

“Opposing Passions”

Acts 5:12-21a

March 29, 2015

INTRO: VIDEO: *“Project Me: What Is Passion?”*

West Virginia University...

Scott M. & Me... Coke & Pepsi...

Most of you & Me... Ravens fans... & Patriots fans...

BUT....

Egyptian soccer match (70+ fatalities & 100's hurt)

T/S: What about hell's hellions vs. heaven's helpers?

BIG IDEA:

The Church's...

“essentially” unifying, power & passion are eternally opposed by polarized people & poisonous passions.

REVIEW: The “Way of God” personifies unifying power in:

- **Worship**
- **Witness**
- **Warfare**
- **Wondrous-Oneness**

PREVIEW:

- I. Polarized People
- II. Polarized Passions
- III. Polarized Power
- IV. Polarized Proof

I. Polarized PEOPLE (holy vs. hypocrites)

¹² At the hands of the apostles **many signs and wonders** were taking place among the people; and **they were all with one accord** in Solomon's portico.

See POWER! (“great power”)

See UNITY! (“great grace”)

God’s Power + God’s Unity = God’s People!

(a.k.a. “Ekklesia IN Koinonia”)

Owners.... or renters?

Locals.... or tourists?

¹⁷ *But the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy.*

“JEALOUSY”

“Jealousy” is not in and of itself evil/sin (“for God is a jealous God...”) BUT, there is an evil, sin-soaked aspect of jealousy... defined:

“Perverse protection of a particular passion.”

(cf. 1 John 2:15... see Rev.17-18 to unpack 1 John 2:15) -JDP

II. Polarized PASSIONS

A. *Hurt*

1. Satanically Selfish
2. Darkness
3. “...against Me...”

B. *Help*

1. Selflessly Sanctified
2. Light
3. “...for Me!”

¹⁸ *They laid hands on (a.k.a. arrested) the apostles and put them in a public jail.*

QUOTE:

***It was the age-old conflict
between living truth and dead tradition.***

- Warren Wiersbe

*Time, talent, & treasure utilization tell the telling
truth about a person's passions.*

VIDEO: *"Because He Lives"* (Matt Maher)

III. Polarized POWER (antichrists v. angels/assured)

1. Filled with the Spirit
2. Acts 1:8

The greatest miracle of all is the transformation of a lost sinner into a child of God by the grace of God. That is the miracle that meets the greatest need, lasts the longest, and costs the greatest price—the blood of God's Son.

VS.

1. Filled by Satan
2. John 8:44

NOTE: While trying to stop the miracles, they were instrumental in the multiplying of miracles!

¹⁹ But during the night an angel of the Lord opened the gates of the prison, and taking them out he said,

“ANGEL”

108 O.T. & 165 N.T. angel references...

The angels are servants who minister to us as we serve the Lord ([Heb. 1:14](#)).

“OPENED THE GATES to the PRISON”

See the miraculous power of God... AGAIN!

God's Power paving the way for God's Proclamation!

Don't miss the comprehensive affects of God's Power:

1. God is doing the impossible!
2. See God's Sovereignty...
 - God comes to get His own...
 - God leaves others in their sin...
 - Those whose eyes God opens see...
 - Those untouched by God see nothing.
3. Our Creator controls ALL of His creation!
4. No one, nor nothing can keep in bondage those who Jesus chooses to set free. (read John 8:32-36)

Question of Application:

What does YOUR jail cell look like?

Beware... Idolaters are usually spiritually "infected," eternally-incarcerated, "interior designers." Friends, with that said, don't confuse a posh prison cell for freedom!

"TAKING THEM OUTSIDE"

Doesn't just "send" them... He TAKES them outside!
Notice: while the sent-ones (Christians) are being set free, they are being set free to serve their Savior...

Moreover... please don't miss that their service is going to lead to more suffering...

Both their serving and suffering are for their Savior!

Important Sidebar:

Not every child of God is promised "temporal" ease or freedom... In short, some of the prison cells we are in will remain locked on this side of heaven (or hell).

VIDEO: “Shoulders” (King & Country)

“SAID (to them)”

God speaks to His people!

God speaks today primarily through His Word (Bible).

God speaks to some directly (Moses, Abraham, Paul...)

God speaks to ALL of children (necessity of salvation).

God continues to speak to ALL of His children:

- Spirit-filled = two-way communication
- Prayer
- Other believers
- Circumstances (including sin)

Whatever God says, whenever He says it:

- It is ALWAYS the TRUTH
- It is ALWAYS the BEST
- It is ALWAYS on PURPOSE
- It is ALWAYS on MISSION
- It is ALWAYS an expression of His GLORY

²⁰ *"Go, stand and speak to the people in the temple the whole message of this Life."*

“Go, stand & speak” = Matthew 28:18-20 & Acts 1:8

GO!	vs.	No...
Stand!	vs.	Compromise & Cowardice...
Speak!	vs.	Silence...

*Like “love,” the word “go,”
in the context of the Great Commission,
embodies the heart
of the Great Commandments,
while simultaneously serving as the
antithesis of selfishness. - JDP*
“STAND & SPEAK”

Note the sequence & dual imperative! (Both/And command)

See Ephesians 6:10ff (see purpose of the armor...)

1. Proactive preparation for war
2. Result: “...be able to stand... and STAND”
3. Now... add see Acts 5:20
 - a. You will be in a war...
 - b. You WILL need to proactively prepare
 - c. You will NEED to STAND (in obedience)
 - d. AND you will then go on OFFENSE...
 - After “standing” comes “SPEAKING”
 - See Obedience = Offense!
4. You “SPEAK” (offense) with you SWORD
 - a. His witness speaks His Word (Ambassador)
 - b. Sword of the Spirit = only offensive armor

“TO THE PEOPLE”

The Christians are being sent by God to the “church” on a missions trip of truth in love!

(REMEMBER... Jesus’ visits to the Temple!)

“IN THE TEMPLE”

Timeless truth: “Christians proclaim Christ in Church.” - JDP

Tragic reality: “Cultural church has become a counterfeit-context of cancerous, Christ-less consumers, plagued by the 3-legged counter-Christ killers of cocooning, compromise, and/or circus clowns.” - JDP

IV. Polarized PROOF

A. *Oppress*

1. Fight VS. the Gospel
2. God-haters
3. “Religious”

B. *Obey*

1. Faith IN the Gospel
2. God-lovers (John 14:15)
3. Redeemed

²¹ *Upon hearing this, they entered into the temple about daybreak and began to teach...*

“UPON”

There is an immediacy component to biblical obedience!

“HEARING THIS”

“Faith comes by hearing and hearing by the Word of God”

Important Context: What is the Word of God?

- Obvious Answer: the Bible (2 Timothy 3:16)
- True but less obvious answer:
 - Everything that comes from God
 - Words of “sent” angels
 - Messages given by God’s messengers
 - God-given dreams & visions

Even MORE IMPORTANTLY:

- Beware the fact that Satan & his minions can come down and deceive, disguised as angels of light... (2 Corinthians 11:13-15)

*[For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. **14**No wonder, for even Satan disguises himself as an angel of light. **15**Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.]*

Application:

Thank God that He talks to His people.

Beware the dangers of listening to counterfeits

Get to KNOW God!

We learn that which we love...

We live that which we love...

“THEY ENTERED INTO THE TEMPLE”

There is no discipleship without deliberate obedience!

The Way of God: **God said it, that settles it!**

They didn't “entertain the idea” of obedience. No, they “entered the Temple.” Fully aware of the risk & the reward, they “entered the Temple” – just as their Lord had commanded them to do (thru the message of His sent messenger – the angel).

- The “faithful” FOLLOW
- The “sent ones” GO!
- The “unified” UNITE!
- The “lovers” LOVE!
- The “forgiven” FORGIVE!
- The “proclaimers” PROCLAIM!
- The “saved” SERVE!
- The “saved” SUFFER!
- The “saved” SURRENDER!

No matter what!

“TO TEACH” (2 Timothy 2:2 & Matthew 28:18-20 “We BE”

What a contrast between the Apostles and the members of the council. The council was educated, ordained, and approved, and yet they had no ministry of power. The Apostles were ordinary laymen, yet God's power was at work in their lives. The council was trying desperately to protect themselves and their dead traditions, while the Apostles were risking their lives to share the living Word of God. The dynamic church was enjoying the new; the dead council was defending the old.

- Warren Wiersbe

DEFINING Question:

Do you see God's purpose & presence in your life as one being there so as to add to your quality of life?

OR

Do you see your purpose & presence in God's creation as being here so as to add to His kingdom?

VIDEO: *“Proof of Your Love”* (King & Country)

Let's PRAY!

Research Notes

REVIEW: Acts 1:

- Purpose
- Plan
- Promise (of **Power**)

Acts 2:

- **Power** (at Pentecost)
- Proclamation (Peter Preaches)
- People (ekklesia in koinonia)

Acts 3:

- **Power** (Beggar healed)
- Platform
- Proclamation (Peter Preaches again)

Acts 4:

- Persecution (Peter & John arrested)
- Prosecution (Peter & John put on trial)
- Petition (**Power**-fully answered Prayer)

Acts 5:

- Personification (Unified Power & Passion)
 - Worship
 - Witness
 - Warfare
 - Wondrous-Oneness

>

- Response to Persecution
- Results = **PERSONIFICATION!**

Timeless Truth:

**The Lord's Power & Plan are Personified
in & through His People – the Church!**
(a.k.a. “the Way” of God)

Personification of the People
Personification of the Problem (5:1-
Personification of the Proof

PREVIEW:

- 1. *Personified Worship***
 - a. Power
 - b. Unity

- 2. *Personified Witness***
 - a. Power
 - b. Unity

- 3. *Personified Warfare***
 - a. Power
 - b. Unity

- 4. *Personified Oneness***

- a. Power
- b. Unity

NOTE: Ephesians 1 & Matthew 18 also = *Ekklesia in Koinonia*

Matthew 18: (Kingdom Community / Ekklesia in Koinonia)

1-4 = define Christian

4ff = describe how Christianity is lived out

*** v.17 = Jesus speaks directly to/about "Church"

*** Much of ch.18 is misunderstood and misrepresented

- A. Foundation: Matthew 18:1-4
 1. Becoming a Christian (Matt. 16-17) = Gospel Grace
 2. Being a Christian (Matthew 18:1-4)
 - a. Child of the King = definition of a Christian
 - b. See the necessity of conversion
 - c. See the child-like response to the Gospel
 - d. See the child-like dependence of a Christian...
 - e. See the "turning from" & "turning to" elements
 - f. Beware: do not add "worldly" aspects of "kids"
 - g. Key = faithful, humble, receipt of God's grace
 - h. Question: Are YOU thus a child of the King?
- B. Father's love for His children: Matthew 18:5ff
 1. Belonging to Christ is to be a child of the King
 2. Christians care for one another as fellow children of the King...
 - a. To receive a child of the King is to receive the King...

- b. If one does not receive a child of the King correctly, Jesus says: “it would be better for such a person if a mill stone were hung around their neck and they were thrown into the sea”
 - c. Children of the King protect one another, in part, by doing all that is possible to help them avoid the snares and dangers of sin (we help each other to live holy... like iron sharpening iron)
 - d. Do not lead another away by championing your liberties... Rather, selflessly support one another’s efforts to live holy lives
 - e. Children of the King are also radically committed (cutting out an eye...) to protecting one’s own holiness.
 - f. We protect ourselves to strengthen our ability to protect each other
- C. Seek and Find... Matthew 18:10ff
- 1. Children of the King love who & how the King loves!
 - 2. The King sends His angels... how much more us?
 - 3. The King is not willing to lose even ONE little lamb! May we too be this zealous for our adopted (present or future) brothers & sisters
 - 4. See how the Church is to love each other
- D. Restore one another... Matthew 18:15ff
- 1. Grace is not a loose form of love. - JDP
 - 2. Both grace & love are holy, pure, & in need of protection... especially in the cultural church. - JDP
 - 3. Biblical Church Discipline is the healthy norm & form of God’s grace & love lived out amongst God’s children. - JDP
 - 4. Biblical confrontation & discipline should always seek biblical restoration as its goal.

*** Jesus only uses the word “ekklesia” twice in all the gospels... both here!

5. Excommunication is commanded in the cases when a professing, adopted child of the King proves (through their attitudes & actions) to be defiant & disconnected from the King & the King’s ways.
 - a. Excommunication is done in the King’s power
 - b. Excommunication seeks restoration as its goal
 - c. Jesus says that when 2-3 are gathered under these conditions and for the King’s purposes, God’s power is promised & Christ’s presence is guaranteed – Amen!
 - d. God’s power is promised when God’s purity is pursued as a personal priority. - JDP

- E. Forgive one another... (7x70) Matthew 18:21ff
 1. Jesus’ point: NEVER stop forgiving
 2. Jesus’ point: EMPATHIZE in your forgiving!
 - a. Compare yourself against God’s holiness
 - b. Compare your “grace account” with that which your forgiveness would add to another’s...
 - c. To not forgive... is to be a living example of the man described in Jesus’ parable.
 - d. Unforgiveness begets unforgiveness, both short and long, long term unforgiveness. – JDP
 - e. Forgiveness flows out of the forgiven heart. - JDP

APPLICATION:

1. EVERY member should be cared for WELL (2 way street)
2. Stress/emphasize our church covenant with one another
3. Structure the church to strengthen the body
 - a. Servant-leadership
 - b. LIFE Group ownership
 - c. Intentional discipleship multiplication

QUESTIONS:

1. Are you causing/leading/enabling another to sin?
 - a. Home
 - b. Work
 - c. School
2. Are you actively guarding holiness in your life?
 - a. How can you clean out your life?
 - b. How can you improve your witness?
 - c. Who might you need to confront out of love?
 - For their good
 - For God's glory
3. Are you harboring bitterness/unforgiveness with others?
 - a. New issues?
 - b. Old issues?
 - c. Christians do not & cannot ignore forgiveness.
 - d. If we have been restored, we must restore!

SUMMARY of Matthew 18's Portrait of God's People (cf. 1 John)

1. Foundation: Love one another
2. Find
3. Forgive

Truth and Consequences

[Acts 5:17-42](#)

After Pentecost, the message of the resurrection of Jesus Christ spread rapidly in Jerusalem as Spirit-empowered witnesses shared the Gospel with the lost. Signs and wonders accompanied the preaching of the Word, and no one could deny that God was at work in a new way among His ancient people.

But not everybody was happy with the success of the church. The "religious establishment" that had opposed the ministry of Jesus, and then crucified Him, took the same hostile approach toward the Apostles. "If they persecuted Me, they will also persecute you," said Jesus. "They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service" ([John 15:20](#); [16:2](#), NKJV). These words were beginning to be fulfilled.

It was the age-old conflict between living truth and dead tradition.

The new wine could not be put into the old wineskins nor could the new cloth be sewn on the worn-out garments ([Matt. 9:14-17](#)). The English martyr Hugh Latimer said, "Whenever you see persecution, there is more than a probability that truth is on the persecuted side."

We see in this account four different responses to God's truth, responses we still see today.

The Council: Attacking the Truth (Acts 5:17-28)

The high priest and his associates had three **(3) reasons for arresting** the Apostles (this time it was ***all of the Apostles***) and bringing them to trial.

1. Peter and John had not obeyed the official orders to stop preaching in the name of Jesus Christ. They were guilty of defying the law of the nation.
2. The witness of the church was refuting the doctrines held by the Sadducees, giving every evidence that Jesus Christ was alive.
3. The religious leaders were filled with envy ("indignation") at the great success of these untrained and unauthorized men (see [Matt. 27:18](#); [Acts 13:45](#)).

QUOTE: **“the Sanhedrin was trying to *stop* the miracles, but their actions only *multiplied* the miracles!”**

– Warren Weirsbe

- Bible Exposition Commentary

Acts 5:12-21a (NASB)

¹² At the hands of the apostles **many signs and wonders** were taking place among the people; and **they were all with one accord** in Solomon's portico.

See POWER! (“great power”)

See UNITY! (“great grace”)

God’s Power + God’s Unity = God’s People!

(a.k.a. “Ekklesia IN Koinonia”)

¹³ **But none of the rest dared to associate with them; however, the people held them in high esteem.** ¹⁴ **And all the more believers in the Lord, multitudes** of men and women, **were constantly added to their number,**

See the PARADOX...

God’s power-filled people, living out His purpose-filled plan
PUSH some away while PULLING others to Christ!

See the validation of the gospel’s “REQUIRED MIRACLE”

NOTE:

- Seeing does not always = “believing”
- “Acting/Do-ing” does not = “believing”

NOTE: The fear of God will push some & pull others...

¹⁵ to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any one of them.

¹⁶ **Also the people from** the cities in **the vicinity** of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they **were all being healed.**

Personified, Wondrous-Oneness

Acts 5:12-16 (NASB)

12 At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico.

The mighty wonders performed by the Apostles were the fulfillment of the Lord's promise that they would do "greater works" in answer to believing prayer ([John 14:13-14](#)).

NOTICE: the church described here completely triumphed over the attacks of Satan! The people were still unified ([Acts 5:12](#)), magnified ([Acts 5:13](#)), and multiplied ([Acts 5:14](#)).

"Satan & his minions will always try to divide... that which God has unified, magnified, & multiplied!" - JDP

13 But none of the rest dared to associate with them; however, the people held them in high esteem.

CAUTION: test teachers by their message, not by miracles ([1 John 2:18-29; 4:1-6](#)).

It is significant that *all of these people were healed*. Nobody was sent away because he or she "did not have faith to be healed."

14 And all the more believers in the Lord, multitudes of men and women, were constantly added to their number, ¹⁵ to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any one of them.

CONTEXT: Cots & pallets = rich & poor bedding

KEY CONNECTING POINT!

The outpouring of miracles was an answer to their prayer that God would "grant that Thy bond-servants may speak Thy word with all confidence, while Thou dost extend Thy hand to heal, and signs and wonders take place through the name of Thy holy servant Jesus" ([Acts 4:29-30](#)). God did not answer that prayer, however, until the church was purged & purified.

16 Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.

CAPSTONE: This is the first record of the church's influence spreading beyond Jerusalem. They were beginning to fulfill the Lord's charge to be His witnesses not only in Jerusalem but also "in all Judea and Samaria, and even to the remotest part of the earth" ([Acts 1:8](#)).

CLOSE:

The greatest miracle of all is the transformation of a lost sinner into a child of God by the grace of God. That is the miracle that meets the greatest need, lasts the longest, and costs the greatest price—the blood of God's Son.

God has a power-filled people & a purposed-plan – the Church!

We worship in power & unity.

We witness in power & unity.

We are at war in power & unity.

We walk in wondrous power & unity.

And that is one miracle we can all participate in as we share the message of the Gospel, for it is "*the power of God unto salvation to everyone that believes*" ([Rom. 1:16](#)) **Let's Pray!**

PREPARATION:

- 1. Hell & Hellions... (v.17-18)**
- 2. Heaven & Helpers... (v.19)**

3. Hearers & Holy... (v.20-21)

¹⁷ But the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy. JEALOUSY

¹⁸ They laid hands on the apostles and put them in a public jail. PERSECUTION

¹⁹ But during the night an angel of the Lord opened the gates of the prison, and taking them out he said, MIRACLE

²⁰ "Go, stand and speak to the people in the temple the whole message of this Life." MISSION

²¹ Upon hearing *this*, they entered into the temple about daybreak and *began* to teach. OBEDIENCE

¹⁷ *But the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy.*

“BUT” = introducing another sharp contrast...

“ROSE UP”

➤ Definition = **Original Word:** **ἀνίστημι**, *anistēmi*

Usage Notes: "to stand up or to make to stand up," according as its use is intransitive or transitive (*ana*, "up," *histēmi*, "to stand"), is used

(a) of a physical change of position, e.g., of "rising" from sleep, [Mark 1:35](#); from a meeting in a synagogue, [Luke 4:29](#); of the illegal "rising" of the high priest in the tribunal in [Matt. 26:62](#); of an invalid "rising" from his couch, [Luke 5:25](#); the "rising" up of a disciple from his vocation to follow Christ, [Luke 5:28](#); cp. [John 11:31](#); "rising" up from prayer, [Luke 22:45](#); of a whole company, [Acts 26:30](#); [1 Cor. 10:7](#);

(b) metaphorically, of "rising" up antagonistically against persons, e.g. of officials against people, [Acts 5:17](#); of a seditious leader, [Acts 5:36](#); of the "rising" up of Satan, [Mark 3:26](#); of false teachers, [Acts 20:30](#);

(c) of "rising" to a position of preeminence or power e.g., of Christ as a prophet, [Acts 3:22](#); [Acts 7:37](#); as God's servant in the midst of the nation of Israel, [Acts 3:26](#); as the Son of God in the midst of the nation, [Son 13:33](#) (not here of resurrection, but with reference to the Incarnation: the AV "again" has nothing corresponding to it in the original, it was added as a misinterpretation: the mention of His resurrection is in the next verse, in which it is stressed by way of contrast and by the addition, "from the dead"); as a priest, [Heb. 7:11](#), [15](#); as king over the nations, [Rom. 15:12](#);

(d) of a spiritual awakening from lethargy, [Eph. 5:14](#);

(e) of resurrection from the dead: (1) of the resurrection of Christ, [Matt. 17:9](#); [Matt. 20:19](#);

[Mark 8:31](#); [Mark 9:9, 10, 31](#); [Mark 10:34](#); [Luke 18:33](#); [Luke 24:7, 46](#); [John 20:9](#); [Acts 2:24, 32](#); [Acts 10:41](#); [Acts 13:34](#); [Acts 17:3, 31](#); [1 Thess. 4:14](#); (2) of believers, [John 6:39, 40, 44, 54](#); [John 11:24](#); [1 Thess. 4:16](#); of unbelievers, [Matt. 12:41](#).

- Vine's Expository Dictionary

- The “high priest” & “all his associates” (a.k.a. the Sadducees) are the ones who “rose up”

“FILLED WITH”

- Definition: **Original Word:** [πίμπλημι](#), *pimplēmi*

Usage Notes: Verb. Note: The Greek word '*plēthō*' may also be used.

Lengthened forms of *pleō*, "to fill" (*plēthō* supplies certain tenses of *pimplēmi*), is used (1) of things; boats, with fish, [Luke 5:7](#); a sponge, with vinegar, [Matt. 27:48](#) (some mss. have this verb in [John 19:29](#)); a city, with confusion, [Acts 19:29](#); a wedding, with guests, [Matt. 22:10](#); (2) of persons (only in Luke's writings: (a) with the Holy Spirit, [Luke 1:15, 41, 67](#); [Acts 2:4](#); [Acts 4:8, 31](#); [Acts 9:17](#); [Acts 13:9](#); (b) with emotions: wrath, [Luke 4:28](#); fear, [Luke 5:26](#); madness, [Luke 6:11](#); wonder, amazement, [Acts 3:10](#); jealousy, [Acts 5:17](#), RV, for AV, "indignation," and [Acts 13:45](#) (AV, "envy").

- Vine's Expository Dictionary

“JEALOUSY”

They were filled with jealousy at the church's popularity with the people (cf. 5:13). Further, as noted in the discussion of Acts 4:1-4 in chapter 11, they were committed to maintaining the status quo. They sought at all costs to avoid provoking a reaction from the Romans that would cost them their privileged leadership position. While the Pharisees led the opposition to Jesus in the gospels, the Sadducees were the chief opponents of the early church.

- MacArthur

➤ Definition **Original Word:** ζήλος, *zēlos*

Usage Notes: "zeal, jealousy," is rendered "jealousy" in the RV (AV, "envying") in [Rom. 13:13](#); [1 Cor. 3:3](#); [Jas. 3:14, 16](#); in [2 Cor. 12:20](#) (AV, "envyings"); in [Gal. 5:20](#), RV "jealousies" (AV, "emulations"); in [Acts 5:17](#) (AV, "indignation"); in [Acts 13:45](#) (AV, "envy"); in [2 Cor. 11:2](#) it is used in the phrase "with a godly jealousy," lit., "with a jealousy of God" (RV, marg.). See [ENVY](#).

- Vine's Expository Dictionary

NOTE: when the Apostles came in, the high priest boldly accused them of defying the law and causing trouble. He would not even use the name of Jesus Christ, but instead said "this name" and "this Man's blood," lest by speaking His name he would defile his lips or bring down the wrath of God (see [John 15:21](#)).

- Bible Exposition Commentary

A pure, powerful church will inevitably provoke a hostile reaction from the satanic world system. Successful Christians and churches will make waves, and the world and Satan will retaliate with persecution. "Indeed," Paul wrote to Timothy, "all who desire to live godly in Christ Jesus will be persecuted" ([2 Tim. 3:12](#)). Peter wrote, "for it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong" ([1 Peter 3:17](#)); "if you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you" ([1 Peter 4:14](#)).

In the Beatitudes, Jesus said,

Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you ([Matt. 5:10-12](#); cf. [John 15:17-20](#)).

We are "heirs of God and fellow heirs with Christ," wrote Paul to the Romans, "if indeed we suffer with Him in order that we may also be glorified with Him" ([Rom. 8:17](#)).

It comes as no surprise, then, that the power and effectiveness of the church resulted in bitter opposition. Alarmed by the continuing rapid spread of the gospel and the church, and the prevailing of its influence, the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy.

- MacArthur Commentary

“Jealousy” is not in and of itself evil/sin (“for God is a jealous God...”) BUT, there is an evil, sin-soaked aspect of jealousy... such jealousy can be defined as: “Perverse protection of a particular passion.” (cf. 1 John 2:15... see Rev.17-18 to unpack 1 John 2:15) - JDP

NOTE: *“of one accord”*

Religious = law

Redeemed = love

¹⁸ *They laid hands on (a.k.a. arrested) the apostles and put them in a public jail.*

“THEY LAID HANDS ON / ARRESTED”

“LAID” **Original Word:** ἐπιβάλλω, *epiballō*

Usage Notes: No. 4, with *epi*, "upon," "to cast upon, or lay hands upon," signifies to "beat" into, in [Mark 4:37](#), of the action of the waves.

“HANDS ON” **Original Word:** χεῖρ, *cheir*

Usage Notes: "the hand" (cp. Eng., "chiroprody"), is used, besides its ordinary significance, (a) in the idiomatic phrases, "by the hand of," "at the hand of," etc., to signify "by the agency of," [Acts 5:12](#); [Acts 7:35](#); [Acts 17:25](#); [Acts 14:3](#); [Gal. 3:19](#) (cp. [Lev. 26:46](#)); [Rev. 19:2](#); (b) metaphorically, for the power of God, e.g., [Luke 1:66](#); [Luke 23:46](#); [John 10:28, 29](#); [Acts 11:21](#); [Acts 13:11](#); [Heb. 1:10](#); [Heb. 2:7](#); [Heb. 10:31](#); (c) by metonymy, for power, e.g., [Matt. 17:22](#); [Luke 24:7](#); [John 10:39](#); [Acts 12:11](#).

- Vine's Expository Dictionary

“the APOSTLES”

“PUT THEM IN”

“PUBLIC” **Original Word:** [δημόσιος](#), *dēmosios*

Usage Notes: "belonging to the people" (*dēmos*, "the people"), is translated "public" in [Acts 5:18](#), RV, "public (ward)," AV, "common (prison)."

- Vine's Expository Dictionary

“JAIL” **Original Word:** [τήρησις](#), *tērēsis*

Usage Notes: translated "hold" in [Acts 4:3](#), AV, "prison" in [Acts 5:18](#) (RV, "ward"), signifies (a) "a watching, guarding;" hence, "imprisonment, ward" (from *tēreō*, "to watch, keep"); the RV, has "ward" in both places;

- Vine's Expository Dictionary

NOTE: But even this hateful indictment was an admission that the church was increasing and getting the job done! The wrath of man was bringing praise to the

Lord ([Ps. 76:10](#))

- Bible Exposition Commentary

¹⁹ *But during the night an angel of the Lord opened the gates of the prison, and taking them out he said,*

“BUT” = another stark contrast... is being announced

“DURING the NIGHT” simply gives chronological context...

“an ANGEL”

108 O.T. & 165 N.T. angel references...

Original Word: ἄγγελος, *angelos*

Usage Notes: "a messenger" (from *angellō*, "to deliver a message"), sent whether by God or by man or by Satan, "is also used of a guardian or representative in [Rev. 1:20](#), cp. [Matt. 18:10](#); [Acts 12:15](#) (where it is better understood as = 'ghost'), superior to man, [Heb. 2:7](#); [Psa. 8:5](#), belonging to Heaven, [Matt. 24:36](#); [Mark 12:25](#), and to God, [Luke 12:8](#), and engaged in His service, [Psa. 103:20](#). "Angels" are spirits, [Heb. 1:14](#), i.e., they have not material bodies as men have; they are either human in form, or can assume the human form when necessary, cp. [Luke 24:4](#), with [Luke 24:23](#), [Acts 10:3](#) with [Acts 10:30](#).

"They are called 'holy' in [Mark 8:38](#), and 'elect,' [1 Tim. 5:21](#), in contrast with some of their original number, [Matt. 25:41](#), who 'sinned,' [2 Pet. 2:4](#), 'left their proper habitation,' [Jude 1:6](#), *oikētērion*, a word which occurs again, in the NT, only in [2 Cor. 5:2](#). Angels are always spoken of in the masculine gender, the feminine form of the word does not occur."* [* From Notes on Thessalonians, by Hogg and Vine, p. 229.] Note: *Isangelos*, "equal to the angels," occurs in [Luke 20:36](#).

- Vine's Expository Dictionary

In the Book of Acts, you will find several instances of angelic ministries as God cared for His people ([Acts 8:26](#); [10:3](#), [7](#); [12:7-11](#), [23](#); [27:23](#)). The angels are servants who minister to us as we serve the Lord ([Heb. 1:14](#)).

- Bible Exposition Commentary

“of the LORD” **Original Word:** [κύριος](#), *kyrios*

Usage Notes: properly an adjective, **signifying "having power" (kuros) or "authority,"** is used as a noun, variously translated in the NT, "Lord,' 'master,' 'Master,' 'owner,' 'Sir,' a title of wide significance, occurring in each book of the NT save Titus and the Epistles of John. It is used (a) of **an owner**, as in [Luke 19:33](#), cp. [Matt. 20:8](#); [Acts 16:16](#); [Gal. 4:1](#); or of one who has the disposal of anything, as the Sabbath, [Matt. 12:8](#); (b) of a master, i.e., **one to whom service is due**

on any ground, [Matt. 6:24](#); [Matt. 24:50](#); [Eph. 6:5](#); (c) of an **Emperor or King**, [Acts 25:26](#); [Rev. 17:14](#); (d) of idols, ironically, [1 Cor. 8:5](#), cp. [Isa. 26:13](#); (e) as a title of respect addressed to a father, [Matt. 21:30](#), a husband, [1 Pet. 3:6](#), a master, [Matt. 13:27](#); [Luke 13:8](#), a ruler, [Matt. 27:63](#), an angel, [Acts 10:4](#); [Rev. 7:14](#); (f) as a title of courtesy addressed to a stranger, [John 12:21](#); [John 20:15](#); [Acts 16:30](#); **from the outset of His ministry this was a common form of address to the Lord Jesus**, alike by the people, [Matt. 8:2](#); [John 4:11](#), and by His disciples, [Matt. 8:25](#); [Luke 5:8](#); [John 6:68](#); (g) ***kyrios* is the Sept. and NT representative of Heb. Jehovah ('Lord' in Eng. versions)**, see [Matt. 4:7](#); [Jas. 5:11](#), e.g., of adon, Lord, [Matt. 22:44](#), and of Adonay, Lord, [Matt. 1:22](#); it also occurs for Elohim, God, [1 Pet. 1:25](#).

"Thus the usage of the word in the NT follows two main lines: one-- customary and general, the other, peculiar to the Jews, and drawn from the Greek translation of the OT.

"Christ Himself assumed the title, [Matt. 7:21, 22](#); [Matt. 9:38](#); [Matt. 22:41-45](#); [Mark 5:19](#) (cp. [Psa. 66:16](#); the parallel passage, [Luke 8:39](#), has 'God'); [Luke 19:31](#); [John 13:13](#), apparently intending it in the higher senses of its current use, and at the same time suggesting its OT associations.

"His purpose did not become clear to the disciples until after His

resurrection, and the revelation of His Deity consequent thereon. Thomas, when he realized the significance of the presence of a mortal wound in the body of a living man, immediately joined with it the absolute title of Deity, saying, 'My Lord and my God,' John 20:28.

Thereafter, except in [Acts 10:4](#); [Rev. 7:14](#), there is no record that *kyrios* was ever again used by believers in addressing any save God and the Lord Jesus; cp. [Acts 2:47](#) with [Acts 4:29](#), [30](#).

"How soon and how completely the lower meaning had been superseded is seen in Peter's declaration in his first sermon after the resurrection, 'God hath made Him, Lord,' [Acts 2:36](#), and that in the house of Cornelius, 'He is Lord of all,' [Acts 10:36](#); cp. [Deut. 10:14](#); [Matt. 11:25](#); [Acts 17:24](#). In his writings the implications of his early teaching are confirmed and developed. Thus [Psa. 34:8](#), 'O taste and see that Jehovah is good,' is applied to the Lord Jesus, [1 Pet. 2:3](#), and 'Jehovah of Hosts, Him shall ye sanctify,' [Isa. 8:13](#), becomes 'sanctify in your hearts Christ as Lord,' [1 Pet. 3:15](#).

"So also James who uses *kyrios* alike of God, [Jas. 1:7](#) (cp. [Jas. 1:5](#)); [Jas. 3:9](#); [Jas. 4:15](#); [Jas. 5:4](#), [10](#), [11](#), and of the Lord Jesus, [Jas. 1:1](#) (where the possibility that *kai* is intended epexegetically, i.e. = even, cp. [1 Thess. 3:11](#),

should not be overlooked); [Jas. 2:1](#) (lit., 'our Lord Jesus Christ of glory,' cp. [Psa. 24:7](#); [Psa. 29:3](#); [Acts 7:2](#); [1 Cor. 2:8](#)); [1 Cor. 5:7, 8](#), while the language of [Jas. 4:10](#); [Jas. 5:15](#), is equally applicable to either.

"Jude, [Jude 1:4](#), speaks of 'our only--Lord, Jesus Christ,' and immediately, [Jude 1:5](#), uses 'Lord' of God (see the remarkable marg. here), as he does later, [Jude 1:9, 14](#).

"Paul ordinarily uses *kyrios* of the Lord Jesus, [1 Cor. 1:3](#), e.g., but also on occasion, of God, in quotations from the OT, [1 Cor. 3:20](#), e.g., and in his own words, [1 Cor. 3:5](#), cp. [1 Cor. 3:10](#). It is equally appropriate to either in [1 Cor. 7:25](#); [2 Cor. 3:16](#); [2 Cor. 8:21](#); [1 Thess. 4:6](#), and if [1 Cor. 11:32](#) is to be interpreted by [1 Cor. 10:21, 22](#), the Lord Jesus is intended, but if by [Heb. 12:5-9](#), then *kyrios* here also = God. [1 Tim. 6:15, 16](#) is probably to be understood of the Lord Jesus, cp. [Rev. 17:14](#).

John... occasionally speaks of Him as 'the Lord,' [John 4:1](#); [John 6:23](#); [John 11:2](#); [John 20:20](#); [John 21:12](#).

"The full significance of this association of Jesus with God under the one appellation, 'Lord,' is seen when it is remembered that these men belonged to the only monotheistic race in the world. To associate with the Creator one known to

be a creature, however exalted, though possible to Pagan philosophers, was quite impossible to a Jew.

The Lord Jesus suffered, [1 Thess. 2:15](#); [1 Thess. 5:9, 10](#).

It is our Lord Jesus who is coming, [1 Thess. 2:19](#)...

In prayer also the title is given, [1 Thess. 3:11](#); [Eph. 1:3](#);

The sinner is invited to believe on the Lord Jesus, [Acts 16:31](#); [Acts 20:21](#),

The saint to look to the Lord Jesus for deliverance, [Rom. 7:24, 25](#),

"The title 'Lord,' as given to the Savior, in its full significance rests upon the resurrection, [Acts 2:36](#); [Rom. 10:9](#); [Rom. 14:9](#), and is realized only in the Holy Spirit, [1 Cor. 12:3](#)."

- Vine's Expository Dictionary

Expresses origin and ownership of the aforementioned angel.

“LORD” is pregnant with much more than mere “ownership”

Creator

Crucifixion/Resurrection

Christ

“OPENED THE GATES to the PRISON”

See the miraculous power of God... AGAIN!

God’s Power is paving the way for God’s Proclamation!

Don’t miss the comprehensive affects of God’s Power:

3. God is doing the impossible!
4. See God’s Sovereignty...
 - God comes to get His own...
 - God leaves others in their sin...
 - Those whose eyes God opens see...
 - Those untouched by God see nothing.
3. Our Creator controls ALL of His creation! - JDP
4. No one, nor nothing can keep in bondage those who Jesus chooses to set free. (read John 8:32-36)

Question of Application:

What does YOUR jail cell look like?

Beware... Idolaters are usually spiritually “infected,” eternally-incarcerated, “interior designers.” Friends, with that said, don’t confuse a posh prison cell for freedom!

“TAKING THEM OUTSIDE”

Notice: while the sent-ones (Christians) are being set free, they are being set free to serve their Savior...

Moreover... please don’t miss that their service is going to lead to more suffering...

Both their serving and suffering are for their Savior!

Important Sidebar:

Not every child of God is promised “temporal” ease or freedom... In short, some of the prison cells we are in will remain locked on this side of heaven (or hell).

See:

Sin... a fallen world is capable of pure evil.

Consequences... sometimes, per God’s wisdom, we have to sleep in the bed we’ve made

Mission prep... just like the apostles in the cell prior to the angel being sent to set them free.

Greater Glory... See Paul & Silas in the

Philippian jail. Note: they STAYED after God had miraculously opened the prison...

“SAID (to them)”

God speaks to His people!

God speaks today primarily through His Word (Bible).

God speaks to some directly (Moses, Abraham, Paul...)

God speaks to ALL of children (necessity of salvation).

God continues to speak to ALL of His children:

- Spirit-filled = two-way communication
- Prayer
- Other believers
- Circumstances (including sin)

Whatever God says, whenever He says it:

- It is ALWAYS the TRUTH
- It is ALWAYS the BEST
- It is ALWAYS on PURPOSE
- It is ALWAYS on MISSION
- It is ALWAYS an expression of His GLORY

T/S: So, let's see what the Lord's angel was sent to say to the Lord's sent ones (a.k.a. apostles)

Miraculous deliverances. This passage gives us an instance of a miraculous deliverance through the medium of an angel ([vv. 19-20](#)). This does not always happen in our lives. What we learn from this passage is that God *can* deliver us if he wishes; *our* task is to obey his call. That is what we must concentrate on and leave the rest in the hands of God.

Shadrach, Meshach, and Abednego expressed this attitude when King Nebuchadnezzar threatened to throw them into the fiery furnace if they refused to obey him. He told them, "Then what god will be able to rescue you from my hand?" ([Dan. 3:15](#)). The three men replied, "If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king" ([3:17](#)). But knowing that God may not do this, they added, "But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up" ([3:18](#)). Miraculous deliverance or not, our primary responsibility is to be obedient to God.

- NIV Application Commentary

²⁰ *"Go, stand and speak to the people in the temple the whole message of this Life."*

“GO”

*Like “love,” the word “go,”
in the context of the Great Commission,
embodies the heart
of the Great Commandments,
while simultaneously serving as the
antithesis of selfishness. - JDP*

Again, Satan's opposition backfired, providing opportunity for God to display His power. **An angel of the Lord during the night opened the gates of the prison** and freed the apostles. God's use of an angel to free them was especially ironic, since the Sadducees denied the existence of angels. After releasing them, the angel commanded them to **go your way, stand and speak to the people in the temple the whole message of this Life**. They were freed not to hide, but to boldly return to the temple and continue to preach. The **whole message of this Life** refers to the gospel (cf. [Phil. 2:16](#); [1 John 1:1-4](#)). The good news we proclaim is that Jesus Christ came into the world to give abundant and eternal life to the spiritually dead (cf. [John 1:4](#); [11:25](#); [14:6](#); [1 John 5:20](#)).

- MacArthur Commentary

“STAND & SPEAK”

Note the sequence & dual imperative! (Both/And command)

See Ephesians 6:10ff (see purpose of the armor...)

5. Proactive preparation for war
6. Result: “...be able to stand... and STAND”
7. Now... add see Acts 5:20
 - e. You will be in a war...
 - f. You WILL need to proactively prepare
 - g. You will NEED to STAND (in obedience)
 - h. AND you will then go on OFFENSE...
 - After “standing” comes “SPEAKING”
 - See Obedience = Offense!
8. You “SPEAK” (offense) with you SWORD
 - c. His witness speaks His Word (Ambassador)
 - d. Sword of the Spirit = only offensive armor

“TO THE PEOPLE”

Don't miss the obvious...

The Christians are being sent by God to the “church” on a missions trip of truth in love!

(NOTE: Don't forget Jesus' visits to the Temple!)

Sadly... the same need still exists today.

“IN THE TEMPLE”

Timeless truth: “Christians proclaim Christ in Church.” - JDP

Tragic reality: “Cultural church has become a counterfeit-context of cancerous, Christ-less consumers, plagued by the 3-legged counter-Christ killers of cocooning, compromise, and/or circus clowns.” - JDP

Although the angel's command may have seemed incredible, even reckless, the apostles did not argue. Upon hearing his words, they entered into the temple about daybreak, and began to teach. Before the Sadducees were even aware that they had been released they were back preaching. They chose to boldly obey and leave the consequences to God. Theirs was a defiant courage, and they did not hesitate to put their lives at risk.

- MacArthur Commentary

T/S: Now that the sent-ones of God have heard from an angel sent-by God...

Let's see what they - "the Way" - do.

²¹ Upon hearing this, they entered into the temple about daybreak and began to teach...

"UPON"

Note the relationship to "cause & affect"

There is an immediacy component to biblical obedience!

Contrast the words: "Upon" & "After"

➤ See the obedience continuum:

- "Upon" = deliberate obedience
- "Will do" = delayed obedience
- "After" = deferred obedience
- "Maybe" = disguised disobedience
- "Most" = dress-up disobedience
- "No" = defiant disobedience

“HEARING THIS”

“Faith comes by hearing and hearing by the Word of God”

Important Context: What is the Word of God?

- Obvious Answer: the Bible (2 Timothy 3:16)
- True but less obvious answer:
 - Everything that comes from God
 - Words of “sent” angels
 - Messages given by God’s messengers
 - God-given dreams & visions

Even MORE IMPORTANTLY:

- Beware the fact that Satan & his minions can come down and deceive, disguised as angels of light... (2 Corinthians 11:13-15)

*[For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. **14**No wonder, for even Satan disguises himself as an angel of light. **15**Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.]*

Application:

Thank God that He talks to His people.

Beware the dangers & consequences of
listening to counterfeit Christ-followers...

Get to KNOW God!

We learn that which we love...

We live that which we love...

“THEY ENTERED INTO THE TEMPLE”

“If you love Me, you will obey My commandments” – Jesus

There is no discipleship without deliberate obedience!

The “Way of God” says:

God said it & that settles it!

They didn’t “entertain the idea” of obedience. No, they “entered the Temple.” Fully aware of the risk & the reward, they “entered the Temple” – just as their Lord had commanded them to do (thru the message of His sent messenger – the angel).

- The “faithful” FOLLOW
- The “sent ones” GO!
- The “unified” UNITE!
- The “lovers” LOVE!
- The “forgiven” FORGIVE!
- The “proclaimers” PROCLAIM!
- The “saved” SERVE!
- The “saved” SUFFER!
- The “saved” SURRENDER!

No matter what!

Evangelistic passion. The early church was clearly focused on evangelism, using every opportunity and paying whatever price was necessary to further that cause. When they went to the courts, their primary concern was not winning a case; it was furthering the cause of the gospel. We too must look at situations of persecution as opportunities to share the gospel.

NIV Application Commentary

“ABOUT DAYBREAK”

There are contextual significances to their timing...

- No procrastination... back to biblical obedience
- It was a cultural time of gathering...
- Fish where the fish are!
- Starting at the “beginning” maximizes impact!

“AND”

Don't miss the conjunction...

There is more than mere movement happening here...

We are about to see obedience linked to mission!

“BEGAN”

Again... don't miss the subtle but important point...

The sent ones are going to “begin” to pick up where Jesus left off...

*** Remember: “the Way” of God is committed to completing the work of Christ!

This word (“begin/began”) injects yet another continuum into our study... You see, to “begin” implies that there is an “end” or conclusion being sought...

When asked what God's will, words, and way were all about, Jesus replied by offering the Great Commandments & the Great Commission; going so far as to say that “everything in the Law and the Prophets hangs on” to the Great C's... Consequently, having already documented that the apostle's instructions were the very word of God, it is clear... the sent ones were beginning to fulfill the Great Commandments & the Great Commission – the fullest embodiment of Christ-likeness any human being can experience! - JDP

“TO TEACH”

Go to **2 Timothy 2:2** (2:1-6 for broader context)

See **Matthew 28:18-20** (this is how “We BE”)

What a contrast between the Apostles and the members of the council. The council was educated, ordained, and approved, and yet they had no ministry of power. The Apostles were ordinary laymen, yet God's power was at work in their lives. The council was trying desperately to protect themselves and their dead traditions, while the Apostles were risking their lives to share the living Word of God. The dynamic church was enjoying the new; the dead council was defending the old.

- Warren Wiersbe

Incessant evangelism. This whole passage pulsates with the urgency of the evangelistic task. The apostles are arrested for evangelizing (v. 18). But after their miraculous release the angel tells them to go to the center of Jewish religion, the temple, and proclaim "the full message"; they are not to give in to the temptation to compromise it (v. 20). The divine encouragement to persist in witness in spite of threats is a recurrent theme in Acts (4:31; 18:9-10; 23:11). This not only shows how important witness

is, but also that people need constant encouragement, for it is easy to lose passion for evangelism, especially in the face of opposition.

NIV Application Commentary,

See **Revelation 3** & the **church at Laodicea**... also

“You are either for Me or against Me.” - Jesus

Jesus could not be more clear... people are either going to:
Oppress or Obey!

Clearly in Acts the emphasis on God's holiness and its implications did not hinder the evangelistic effectiveness of the early church.

- NIV Application Commentary

Summary: PREPARATION:

1. Hell & Hellions... (v.17-18)

- a. Jealousy
- b. Persecution

2. Heaven & Helpers... (v.19)

- a. Power
- b. Proclamation

3. Hearers & Holy... (v.20-21)

a. Great Commandments

b. Great Commission

c. Faithful Obedience

Close: