

The Life of the Apostle Peter

Study # 32

Lying and Dying

(Acts 5:1-11)

The Danger of Winking at Sin

It is easy to treat sinful behavior lightly. Christians sometimes find ways to ignore it, overlook it, justify it, reexplain it, and not deal with it appropriately. Let us not forget that we are accountable to a perfectly holy God who took sin so seriously that he allowed his only Son to die an excruciating death for us. (*Zondervan Illustrated Bible Background Commentary*)

INTRODUCTION:

I. THE CONTRAST (5:1, 4:32-37)

II. THE CONSPIRACY (5:1-2)

A. The Participants (5:1A)

B. The Possession (5:2)

C. The Partnership (5:2B)

D. The Problem (5:2A)

E. The Presentation (2C; Matt. 6:1-4)

III. THE CONFRONTATION (5:3-4)

A. Peter's Awareness (3; John 8:44; Luke 22:3)

B. Peter's Acknowledgment (4)

C. Peter's Amazement (4B)

D. Peter's Accusation (4C)

IV. THE CONSEQUENCES (5:5)

A. The Fatality (5A)

B. The Fear (5B; 1 Cor. 5:9-13)

V. THE COLLEAGUE (5:7-9A)

A. The Entrance (7)

B. The Enquiry (8-9A)

1. Concerning the Land (8)

2. Concerning the Lying (9A)

VI. THE CONDEMNATION (9B - 10)

A. Peter's Announcement (9B)

B. Peter's Authority (10; Matt. 16:16-19)

VIII. THE CONCLUSION (11)

A. The Fear of the Lord in the Church (11A; Heb. 12:28-29)

B. The Fear of the Lord in the Community (11B)

CONCLUSION: (1 Cor. 10:1 -13)

Acts 5:5,10 **Gave up the ghost, yielded up the ghost** Gk., *ekpsucho*. Perhaps for stylistic purposes, the AV offers two translations for the same Greek word. The word means to expire, to breathe out one's life. It is used only three times in the NT, twice here in Acts 5, and once in Acts 12:23 where God's divine judgment upon the blasphemous Herod is narrated. Otherwise it is used by medical writers of the day, and only rarely by them. So we see strong evidence for the Lucan authorship of Acts as his medical experience is expressed in his choice of vocabulary. (LKW)

Acts 5:6 **wound him up** Gk., *sunesteilan*, an old verb, "to draw together," or "to contract" (1 Cor 7:29), "to roll together, to wrap with bandages, to enshroud" as here. It is used nowhere else in the NT. Medical writers use it frequently. These men may have used their own mantles. The time for burial was short in Jerusalem for sanitary reasons and to avoid ceremonial defilement. (RWP)

Acts 5:9 **Ye have agreed together** Gk., *sumfooneoo*, to voice together, symphony." Here the meaning is, "it was agreed together by you." "Your souls were allured together respecting this deceit." (RWP)