27**
- **Matthew 11:25**
- **Matthew 26:73**

They marvelled. They *wondered* that men who had not been educated in the schools of the Rabbins, and accustomed to speak, should declare their sentiments with so much boldness.

And they took knowledge. This expression **means simply that they knew, or that they obtained evidence, or proof, that they had been with Jesus.** It is not said *in what way* they

obtained this evidence; but the connexion leads us to suppose it was by the miracle which they had wrought; by their firm and bold declaration of the doctrines of Jesus; and perhaps by the irresistible conviction that none *would* be thus bold who had not been personally with him, and who had not the firmest conviction that he was the Messiah...

They had not been trained in their schools, and their boldness could not be attributed to the arts of rhetoric, but was the native, ingenuous, and manly exhibition of deep conviction of the truth of what they spoke; and that conviction could have been obtained only by their having been with Jesus, and having been satisfied that He was/is the Messiah.

Such conviction is of far more value in preaching than all the mere teachings of the schools; and without such a conviction, all preaching will be frigid & hypocritical...

Had been with Jesus. Had been his followers, and had attended personally on his ministry. They gave evidence that they had seen him, been with him, heard him, and were convinced that he was the Messiah.

We may learn here:

(1.) that if men wish to be successful in preaching, it must be based on deep and thorough conviction of the truth of that which they deliver.

(2.) They who preach should give evidence that they are acquainted with the Lord Jesus Christ; that they have imbibed his Spirit, pondered his instructions, studied the evidences of his Divine mission, and are thoroughly convinced that he was from God.

(3.) Boldness and success in the ministry, as well as in everything else, will depend far more on honest, genuine, thorough conviction of the truth, than on all the endowments of talent and learning, and all the arts and skill of eloquence. No man should attempt to preach without such a thorough conviction of truth; and no man who has it will preach in vain.

(4.) God often employs the ignorant and unlearned to confound the wise, [1 Corinthians 1:27,28](#). But it is not *by* their ignorance. It was not the

ignorance of Peter and John that convinced the Sanhedrin. It was done *in spite* of their ignorance. It was their *boldness*, and their honest conviction of truth. Besides, though not learned in the schools of the Jews, they had been under a far more important training, under the personal direction of Christ himself for three years; and now they were directly endowed by the Holy Ghost with the power of speaking with tongues. Though not taught in the schools, yet there was an important sense in which they were not unlearned and ignorant men. **Their example should not, therefore, be pleaded in favor of an unlearned ministry. Christ himself expressed his opposition to an unlearned ministry,** by *teaching them himself*, and then by bestowing on them miraculous endowments which no learning at present can furnish. It may be remarked, further, that in the single selection which *he* made of an apostle after his ascension to heaven, when he came to choose one who had not been under his personal teaching, he chose *a learned man*, the apostle Paul, and thus evinced his purpose that **there should be *training or education*, in those who are invested with the sacred office.**

(5.) Yet in the case before us **there is a striking proof of the truth and power of religion. These men had**

not acquired their boldness in the schools; they were not trained for argument among the Jews; they did not meet them by cunning sophistry; but they came with the honest conviction that what they were saying was true. Were they deceived? Were they not competent to bear witness? Had they any motive to attempt to palm a falsehood on men? Infidelity must answer *many* such questions as these before the apostles can be convicted of imposture.

(*) "unlearned" [Matthew 11:25](#), [1 Corinthians 1:27](#)

(*) "ignorant" or, "obscure"

- Barnes' Notes on the New Testament.

[Acts 4:13](#)

The boldness of Peter and John—[Την παρρησιαν](#), [The freedom and fluency with which they spoke; for they spoke now from the immediate influence of the Holy Ghost, and their word was with power.](#)

That they were unlearned and ignorant men—[Αγραμματοι](#), [Persons without literature, not brought up in nor given to literary pursuits](#)—and ignorant, [ιδιωται](#), **persons in private life, brought up in its occupations alone. It does not mean ignorance in the common acceptance of the term;** and our

translation is very improper. In no sense of the word could any of the apostles be called ignorant men; for though their spiritual knowledge came all from heaven, yet in all other matters they seem to have been men of good, sound, strong, common sense.

They took knowledge of them—*Επεγίνωσκον* may imply that they got information, that they had been disciples of Christ, and probably they might have seen them in our Lord's company; for there can be little doubt that they had often seen our Lord teaching the multitudes, and these disciples attending him.

That they had been with Jesus—Had they not had his teaching, the present company would soon have confounded them; but **they spoke with so much power and authority that the whole sanhedrin was confounded**. He who is taught in spiritual matters by Christ Jesus has a better gift than the tongue of the learned. He who is taught in the school of Christ will ever speak to the point, and intelligibly too; though his words may not have that polish with which they who prefer sound to sense are often carried away.

- Adam Clarke's Commentary.

13, 14. Instead of answering evasively and timidly, as was expected of men in their social position, when arraigned in such a presence, the apostles had unhesitatingly avowed the chief deed of yesterday's proceedings, with the name in which it had been done, stating all in the terms most obnoxious to their hearers. (13) *“Now, seeing the freedom of speech of Peter and John, and perceiving that they were illiterate and private men,*

they were astonished, and recognized them, that they had been with Jesus. (14) But beholding the man who was healed standing with them, they could say nothing against it.” There was total silence for awhile, when Peter ceased speaking. Not a man in the Sanhedrim could open his mouth in reply to Peter's brief speech. He had avowed every obnoxious sentiment on account of which they had been instigated to arrest him, yet not one of them dares to contradict his words, or to rebuke him for giving them utterance. The silence was painful and embarrassing.

A Commentary on Acts of Apostles, with a Revised Version of the Text.

13, 14. Perceived that they were unlearned. Not educated in the schools of the rabbins. They had, however, a better learning. **They had been with Jesus. In them the crucified Jesus stands before them, fearless as their Master.**

Beholding the man. **He was the unimpeachable proof of the miracle.**

- Johnson's Notes on the New Testament.

THE MEMBERS OF the Sanhedrin are "astonished" at the courage of Peter and John, for they are "unschooled, ordinary men" ([v. 13a](#)). The word translated "unschooled" (*agrammatos*) carried the meaning "illiterate" in some papyri. But that is clearly not the meaning here or in [John 7:15](#), where the word is used for Jesus. In this latter text it expresses surprise "that he could teach and discuss subjects which normally were beyond the scope of those who had not received a rabbinical education." That seems to be the sense here as well. The word translated "ordinary" (*idiotes*) refers to "a person who has not acquired systematic information or expertise in some field of knowledge or activity," thus yielding the meaning of layman or amateur.

In other words, though Peter and John are professionally unqualified, they are boldly conducting their own defense with great eloquence before this august assembly. The Sanhedrin already knows that these men have been with Jesus. But this performance reminds them afresh how they have been influenced by Jesus, who also "taught ... as one who had authority" ([Mark 1:22](#)). Jesus' ministry once prompted the Jews to ask ([John 7:15](#)), "How did this man get such learning without having studied?"

We can add to this Luke's mention that Peter was filled with the Spirit here ([Acts 4:8](#)). Luke is thus describing effective ministry in the New Testament era: speaking out of the fullness of the Spirit and out of a knowledge of the Scriptures. The apostles have a boldness that comes from confidence about their message and empowerment by the Spirit.

A new definition of significant service. In the eyes of the members of the Sanhedrin, Peter and John were not people from whom they expected something significant. Therefore, they expressed surprise, since Peter and John were unschooled, ordinary laymen. Several important indicators of significant service emerge in this passage.

- *An anointing with the fullness of the Spirit (v. 8).*
- *Courage (v. 13).* The noun translated "courage" (*parresia*) and its corresponding verb (*parresiazomai*) appear twelve times in Acts—generally in close association to preaching the gospel to Jews. The death and resurrection of Christ and his uniqueness as the source of salvation were offensive to the Jews, but the early Christians had the inner motivation to persist in this work. In today's society we need a similar courage as we face similar challenges.
- *The desire to use every opportunity to share the message of the gospel.* Peter and John were being tried before a council, but their aim was not just to get off the hook. They used the opportunity to declare the gospel. This became a hallmark of Christian witness in Acts and in the history of the church. The gospel is such urgent news that we must use every opportunity we have; indeed, we must seek opportunities to get the message across.
- *The nearness and similarity to Christ that Peter and John exhibited.* Peter and John spoke with the boldness of Jesus, they performed miracles like Jesus, and they knew the Scriptures as Jesus knew them. The Sanhedrin took

note that they had been with Jesus and presented that as the explanation for their unusual behavior (v. 13).

- Loyalty to God. Peter and John chose to obey God even if it meant incurring the wrath of the most powerful people of the time (vv. 19-20).
- Confidence over the gospel. Peter and John said that they had no choice but to share what they had "heard and seen" (v. 20)—the facts about the life, death, resurrection, ascension, and teaching of Christ (see 3:14-15). This was the heart of the basic *kerygma*. When we witness for Christ, we are witnessing to these objective facts. Unlike the apostles, we were not there when these events occurred, but we believe that they took place as recorded in the Gospels. The Gospels give us an impression that Jesus is unique and that the events of his life are of eternal consequence to the whole world. We believe this record, and thus twenty centuries later we can also affirm the uniqueness of the message of Christ.

One way to salvation. An aspect of the apostles' confidence over the gospel is the concept that belief in the name of Jesus is the only way to salvation (v. 12). This is a biblical principle stated throughout the New Testament, though it is hotly contested in this pluralistic age.

NUMBERS AND GROWTH today. In the Bible numbers are important because they represent people for whom Christ died. This approach to numbers stands in contrast with the triumphalist approach. If we are concerned primarily about numbers, we may be tempted to use wrong means to

win people. We may lower our standards by watering down the gospel, not doing proper follow-through care, or not insisting on holiness. We may add unbiblical features to our gospel or indulge in sheep-stealing, evangelistic bribery, or manipulation. Some consider these acceptable methods to use in the marketplace and in society in general. Recently my wife and I listened to an audio version of a best-selling book on husband-wife relationships, which recommended methods of winning one's spouse over that sounded like dishonest manipulation. Living in such an environment, we may be tempted to accept such means as acceptable to make our churches grow numerically.

But when we use such methods, we can easily end up with fat but unhealthy churches. This is a danger in the megachurches of today. They can have members who get lost in the crowd and do not really partake in Christian community. I know of some churches that have a policy of dividing and starting a daughter church the moment they get to a certain size (e.g., four hundred members), in order to maintain the family atmosphere that is essential to Christian fellowship. The early church overcame these pitfalls and ensured spiritual accountability by having the members break up into smaller house groups ([2:46](#)) and by observing strict discipline in the church ([5:1-11](#)). Effective megachurches must have numerous small groups, which are the real local churches where true Christian fellowship and accountability are practiced.

Some churches reject any emphasis on numbers, saying that we are called to be faithful, not successful, and that God wants quality, not quantity. There is truth to this. Some are called to work in resistant fields, which need a faithful witness for a considerable period of time before people open up to the gospel. Once it opens up, there may be a huge harvest. I have heard about one saintly missionary who worked faithfully in an area for two decades without any visible conversions. After his death another missionary replaced him and experienced a remarkable turning to the Lord. When the people were asked why they had not come to Christ during the lifetime of that great missionary, they

replied that the missionary had told them that Christians are not afraid of death and that they needed to see him die before they could accept his message. An overemphasis on numbers would have caused this man to become discouraged and give up.

On the other hand, thinking about many people coming to Christ is part of our faithfulness, for Christ has commanded us to go to all nations and bring as many as we can to salvation. Paul manifested this perspective when he wrote, "I have become all things to all men so that by all possible means I might save some" ([1 Cor. 9:22](#)). Many groups who claim that they are being faithful and committed to quality are not willing to change their styles of ministry and do things that they are uncomfortable with so as to reach as many as possible. Naturally, then, they do not see much growth. But that is not because of faithfulness. Rather, they are being unfaithful to the Great Commission, which calls for incarnational evangelism, of making ourselves nothing ([Phil. 2:7](#)), and of going into the world in the same sacrificial way as Jesus did ([John 20:21](#)). Their faithfulness is to their tradition, not to the gospel of Christ.

Suffering in an aspirin age. *If, as we said, suffering and persecution are indispensable features of Christianity, why are so many Christians not suffering and being persecuted today? Is it because they have not taken up the cross of Christ? As the cross is what we suffer because of our commitment to Christ, all Christians should be suffering for Christ. Yet it is possible to avoid this suffering by refusing to take a stand for Christ when we should. In this pluralistic age it is considered against proper etiquette and politically incorrect to insist on the validity of one's views when it comes to certain issues, especially moral and religious issues. We as believers must not adopt such an attitude since we know that the light of Christ is opposed to the darkness of the world.*

Here are some Christian beliefs and practices that can arouse hostility today: evangelism with conversion in view; insistence that practicing homo-sexuality and abortion and consuming pornography are wrong; a

pattern of showing active love and compassion to homosexuals, AIDS patients, prostitutes, outcasts, and other people shunned by the church; opposition to all forms of injustice and exploitation; and insistence that doctrines that contradict the clear teachings of the Bible are heresies and must be rooted out of the church. When faced with wrong ideas and practices, some do nothing to express their opposition. They want to be known as nice people, and they will certainly not be persecuted. Yet as someone has said, "Nice guys have no cutting edge." They do little eternal service to humanity.

Thus, we must not fear persecution. Rather, we must seek to be faithful and guard against the temptation to tone down our gospel so that we too become respectable and avoid persecution. Many older, established churches have done this. They have downplayed the uniqueness of Christianity and beliefs that go against the grain of this pluralistic society. They have, as a result, been able to maintain their respectability in society, but they have lost their power and vitality. They have stopped growing, and their places as standard-bearers of the kingdom have been taken by others. Some conservative churches have stopped opposing injustice and maintained their respectability with the authorities, but by so doing they have betrayed Christ.

That suffering is a basic ingredient of the Christian life is confirmed by the fact that it occurs so often in the Bible. When Paul described both the justified life and the Spirit-filled life in Romans, he immediately went on to deal with the problem of suffering, which is an inherent part of that life ([Rom. 5:3-5](#); [8:17-39](#)). Luke has a significant summary of Paul's teaching during the last lap of his first missionary journey: "Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. 'We must go through many hardships to enter the kingdom of God,' they said" ([14:21b-22](#)). The call to suffer must be a basic part of the follow-through care of new converts (see comment on [14:22](#)).

We must remember that Jesus predicted what the disciples encountered in this episode. Shortly before his death he told them that they would stand before councils and rulers ([Mark 13:9](#)) and would be given the words to speak at such times ([13:11](#)). The fact that it had been predicted so accurately must have been a source of both comfort and strength to them. If new believers are not warned about and prepared for suffering, they may get disillusioned when they face it and wonder whether they have been deceived by those who led them to Christ. This is especially important since much of evangelistic proclamation today focuses on the blessings of salvation, such as eternal life, forgiveness, freedom, joy, peace, healing, significance, and purpose. Too many people view Christianity without including the blessing of suffering. Indeed, in the Bible suffering is presented as a blessing ([Rom. 5:3-5](#); [Phil. 1:29-30](#); [James 1:2-4](#)).

We live in an age that gives much attention to mastering the art of avoiding suffering. We live in what may be called an "aspirin generation," which views pain and suffering as calamities that are to be avoided at all costs. In this climate, Christians are tempted to avoid the cross through disobedience. We must help redeem suffering, so that Christians will learn to think biblically about it and anticipate the rich harvest of blessing that it yields. That will remove a lot of the "sting" of suffering. Then Christians can follow the biblical admonition to "consider it pure joy ... whenever you face trials of many kinds" ([James 1:2](#)).

Though the gospel was offensive to the Jews, the first Christians had the inner motivation to persist in this work. In an effort to maintain respectability, we can be tempted to jettison some of the aspects of the gospel that are offensive to the world.

Is theological education necessary for preaching? The fact that uneducated laymen like Peter and John were used so powerfully makes us ask the question whether theological education is really necessary for a preaching ministry. There is likewise **a great line of preachers in the history of the church who did not have any formal education**—for example, powerful early Methodist preachers like Billy Bray, and in more recent times people like **Charles Spurgeon, D. L. Moody**, Campbell Morgan, "Gypsy" Smith, and **A. W. Tozer**.

The so-called Third World has a host of powerful preachers who are not known outside their own nations because they do not write books and thus go unnoticed by the Western Christian media. Those people, however, are mighty in the Scriptures. Anyone who seeks to be used of God should be a careful student of the Word—but you do not need to go to seminary for that.

Seminaries, however, can be a great aid to the church. We must not forget that Peter and John were discipled (or mentored) by Jesus. He taught them through his life and teaching, so that when the Sanhedrin heard them, they took note that they had been with Jesus. They lived with him for three and one-half years—more credit hours of study than a basic seminary degree! Paul did the same thing with his "traveling Bible school," where he taught his younger assistants.

And **this is what a seminary should seek to do: to have teachers who will mentor students by**

being with them and teaching them, just as Jesus did with his disciples. If teachers fail in this regard, then the seminary fails in its task of preparing men and women for ministry.

Some teachers do little personal work, though a seminary is rife with students needing personal counsel. Though the heart of ministry is working through committed teams, these teachers do not model team ministry in the way they relate to other members of the faculty. This type of seminary we do not need. A seminary where the teachers truly mentor the students can become a great asset to the church by sending out effective men and women.

As I think of my seminary experience, the thing that stands out most is the effect the lives of my professors had on me. Their godliness, their commitment to careful scholarship—especially the care they showed in the study of the Scriptures—their honesty, the time they gave to counsel and pray with me, their refusal to accept shoddy arguments, their commitment to excellence, and their letting me accompany them when they went out to preach have all left an abiding influence on my life.

- NIV Application Commentary, – Acts

4:12 Peter's statement that there was salvation in no other name was an implicit invitation to the Sanhedrin to place their faith in Jesus. It was Jesus' name that brought

physical deliverance to the lame man ([3:1-10](#))—the same powerful and exclusive name that brings eternal salvation to all who call upon him. Peter emphasizes this by saying that it is the only name **under heaven** (that is, throughout the whole earth) by which a person can be saved. Further, there is no other name **among men** (that is, in all of human society) that saves. On Christ as the exclusive way of salvation, see also [Matt. 11:27](#); [John 3:18](#); [14:6](#); [1 John 5:12](#). This verse also suggests that salvation comes only through conscious faith in Jesus.

4:13 Boldness (Gk. *parrēsia*) is an important word in Acts which **depicts Spirit-inspired courage and confidence to speak in spite of any danger or threat.**

It also occurs at [2:29](#); [4:29](#), [31](#); [28:31](#); cf. [2 Cor. 3:12](#).

Uneducated and common (“nonprofessional”) men like Peter and John were not expected to speak so confidently before the supreme court of the land. The two words do not mean that they were illiterate or unintelligent but rather that they had not gone through the advanced training of the rabbinic schools.

they had been with Jesus. It is impossible to imagine how much the disciples would have learned from spending three years in close association with the Son of God living on earth, listening to him teach, hearing him pray, and watching him interact with the most difficult challenges. They knew Jesus, and in knowing him they knew much more than all the learned scribes of the Sanhedrin.

[4:12](#) Peter concluded by making clear the uncompromising claim of Christianity: There is **salvation in no one else** besides Jesus. This message rings throughout the NT. Jesus Himself said, "No one comes to the Father except through Me" ([Jn 14:6](#)).

[4:16-18](#) Remarkably, the Sanhedrin admitted that **an obvious sign** had been done **through them** (the apostles), and yet rather than repent and believe they focused on damage control **among the people**. They sought to halt the spread of Christianity at all costs, so they **ordered** the apostles **not to preach or teach** any more about Jesus. It seems they wished to guard their status as religious authorities even at the expense of obvious truth.

parresia

Greek Pronunciation [pahr ray SEE ah]

HCSB Translation boldness

Uses in Acts 5

Uses in the NT 31

Focus passage [Acts 4:13,29,31](#)

The Greek noun *parresia* literally means *every word* and thus signifies the freedom to speak *openly*. Since such freedom of speech often provokes opposition, *parresia* also indicated fearlessness in speaking one's mind. Finally, *parresia* developed into a term meaning *boldness*, *openness*, or *confidence* (as an adverb, *openly* or *plainly*). The word was normally used in a positive sense, but a

negative usage such as *bluntness* or *shamelessness* also occurs in ancient Greek literature.

All ten occurrences of *parresia* in the Gospels refer to speaking *openly* or *plainly*, either by Jesus or about Jesus ([Mk 8:32](#); [Jn 7:4,13,26](#); [10:24](#); [11:14,54](#); [16:25,29](#); [18:20](#)). The uses of the term in Acts refer to three instances of *boldness* on the part of the apostles in proclaiming the gospel ([2:29](#); [4:13,29,31](#); [28:31](#)), something Paul referred to in his letters ([2Co 3:12](#); [Eph 6:19](#); [Php 1:20](#)).

[4:19-20](#) Peter and John's reference to what they had **seen and heard** included their experiences with Jesus plus what they had witnessed since the founding of the church at Pentecost. All told, they had been eyewitnesses to many of God's revelatory acts.

- **HCSB Study Bible.**

[4:12](#) Many people react negatively to the fact that there is no other name than that of Jesus to call on for salvation. Yet this is not something the church decided; it is the specific teaching of Jesus himself ([John 14:6](#)). If God designated Jesus to be the Savior of the world, no one else can be his equal. Christians are to be open-minded on many issues but not on how we are saved from sin. No other religious teacher could die for our sins; no other religious teacher came to earth as God's only Son; no other religious teacher rose from the dead. Our focus should be on Jesus, whom God provided as the way to have an eternal relationship with himself. There is no other name or way!

[4:13](#) Knowing that Peter and John were untrained, the council was amazed at what being with Jesus had done for them. A changed life convinces people of Christ's power. One of your greatest testimonies is the difference others see in your life and attitudes since you have believed in Christ.

[4:13-18](#) Although the evidence was overwhelming and irrefutable (changed lives and a healed man), the religious leaders refused to believe in Christ and continued to try to suppress the truth. Don't be surprised if some people reject you and your positive witness for Christ. When minds are closed, even the clearest presentation of the facts can't open them. But don't give up either. Pray for those people and continue to spread the Good News.

[4:20](#) We may sometimes be afraid to share our faith in Christ because people may feel uncomfortable or reject us. But Peter and John's zeal for the Lord was so strong that they could not keep quiet, even when threatened. If your courage to witness for God has weakened, pray that your boldness may increase. Remember Jesus' promise, "Everyone who acknowledges me publicly here on earth, I will also acknowledge before my Father in heaven" ([Matthew 10:32](#)).

Life Application Study Bible.

v.12 CONTEXT:

No other name? Peter's claim that salvation is only through the name of Jesus ([4:12](#)), grates against the prevalent pluralistic

mood in society. The church has responded to this in different ways. The first response is *pluralism*. Theologians like John Hick and Paul Knitter hold that while Christ may be unique to Christians, his is not an absolute uniqueness that applies to adherents of other faiths. They put Christ on par with the founders of other religions and claim that Christianity and the other faiths are "equals in the universe of faiths." The pluralist denies that [Acts 4:12](#) can be applied to all persons.

The second response is called *inclusivism*. While accepting the basic proposition that all those who are saved are saved only through the work of Christ, they add that Christ can save through means other than explicit belief in the gospel. To put it in theological language, Christ is the ontological ground of salvation—that is, salvation is grounded in Christ—but his gospel is not necessarily the only epistemological means of salvation—that is, salvation does not necessarily require the knowledge of Jesus' name.

This approach was pioneered by Roman Catholic theologians like Karl Rahner and Raimundo Panikkar and popularized by Hans Küng. They extended the Catholic view that salvation is through the sacraments (like baptism and the Eucharist) to include the "sacraments" of other religions, like almsgiving and meditation. They claimed that in each case Christ is the one who saves these devotees of other religions. They are called "anonymous Christians," and their faiths are called the "ordinary" ways to salvation whereas the gospel is the "very special and extraordinary" way to salvation. A modification of this approach has been seen in the Protestant orbit through the writings of Sir Norman Anderson and, more radically, of John

Sanders and Clark Pinnock, who state that those who repent of their sin and place their trust in what they know to be God do indeed exhibit what the Bible describes as saving faith.

The traditional view is called *exclusivism* or *particularism*, which holds that explicit faith in Christ is a necessary implication of the verse that only in the name of Jesus is salvation found. This has been argued by scholars such as Ramesh Richard, Ronald Nash, D. A. Carson, Douglas Geivett, and Gary Phillips. They show that the Bible in general teaches that explicit faith in Christ is necessary for salvation and that [Acts 4:12](#) necessarily implies that too. We should also mention that some, like Lesslie Newbigin, prefer an attitude of *agnosticism* on this issue. Such scholars do not want to venture into speculations about the results of the final judgment and refuse to answer the question of whether those who have never heard the gospel can be saved.

It is beyond the scope of this book to go into a detailed study of this controversial issue. Pinnock's main argument on [Acts 4:12](#) is that it does not address the issue of what will happen to those who have not heard the gospel. He says that exclusivists read into this text the doctrines that they hold but which are not implied in this text: "I would claim the silence of the text in defense of my interpretation. It does not demand restrictive exclusivism."

This view calls for some response. The first half of [verse 12](#), "Salvation is found in no one else" could perhaps be confined to an ontological interpretation, if considered alone. But the second part seems to eliminate that interpretation: "for there is no other name under heaven given to men by which we must be saved."

The word "must" in the second part is related to the "name." Peter is saying that everyone in the world *must* be saved only by the name of Jesus. The word "must" (*dei*) emphasizes necessity; a response to this name is needed.

Ten of the thirty-two occurrences of the "name" of the Lord in Acts appear in [Acts 2-4](#). In all those except [4:12](#), it is clear that conscious acknowledgment of the name is implied. This is equally true for most of the other occurrences in Acts. In his speech at the temple prior to his arrest, Peter said, "By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see" ([3:16](#)). Thus, we can conclude with Geivett and Phillips that here Peter "is indicating what must be acknowledged about Jesus before one can be saved."

A common objection to this uncompromising affirmation of the absolute uniqueness of Christ is that it is sheer arrogance to maintain this in light of the treasures of religious insight that are found in other faiths. In response, we must say that arrogance has to do with attitudes of individuals and that those who understand the gospel cannot possibly have an arrogant attitude. To accept the gospel is to admit that we cannot help ourselves and that Christ alone can help us. In other words, to accept the gospel we must rid ourselves of arrogance. When we find this salvation, we are filled with gratitude to God for what he has done. **Arrogance focuses on oneself while gratitude focuses on someone else.** We dare not say that we are better than anyone else, for we know that we do not deserve salvation. But we dare to say that Jesus is the only

way because we know that he can perform the impossible task of saving unworthy persons like us.

We conclude with a statement by the Dutch missiologist, Hendrik Kraemer (1888-1965):

Inspired by this biblical realism, the attitude toward non-Christian religions is a remarkable combination of downright intrepidity [that is, daring or courage] and of radical humility. Radical humility because the missionary and through him the Christian Church is the bringer of a divine gift, not something of his making and achievement; and what he has received for nothing. Downright intrepidity, because the missionary is the bearer of a message, the witness to a divine revelation, not his discovery, but God's act.

- NIV Application Commentary – Acts

Strong's & Vines Word Studies:

“observed” = Strong's Number: [<G2334>](#)

Original Word: **θεωρέω**, *theōreō*

Usage Notes: from *theoros*, "a spectator," is used of one who looks at a thing with interest and for a purpose, usually indicating the careful observation of details; this marks the distinction from No. 2; see, e.g., [Mark 15:47](#); [Luke 10:18](#); [Luke 23:35](#); [John 20:6](#) (RV, "beholdeth," for AV, "seeth"); so in verses [John 20:12](#), [14](#); "consider," in [Heb. 7:4](#). It is used of experience, in the sense of partaking of, in [John 8:51](#); [John 17:24](#). See [CONSIDER](#), [LOOK](#), [PERCEIVE](#), [SEE](#). Cp. *theōria*, "sight," [Luke 23:48](#), only.

Vine's Expository Dictionary of Old Testament and New Testament Words.

Greek Strong's Number: 2334

Greek Word: θεωρέω

Transliteration: theōreō

Phonetic Pronunciation: [theh-o-reh'-o](#)

Root: from a derivative of [<G2300>](#) (perhaps by add. of [<G3708>](#))

Cross Reference: TDNT - 5:315,706

Part of Speech: v

Vine's Words: [Behold](#), [Beheld](#), [Consider](#), [Look](#), [Perceive](#), [See](#), [Seeing](#)

Usage Notes:

English Words used in KJV:

see 40

behold 11

perceive 4
consider 1
look on 1
[Total Count: 57]

from a derivative of [<G2300>](#) (theaomai) (perhaps by addition of [<G3708>](#) (horao)); to *be a spectator* of, i.e. *discern*, (literal, figurative [*experience*] or intensive [*acknowledge*]) :- behold, consider, look on, perceive, see. Compare [<G3700>](#) (optanomai).

Strong's Talking Greek & Hebrew Dictionary.

“boldness” = Strong's Number: [<G3954>](#)

Original Word: [παρρησία](#), *parrēsia*

Usage Notes: "freedom of speech, boldness," is used adverbially in the dative case and translated "openly" in [Mark 8:32](#), of a saying of Christ; in [John 7:13](#), of a public statement; in [John 11:54](#), of Christ's public appearance; in [John 7:26](#); [John 18:20](#), of His public testimony; preceded by the preposition *en*, "in," [John 7:4](#), lit., "in boldness" (cp. [John 7:10](#), RV, "publicly"). See [BOLD](#), B.

Vine's Expository Dictionary of Old Testament and New Testament Words.

Greek Strong's Number: 3954

Greek Word: [παρρησία](#)

Transliteration: parrēsia

Phonetic Pronunciation: [par-rhay-see'-ah](#)

Root: from [<G3956>](#) and a derivative of [<G4483>](#)

Cross Reference: TDNT - 5:871,794

Part of Speech: n f

Vine's Words: [Bold](#), [Boldness](#), [Boldly](#), [Confidence](#), [Confident](#), [Openly](#), [Plain \(Adverb\)](#), [Plainly](#), [Plainness](#)

Usage Notes:

English Words used in KJV:

boldness 8

confidence 6

openly 4

plainly 4

openly + [<G1722>](#) 2

boldly + [<G1722>](#) 1

miscellaneous translations 6

[Total Count: 31]

from [<G3956>](#) (pas) and a derivative of [<G4483>](#) (rheo); *all out-spokenness*, i.e. *frankness*, *bluntness*, *publicity*; by implication *assurance* :- bold (× -ly, -ness, -ness of speech), confidence, × freely, × openly, × plainly (-ness).

Strong's Talking Greek & Hebrew Dictionary.

“perceive” = Strong's Number: [<G2638>](#)

Original Word: [καταλαμβάνω](#), *katalambanō*

Usage Notes: properly signifies "to lay hold of;" then, "to lay hold of so as to possess as one's own, to appropriate." Hence it has the same twofold meaning as the Eng. "to apprehend;" (a), "to seize upon, take possession of," (1) with a beneficial effect, as of "laying hold" of the righteousness which is of faith, [Rom. 9:30](#) (not there a matter of attainment, as in the Eng. versions, but of appropriation); of the obtaining of a prize, [1 Cor. 9:24](#) (RV, "attain"); of the Apostle's desire "to apprehend," or "lay hold of," that for which he was apprehended by Christ, [Phil. 3:12, 13](#); (2) with a detrimental effect, e.g., of demon power, [Mark 9:18](#); of human action in seizing upon a person, [John 8:3, 4](#); metaphorically, with the added idea of overtaking, of spiritual darkness in coming upon people, [John 12:35](#); of the Day of the Lord, in suddenly coming upon unbelievers as a thief, [1 Thess. 5:4](#); (b), "to lay hold of" with the mind, to understand, perceive, e.g., metaphorically, of darkness with regard to light, [John 1:5](#), though possibly here the sense is that of (a) as in [John 12:35](#); of mental perception, [Acts 4:13](#); [Acts 10:34](#); [Acts 25:25](#); [Eph. 3:18](#). See [ATTAIN](#), No. 2, [COME](#), Note (8), [FIND](#), [OBTAIN](#), [OVERTAKE](#), [PERCEIVE](#), [TAKE](#).

Note: Cp. *epilambanomai*, "to take hold of," always in the Middle Voice in the NT. See [HOLD](#).

Vine's Expository Dictionary of Old Testament and New Testament Words.

Greek Strong's Number: 2638

Greek Word: καταλαμβάνω

Transliteration: katalambanō

Phonetic Pronunciation: [kat-al-am-ban'-o](#)

Root: from [<G2596>](#) and [<G2983>](#)

Cross Reference: TDNT - 4:9,495

Part of Speech: v

Vine's Words: [Apprehend](#), [Attain](#), [Find](#), [Found](#), [Overtake](#), [Perceive](#), [Take](#)

Usage Notes:

English Words used in KJV:

take 3

apprehend 3

comprehend 2

come upon 1

attain 1

find 1

overtake 1

obtain 1

[Total Count: 15]

from [<G2596>](#) (kata) and [<G2983>](#) (lambano); to *take eagerly*, i.e. *seize, possess*, etc. (literal or figurative) :- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-) take.

Strong's Talking Greek & Hebrew Dictionary.

“unlearned” = Strong's Number: [<G62>](#)

Original Word: [ἀγράμματος](#), *agrammatos*

Usage Notes: lit., "unlettered" (grammata, "letters:" *graphō*, "to write"), [Acts 4:13](#), is explained by Grimm-Thayer as meaning "unversed in the learning of the Jewish schools;" in the papyri, however, it occurs very frequently in a formula used by one who signs for another who cannot write, which suggests that the rulers, elders and scribes regarded the Apostles as "unlettered" (Moulton and Milligan).

Vine's Expository Dictionary of Old Testament and New Testament Words.

Greek Strong's Number: 62

Greek Word: [ἀγράμματος](#)

Transliteration: *agrammatos*

Phonetic Pronunciation: [ag-ram-mat-os](#)

Root: from [<G1>](#) (as negative particle) and [<G1121>](#)

Cross Reference:

Part of Speech: adj

Vine's Words: [Unlearned](#)

Usage Notes:

English Words used in KJV:

unlearned 1
[Total Count: 1]

from [<G1>](#) (a) (as negative particle) and [<G1121>](#) (gramma);
unlettered, i.e. *illiterate* :- unlearned.

Strong's Talking Greek & Hebrew Dictionary.

“ignorant/ordinary”

Greek Strong's Number: 2399

Greek Word: [ιδιώτης](#)

Transliteration: idiōtēs

Phonetic Pronunciation: [id-ee-o'-tace](#)

Root: from [<G2398>](#)

Cross Reference: TDNT - 3:215,348

Part of Speech: n m

Vine's Words: [Ignorance](#), [Ignorant](#), [Ignorantly](#), [Rude](#)

Usage Notes:

English Words used in KJV:

unlearned 3

ignorant 1

rude 1

[Total Count: 5]

from [<G2398>](#) (idios); a *private* person, i.e. (by implication) an *ignoramus* (compare “idiot”) :- ignorant, rude, unlearned.

Strong's Talking Greek & Hebrew Dictionary.

“marveled”

Greek Strong's Number: 2296

Greek Word: θαυμάζω

Transliteration: thaumazō

Phonetic Pronunciation: [thou-mad'-zo](#)

Root: from [<G2295>](#)

Cross Reference: TDNT - 3:27,316

Part of Speech: v

Vine's Words: [Marvel](#), [Marvellous](#)

Usage Notes:

English Words used in KJV:

marvel 29

wonder 14

have in admiration 1

admire 1

marvelled + [<G2258>](#) 1

vr wonder 1

[Total Count: 47]

from [<G2295>](#) (thauma); to *wonder*; by implication to *admire* :-
admire, have in admiration, marvel, wonder.

Strong's Talking Greek & Hebrew Dictionary.

“took notice of” = **Strong's Number:** [<G1921>](#)

Original Word: [ἐπιγινώσκω](#), *epiginōskō*

Usage Notes: signifies (a) "to know thoroughly" (*epi*, "intensive," *ginōskō*, "to know"); (b) "to recognize a thing to be what it really is, to acknowledge," [1 Cor. 14:37](#) (RV, "take knowledge of"); [1 Cor. 16:18](#); [2 Cor. 1:13, 14](#). See [KNOW](#), [KNOWLEDGE](#), [PERCEIVE](#).

Note: In [1 John 2:23](#), "acknowledgeth" translates the verb *homologeō*, "to confess," RV, "confesseth."

Vine's Expository Dictionary of Old Testament and New Testament Words.

Greek Strong's Number: 1921

Greek Word: [ἐπιγινώσκω](#)

Transliteration: *epiginōskō*

Phonetic Pronunciation: [ep-ig-in-ocē'-ko](#)

Root: from [<G1909>](#) and [<G1097>](#)

Cross Reference: TDNT - 1:689,119

Part of Speech: v

Vine's Words: [Acknowledge](#), [Know](#), [Known](#), [Knowledge](#), [Unknown](#), [Perceive](#)

Usage Notes:

English Words used in KJV:

know 30
acknowledge 5
perceive 3
take knowledge of 2
have knowledge of 1
know well 1
[Total Count: 42]

from [<G1909>](#) (epi) and [<G1097>](#) (ginosko); to *know upon* some mark, i.e. *recognise*; by implication to *become fully acquainted with*, to *acknowledge* :- (ac-, have, take) know (-ledge, well), perceive.

Strong's Talking Greek & Hebrew Dictionary.

Context: Ask again, "What is a disciple/D3?"
Where? ...Everywhere!
When? ...Always - 24/7/365!

T/S:

Ask & answer the "Who?" question...

See RESCUE training for descriptions!
See RESCUE training for diversities...

See Scriptures for "family of God"
See "Jews AND Gentiles" = ALL

Also answer the "How?" question...

Miracle
Grace
Love
Gospel
Holy Spirit

VIDEO: "How Can Someone Be Saved?"

- *** The 5 Reformational Solas...
- ~ According to SCRIPTURE alone...
- ~ By GRACE alone...
- ~ Thru FAITH alone...
- ~ In CHRIST alone...
- ~ For the GLORY of God alone!

Then, answer the "Why?" question...

Ultimately & always for God's glory

- Remember David Platt from last week...
- New "glory of God" reinforcement...

Because we love our LORD & Savior
Because we love others as we are loved...
To BE faithfully obedient much-fruit bearers

Because we don't want to waste our lives...
Because it makes use of our armor-wearing
Because it's the height of worship & witness
Because it magnifies/multiplies our fruit/Sp.

T/S: The 5 Reformational Solas...

CLOSE: Ask & answer "So What?" & "Now What?"

Share the gospel

Explain the gospel's conditions & costs

Illuminate 2 faith-filled fruit-bearing options

- Surrender to victory (Justification)
 - a. Cry out for the miracle of grace
 - ~ Repent - turning from & turning to...
 - ~ Believe/Saving-Faith
 - ~ Receive/In-dwelling of the Holy Spirit
 - b. Love & Obey Jesus as Messiah/God
 - c. Live on mission with/for the Lord Jesus
- Serve in victory (Sanctification)

Define "all others" category (Damnation)

Key biblical texts/examples:

1. The 12

Note Judas: (no assumptions)

Note Paul: (no limitations)

2. Priscilla & Aquila (see relationships-Ap & Paul)
3. O.T.

Abe

Moses

David

Prophets

- Jeremiah

- Amos

4. Peter & John (Acts 4:13)

Explain the process of preaching, teaching, & group involvement in conjunction with and paralleling the building process... (What's the big deal if the electrician doesn't show up consistently? Or, what's the big deal if the plumber is away periodically & ends up cutting corners as a result? Or, what's the problem with landscaper, so long as he makes sure there's enough grass seed spread to make the property look green?)

*** Answer: Such attitudes & actions inevitably end up producing building projects with structural, functional, and practical defects and problems.....

*** Who gets upset...

*** Who celebrates...

VIDEO: "The False Gospels..."

"Seducers are more dangerous enemies of the Church than persecutors." - Matthew Henry

VIDEO: "BRIDGE Uganda's Thanksgiving"

CLOSE: