

The Life of the Apostle Peter

Study # 31

Satan Fights Back!

(Acts 4:1-31)

I. The Imprisonment of Peter and John (4:1 - 4)

A. The Reason for the Persecution (1 - 2)

1. Notice the People (1)
2. Notice the Problem (2; 1 Jn. 3:13)

B. The Reaction of the Persecutors (3)

C. The Results of the Persecution (4)

II. The Interrogation of Peter and John (4:5-14)

A. The Assembly (5-6)

B. The Asking (7; Pr. 22:29)

C. The Address (8 - 12)

1. The Credit (8 - 10)
2. The Cornerstone (11 - 12)
 - a. The Imagery (11)
 - b. The Importance (12)

D. The Amazement (13 - 14)

1. Amazed at their Boldness (13A)
2. Aware of the Basis (13B)
3. Awed by their Brother (14)

III. The Indecision About Peter and John (4:15 - 22)

A. The Conference (15 - 17)

1. The Debate (15)
2. The Dilemma (16)
3. The Decision (17)

B. The Command (18 - 20)

1. The Requirement (18)
2. The Response (19 - 20; Mt. 10:17-20)

C. The Conclusion (21 - 22)

IV. The Interceding for Peter and John (4:23 - 31)

A. A Report to God's Saints (23)

B. A Rejoicing in God's Sovereignty (24 - 28; Rev. 6:9-10)

C. A Request for God's Strength (29 - 30)

D. A Response of God's Spirit (31)

CONCLUSION (2 Tim. 3:10-15; Rom. 8:35-39):

The Captain and The Sadducees

The man whom the King James Version calls the captain of the Temple was an official called the Sagan. He was the High Priest's right-hand man. In particular he had the oversight of the good order of the Temple. When the crowd had gathered it was inevitable that he and his Temple police should arrive on the scene. With him came the Sadducees who were the wealthy, aristocratic class. There were not many of them but they were rich and of great influence. The whole matter annoyed them very greatly for two reasons. First, they did not believe in resurrection from the dead; and it was this very truth that the apostles were proclaiming. Second, just because they were wealthy aristocrats, the Sadducean party was collaborationist. They tried to keep on friendly terms with the Romans in order that they might retain their wealth and comfort and prestige and power. The Roman government was very tolerant; but on public disorder it was merciless. The Sadducees were sure that, if the apostles were allowed to go on unchecked, riots and civil disorder might follow, with disastrous consequences to their status. Therefore they proposed to nip this movement in the bud; and that is why Peter and John were so promptly arrested. It is a terrible example of a party of men who, in order to retain their vested interests, would not themselves listen to the truth or give anyone else a chance to hear it. — DSB

ΑΩ

grieved (v. 2) Gk., *diapneomai*. To be annoyed, to be worked up, to be indignant, to be strongly irked or provoked at somebody. (Rogers and Rogers)

unlearned (v. 13) Gk., *agrammatos*. Here it denotes the lack of rabbinic training, or lack of rhetorical training. (Ibid.)

ignorant (v. 13) Gk., *idiotes*. A layman, one who is not an expert; unskilled, commoner, one who has no training or specially in contrast to experts and professionals. (Ibid.)

rage (v. 25) They had the conviction of the futility of man's rebellion. The word translated rage is used of the neighing of spirited horses. They may trample and toss their heads; in the end they will have to accept the discipline of the reins. Men may make their defiant gestures against God; in the end God must prevail. DSB