

The Book of Acts

[Wed. Apr. 16, 2014] Acts Series, Acts 4:13-31 - Craig A. Thurman

Review of some important points we shared in our last message in the Book of Acts concerning the *filling of the Holy Spirit*:

Being *filled* is to be under the control of something or someone. [Our lesson tonight will end with this same truth.] For example, being filled with wrath is to be controlled and motivated from wrath. Saints, those having the Holy Spirit of God upon them by virtue of their relationship with the Lord's body, the N. T. church, can be said to be *full of faith and of the Holy Ghost*. (Stephen, Acts 6.5, 8)

Kenneth Wuest's *Word Studies, Untranslatable Riches from the Greek New Testament*, p.83, on the words *lusteth to envy*, Ja.4.5:

'The indwelling Holy Spirit possessing all the potential power and help a saint needs, has a passionate desire to the point of envy. Of what is He envious, and what does He passionately desire? ... They [of James chapter 4, charged as being adulterers and adulteresses] were allowing their evil natures to control them, those evil natures from which they had been delivered when God saved them. The Holy Spirit is envious of any control which that fallen nature might have over the believer, and passionately desirous of Himself controlling his thoughts, words, and deeds. He is desirous of having the believer depend upon Him for His ministry to him, in order that He might discharge His responsibility to the One who sent Him, namely, that of causing the believer to grow in his Christian life.'

The saints should be, that is they should learn to be, controlled, not by carnal passions, but by Him, the Holy Spirit of God ...,

... we separate our own will (practical sanctification), as it would have been influenced by our fleshly principal, and we subject it to the Word of God so that the Holy Spirit would live through us, unquenched [stop doing things that we shouldn't] and without being grieved [start doing things that we should], to glorify Jesus Christ in our members. Then we rest from our works and enter into Christ's. (Mt.11.28-30)

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He.4.10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 ¶ Let us labour [be diligent, endeavor, study, σπουδάσω] therefore to enter into that rest, lest any man fall after the same example of unbelief.

There can be no filling except that we abide in a place to which the Holy Spirit has first come. Filling always refers to those who are in a church relationship.

The answer of the apostles to the council

13 ¶ Now when they saw the boldness

παρρησία, boldness 8, confidence 6, plainness1, openly 4. When it came to witnessing of their Lord these men were not backward, not timid. They waxed *bold*. (Acts 4.29, 31; 13.46 the verb)

of Peter and John, and perceived that they were unlearned

*ἀγράμματος, adjective; unlettered. γράμμα, learning 1, letter 9 (Jo.7.15 spoken against the Lord Jesus [And the Jews marvelled, saying, How knoweth this man **letters**, having never learned (or disciplined).], probably referring to Scripture, 2Ti.3.15), bill 1, Scripture 1, writing 1. γραμματεύς, scribe 66, townclerk 1.*

There is enough to conclude from Scripture that these brethren could read: Acts 1.20, Peter; Acts 15.15, James; 2Peter 3.1; James states no other writer involved; John's first letter states *we write 1.4, I write vss. 12-14; 2Jn.12; 3Jn.9, 13*. What these religious leaders most likely were saying was that, not only were they undisciplined in scholarship, but unfamiliar with the *writing* (whether of their law or Scriptures); lettered. Perhaps the apostles subject-verb agreement lacked; used a plural subject with a singular verb: They **is** stupid! Whatever it was, whether these religious leaders had no acquaintance of these men in their schools, or their language betrayed their lack of formal education, there was something about them that manifested that they were plain ole, ordinary, men. And

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they were; they were fishermen, not in the least pretending to be doctors of divinity. God's call upon their lives into this service was all the credentials they needed for doing the things that they did. We do not need man's approval or disapproval to sanction our work in the Lord. We do need the call of God upon our lives. Having that, we can progress in the learning of the Holy Scriptures. Who stands best to learn the truth of Scripture? The person who attends seminary, or the one who faithfully belongs to a N.T. church? Where is the Spirit of God's blessed habitation? Among that body of associated saints. What is one of the special functions of the Holy Spirit for the believer? To teach us the things of Christ. The seminary can impart information just like the elementary, middle, and high schools do; like the colleges and universities. But these institutions cannot impart to the believer the truth of God's Word. They can only impart the information that men who govern these institutions allow. The Holy Spirit imparts the truth of it. He arranges it, he connects the dots, the church is the best, proper, and only environment (according to the Scriptures) for the impartation of Biblical truth. And it is the Spirit of God alone that does this for His people.

Other places where the English word *unlearned* is used are of different Greek words, i.e. ἀμαθής, 2Pe.3.16 meaning undisciplined, untaught; ἀπαίδευτος, 2Ti.2.23 meaning uneducated, uninstructed like a child under law, or beneath the time of bearing responsibility.

and ignorant

ἰδιώτης, **unfamiliar with the manner of legal, ceremonial, or official process**, translated as *ignorant 1, rude 1* (2Co.11.6 *rude in speech*, perhaps thought to be brash or overly assertive in his presentation), *unlearned 3* (1Co.14.16, 23, 24).

men, they marvelled; and they took knowledge ἐπεγίνωσκόν of them, that they had been with Jesus.

ἐπιγινώσκω, built on the Greek preposition ἐπί upon, and γινώσκω to know; These leaders, after hearing the disciples, had **a founded knowledge** that these had been with Jesus. Trying to impress others about how much

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Bible knowledge we have is not the same as sharing the clear terms of the gospel of Christ.

More important than for men to perceive in us whether there is ample schooling and intellectual polish is that Jesus Christ is witnessed in our lives.

These religious leaders *perceived, acknowledged, knew* that Peter and John had been with Jesus. Is this not one of two very personal and important goals in our lives? First, and foremost for us, to know Him more. (Phil. 3.10); And second, that others might see Him in us. The testimony of others about the sincerity of Christ in us might say more about us than our lips do. That, for a true disciple of Jesus Christ, is among one of the greatest honor that can be bestowed upon a child of God: he/she has been with Jesus; he/she is a Christian.

14 *And beholding the man which was healed*

τεθεραπευμένον, Root θεραπεύω, , KJV *cure* 5 (part. perf. pass, Jo.5.10 *was cured*), *heal* 38 (part. perf. pass.,Lk.8.2 *had been healed*), *worship* 1 (*Acts 17.25 Neither is **worshipped** with men's hands ...*) The only three places in Scripture where the *part, perf, pass* is used is in the three Scriptures noted above.

standing with them, they could say nothing against it.

ἀντειπεῖν, ,root ἀντιλέλω, *answer again 1, contradict 1, gainsay 1, speak against 5, gainsayer 1.*

15 *But when they had commanded them to go aside out of the council (συνεδρίου, Sanhedrin), they conferred*

συνέβαλον or, *cast together*, i.e. their thoughts

among πρὸς [or, to] *themselves* (or, one another, ἀλλήλους),

16 *Saying, What shall we do*

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ποιήσομεν, 1st per, pl, fut, ind, act.; What a difference that we find here between religious leaders and the saints in the churches. In instances of decision saints are compelled to look to the Scriptures for answers rather than appealing to one another for consensus. WE NEED THE WORD OF GOD TO FORM THE BASIS OF OUR RESPONSES. But here we have unregenerate men seeking one another's counsel and concluding things that are the antithesis of true faith. Such *practices* are the result of the flesh; not the Spirit. Let no church be found acting as these religious leaders did.

The New Bible Commentary, Revised, 'It is noteworthy that **no** effective **attempt** seems to have been made by the **Sanhedrin to disprove** the central affirmation of the apostles' proclamation, **the resurrection of Jesus**; yet if they thought there was a reasonable chance of success, would they not have done so?'

Men cannot disprove the truth of God, nor can they truly discredit the righteous. Thus they resort to wicked means in the darkness and blindness of their hearts as if God does not see what they're trying to hide under the proverbial rug. Such men by these actions prove once again that they '*hate the light, [neither cometh to the light], lest [their] deeds should be reproved.*' (JFB Commentary)

These men, like so many today, would rather die that to admit that they have erred.

Churches have this question come along from time to time; so also such men: What shall our practice be on account of this.

to these men? for that indeed a notable

γνωστὸν, *known*, vs. 10, nom, sing, neu., a known miracle.

miracle

σημείον, *sign*, KJV *miracle* 22, *sign* 51, *token* 1 (2Thes.3.17), *wonder* 3 (Re.12.1, 3; 13:13); means of an *indication*.

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hath been done by διὰ them is manifest

φανερόν, root φανερός, KJV *manifest* 9, *known* 3. **Meaning *apparent* or *evident*.** The Greek φανερός is derived from the word φαίνω: KJV *shine* 7, *appear* 16, *be seen* 2, *seem* 1, *shine* 3, *think* 1, *things which do appear* 1.

to all them that dwell in [or, dwell at]

κατοικοῦσιν, root κατοικέω, compound word, κατά down + οἶκος house; KJV *dwell* 35 (Mt.23.21; Acts 9.35; 19.10), *dwell at* 4 (**Acts 2.14; 9.32; 19.17**), *dwell in* 4, *dwell at* 1, *dwell in* 1, *inhabitant* 1 (Re.17.2), *inhabiter* 2 (Re.8.13; 12.12).

Jerusalem; and we cannot

δυνάμεθα, 1st p, pl, ind.; This form of the verb is used only 7 times in Scripture: Mt.20.22 *we are able*; Mk.10.39 *we can*; Acts 4.20 ***we can*** [not]; 17.19 *may we*; 2Co.13.8 *we can*; 1Thes.3.9 *can we* [in interrogative]; root δύναμαι

deny it.

ἀρνήσασθαι, aor. 1, inf.; ἀρνέομαι, *deny* 28, *refuse* 2. 2Ti.2.13 *he cannot deny himself*.

17 But that it spread

διανεμηθη, 3p, sing, aor 1, subj, pass; Or, But that **it should [not] spread** further; Young's Concordance give this root as διανέμομαι, Moulton and Thayers gives this root διανέμω, Young's defines this word as *divulged*. Vine's as *be spread about*, δια + νεμω; Thayer defines this as pass. εἰς τὸν λαόν *to be disseminated, spread, among the people*; Vincent shows that '2Ti. 2.17 "their word will eat as a canker," is literally, *will have distribution or spreading* (νομήν ἔξει).'

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2Ti 2:17 *And their word **will eat** (will have an outbreak) as doth a canker: of whom is Hymenaeus and Philetus ...*

γάγγραινα, gangrene; which is a contagious putrefaction in the body that must be cut out.

LXX Deu.29.26 διένειμεν, *assigned*, KJV puts *given* here or the Hebrew קָלַף, chalaq, **distributed** 2, *divided* 6, *part* 1, *imparted* 1, **given** 1.

*De 29:26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom **he had not given** unto them ...*

no further among the people, let us straitly threaten them,

*or, with a threat let us threaten, ἀπειλή [dat. sing as an adverb modifying the following verb] ἀπειλησώμεθα [1st p, pl. aor. 1, subj, mid]. ἀπειλή, KJV *straitly* 1, *threatening* 3. (See vss. 21, 29)*

We see this kind of reiteration in the Hebrew many times. Whether it is for expression in Genesis 1, (*vs. 11 Let sprout the earth tender sprouts, the herb seeding seed ...*, or emphasis in chapter 43, which has several such duplications, i.e. verse 3 *The man protesting protested*, verse 7 *The man asking asked us*, verse 16 *Bring these men home, and kill a killing, and make ready*. So, if it is true, I cannot tell, but it would appear that the Hebrew and Greek languages used this linguistic apparatus to give force to the meaning: **Either stop what you are doing or else ...**

The LXX: ἀπειλέω, Gen.27.42 *thy brother threatens*/KJV italics *purposing thee to kill thee*; Nu.23.19 *God is not a man to waver, nor as the son of man to be threatened ...*, Is.66.14; Nah.1.4; ἀπειλη, Job 23.6 *then he would not threaten me*/ KJV italics *strength*; Pr. 13.8 *the poor endures not threatening*/KJV *rebuke*; 17.10; 19.12; 20.2; Is. 50.2; 54.9; Hab. 3.12; Zec. 9.14.

that they speak henceforth

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μηκέτι, μη a particle of negation, μη no + ἔτι adverb KJV *also 1, any further 3, any longer 1, any more 5, more 17, et al.*

to no man in (ἐπὶ, based on) this name.

18 And they called them, and commanded them not μη to speak at

*Speak at all is the translation of the Greek φθεγγεσθαι, root φθέγγομαι, translated by the KJV 3 times as speak. (cf. 12Pe.2, 16, 18) The apostles were given an extremely restrictive command: It included *declaring* εἶπον, and *saying, telling* ἐρέω, and *talking* λαλέω, and *reasoning* λέγω; They weren't so much as to utter anything in Jesus name. (Acts 2.4 is a form of the same word *utterance*, ἀποφθέγγεσθαι, with the prefixed preposition ἀπό.) The leaders wanted this nipped in the bud and squelched immediately.*

all nor teach in (ἐπὶ, based on) the name of Jesus.

Not a shred of evidence has been given which would shed any light on why the doctrine should not be taught. Not one example of any person being hurt by the things that were being done of the church at Jerusalem. Yet, they are to stop.

Matthew Henry, says 'They could not prove that they had said or done anything amiss, and yet they must no more say nor do what they have done. All their care is that the doctrine of Christ spread no further among the people; as if that healing institution were a plague begun, the contagion of which must be stopped.'

19 But Peter and John answered and said unto them, Whether it be right in the sight

ἐνώπιον, KJV before 63, in one's presence 2, in one's sight 5, in the presence of 7, in the sight of 16, to 1. Not just as before the sight of His eyes, or before His view, but before whom we stand as servants of the King in His kingdom.

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of God to hearken (or listen with the ear so as to obey) unto you more than (or, rather than, μάλλον) unto God, judge ye.

If you were in our place what would your judgment be in light of such a commandment as yours is to us? If God gave you this commission to preach the resurrected Lord and Christ to men of every race and social status (that is, rich or poor, nobleman or peasant, intellectual or barbaric), would you not obey him?

Notice the instant solidarity of both Peter and John. Unlike the council, they needed not to confer between themselves to find an answer. The answer is obvious. The higher authority of Christ compels them to disregard the threatenings of their religious leaders.

20 For we cannot but speak the things which we have seen and heard.

οὐ δυνάμεθα γὰρ ἡμεῖς, ἅ ἔϊδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.
not are able for we, what we saw and heard not to speak.

For we are not able not to speak, δυνάμεθα, vs.16.

21 So when they had further threatened them,

προσαπειλησάμενοι, root προσαπειλέω, (cf. vs. 17, 29) only this once translated *further threatened*. πρόσ, the prefixed preposition is translated in the KJV a number of ways that leads us to think of the sense of *continued* threat. They *leveled* their threats against or toward them again. In other words, these religious men **persisted** in their threats against Peter and John.

they let them go, finding

εὕρισκοντες, discovering. Of the 177 times this word is used, 175 times it is translated *find*)

nothing how they might punish them,

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κολάζω, twice as punish. 2Pe.2.9 2Pe 2:9 *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished ...* **Meaning, the point when justice is served.**

because of the people: for all men glorified God for that which was done.

The law of man affords certain protections to the people of God. This is why we must continue in faithful prayer to God for those in places of authority. (1Ti.2.1-4) Sometimes the laws of the land work more equitably for everyone. But, as far as Christians are concerned, we can be grateful that we have any protections at all under the laws of men. In this case the laws worked because what Peter and John had done was undeniably of God. (4.16) There could be nothing unlawful with healing a 40 year old lame man (4.22), who had been in this state *from his mother's womb*. (3.2) And for the leaders of Israel to act against the disciples on this point would certainly make them out to be the criminals that they were against God, and cause no small stir among the people. Furthermore, adding to the complexity of this matter is the sensitivity of the state of Israel with the powers of the Roman government, this would hasten (humanly speaking) what will eventually transpire in 70 A. D. No, these unbelieving leaders will take more drastic measures gradually, not all at once. Our Lord's words as they are recorded in *Lu 16:8* says it best ... *the children of this world are in their generation wiser than the children of light*. First, put an unreasonably restrictive command on the disciples, and then the leadership may, under the guise of justice, prosecute the disciples when they violate that rule. And that is precisely the course that these unbelieving leaders take against Peter and John and the church which is at Jerusalem.

22 *For the man was above **forty** years old, on whom this miracle (σημείον, sign) of healing*

Root ἰασις, , KJV *cure 1, healing 1*. **This miracle of cure** σημεῖον τοῦτο τῆς ἰάσεως.

*Lu 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do **cures** ἰασεις to day and to morrow, and the third day I shall be perfected.*

was shewed.

We note the number forty at this place. This certainly puts the faith of the saints to the test. This proves their faith as genuine.

The apostles' release, report, and rejoicing

23 ¶ *And being let go, they went to their own company,*

Who were most likely meeting somewhere in an area at the temple. (2.46; 5.12)

and reported (told)

ἀπήγγειλαν, this exact word is used in these places Mk.16.13 *told*; Lk.7.18 *shewed*; 8.34 *told*; 18.37 *told*; 24.9 *told*; Acts 16.38 *told*.

all that the chief priests and elders had said unto them.

To whom does this word *company* refer to? Was there a fisherman's association to which they had returned and reported? Was there a mysterious assembly of amassed believers scattered all over Israel to which they could report this matter? We have here that *They went to their own company*. Of course this company can be no other than the church of baptized believers who were accountable to one another in Jerusalem to whom Peter and John could report. What other company is there? Other than this, is there any other *company* that could be considered on this point to whom Peter and John would make such a report. No, none other. The universal church theory fails on this very early historical event. It cannot work because it does not exist.

24 *And when they heard that,*

Again, Who are they that heard the report? It is not Peter and John. Specifically, they are the company to whom Peter and John had returned to; the N. T. church which is at Jerusalem, and the only church in existence at the moment.

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they lifted up their voice to God with one accord,

or, in similar passion ὁμοθυμαδόν, translated one other time as **with one mind**, Ro.15.6;

*Ro 15:6 That ye may **with one mind** and one mouth glorify God, even the Father of our Lord Jesus Christ.*

This is the expression of a singular, *like-passion* of the *company* for the will of God to be done in them regardless of the threat made against them to stop *uttering the name of Jesus*.

The church lifted up their voice to God with one accord. Verse 29 shows us that it is the church praying for those servants who would be forward to declare the Word of Christ.

and said, (in prayer together, verse 31; probably led by one of their company, which would be the biblical manner of prayer, one at a time and in order, 1Co. 14.33) Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

Such a clear statement of God's sovereignty and omnipotence. Now, this is not the saints informing God of anything. These approach boldly or confidently to the throne of His grace and acknowledge His Lordship and Godhead.

*25 Who by the mouth of thy **servant**;*

παιδός, root παῖς, this is a word that refers to a child that is under tutors until reaching the age of manhood, who shall assume the duties of the house upon reaching proper age or fitness; a servant in the house of another's charge. (cf. Mt.18.2; Jn.4.51; Acts 3.13, 26; 4.27, 30)

David hast said, Why did the heathen rage, and the people imagine vain things?

Recalling the prophecies of the Word of God.

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26 *The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.*

This rebellion is not against just a man. This is the innate, sin rebellion against God the Father, which is mirrored in their rage against His Son. This is said to be against the Lord (meaning the Heavenly Father), and against His Christ (the Son.)

27 *For of a truth against thy holy **child** Jesus*

παῖδα, root παῖς, vs.25. This refers to the maturation of time when the Father subjects all things to His Son. Then shall Christ the Son assume His throne as King of kings, and Lord of lords. This is not as the confusion of the Roman Catholics who worship a perpetual 'baby Jesus,' or a suffering Lord on the cross. No, rather this marks that earthly ministry of our Lord Jesus Christ that was fulfilled. Notice:

whom thou hast anointed,

By the Holy Spirit of God, Mt.3.16; Jn.1.32; This anointing, which was **after his baptism**, set apart and dedicated our Lord Jesus to His official capacity as the Christ of God, the coming Messiah, the High Priest after the order of Melchizedec, That Prophet like Moses, and The King of kings.

ἔχρισας, root χρίω,

anoint 5;

Lk.4.18 **anointed** me to preach;

Acts 10.38 how God **anointed Jesus of Nazareth with the Holy Ghost;**

2Co.1.21 Now he which stablisheth us with you in Christ, and hath

anointed us, is God; 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts;

He.1.9 thy God, **hath anointed** thee with the oil of gladness above thy fellows.

Jesus Christ received his anointing not by or in His baptism, but immediately after baptism. Christ's baptism prepared Him for service. We

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can even say that it qualified Him for service, but it did not empower Him for service. The Holy Spirit empowers after the necessary steps of obedience are followed.

For example, after we have believed in Jesus Christ, if we have been obedient to the command of God we were baptized. Baptism prepares one for service, qualifies one for service, but IT DOES NOT EMPOWER ONE FOR SERVICE. What does one need to do if their desire is to serve the Lord ? GET INTO A New Testament CHURCH! That is where the Holy Spirit's abode is. And there the Holy Spirit *endues* us with power. (Lk.24.49)

*Lu 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be **endued** with power from on high.*

ἐνδύω, *endued* is a transliteration of the Greek word *enduo*. In the KJV it is translated as

*clothe with 1 (Re. 1.13 **clothed** with a garment),*

*put on 3 (Mt.6.25 what ye shall **put on**);*

be clothed 1;

*be clothed in 2 (2Co.5.3 If so be that **being clothed**);*

*have on 1 (Mt.22.11 which **had not on**);*

*put on 16 (Mt.27.28 and **put on** him a scarlet robe; 31 and **put** his own raiment **on**; Ro.13.12 **put on** the armour of light; 14 but **put** ye **on** the Lord Jesus Christ; 1Co.15.53 this corruptible must **put on** incorruption; Gal.3.27 For as many of you as have been baptized into Christ have **put on** Christ; Eph.4.24 **put on** the new man; Eph.6.11 **put on** the whole armour of God);*

be arrayed in 1 (Acts 12.21 Herod, arrayed in royal apparel).

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both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

συνάγω, (cf. vs.6, 27) Just as these religious men had gathered against the Lord Jesus, now they gathered against them.

There is no possibility of shifting the blame of guilt to any. We all had our part in the death of Jesus Christ, God's Son.

28 For to do whatsoever thy hand and thy counsel determined before

προώρισε, 3rd p, sing, aor 1, ind; root προορίζω, Ro.8.28 **predestinated**; 1Co.2.7 **ordained before**. To set a boundary within which everything must operate within the creation of the Almighty. It cannot be any other way. God is God! He is so high above all of creation that He condescends to give us any thought:

Ps 97:9 For thou, LORD, art high above all the earth: thou art exalted far above all gods.

*Ps 99:2 The LORD is great in Zion; and he is high above all the people.
3 Let them praise thy great and terrible name; for it is holy.
4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.
5 Exalt ye the LORD our God, and **worship at his footstool**; for he is holy.*

*Ps 113:4 The LORD is high above all nations, and his glory above the heavens.
5 Who is like unto the LORD our God, who dwelleth on high,
6 **Who humbleth himself to behold the things that are in heaven, and in the earth!***

As sure as we, the elect of God, are predestinated to be conformed to the image of His Son [Ro.8.28] is how sure that those events surrounding the crucifixion of our Lord were: no more and no less. The two equal the same. God's personal direction of these events by His hand, and His personal plan

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from eternity, before time began, brought about these men and their actions to bear against His Only Begotten Son. Otherwise, it would be an absolute impossibility that they took place at all!

Determined before, in this place means that God directed, according to his own counsel (eternal decree), these men to a sphere of operation that insured an absolute adherence to His will so that Jesus Christ could die for the sins of His people. God's predestination directs both the good and the wicked through circumstances to specific ends as He has decreed. God does not sow the sin and wickedness in the hearts of men, but by His direction and decree knows it and uses that which is in the hearts of men to fulfil His will.

1Ki.22.19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. {persuade: or, deceive }

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

There is no such thing as chance, failure, the unknown, or the new to God.

to be done.

29 And now, Lord, behold

This the eye of Omniscience already knew. (Gill) But give consideration of this **for us** in light of ...

their threatenings (ἀπειλὰς, vss. 17, 21): and grant unto τοῖς thy servants, that with (in connection or association to) μετὰ all boldness

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So that they are not intimidated from their duties, that ...

παρρησίας, *boldness 8, confidence 6, plainness1, openly 4.; vs.13*

they may speak thy word,

Obviously meaning that these servants of Christ might **continue** to speak [His] *word*. It is a singular message. The whole Word of truth as it is in Christ Jesus. It is also called the *doctrine of Christ*. Notice the *singular doctrine*:

*1Th 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, **but as it is in truth, the word of God**, which effectually worketh also in you that believe.*

*Heb 6:1 Therefore leaving the principles of the **doctrine of Christ**, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*

*2Jo 1:9 Whosoever transgresseth, and abideth not in the **doctrine of Christ**, hath not God. He that abideth in the **doctrine of Christ**, he hath both the Father and the Son.*

An important point that might help us in our fellowship with others outsidies of our church. We disagree with every man on many points, but let us be careful to hear the whole message of any man. While we will disagree on a point we might agree on so many more. We should consider the whole doctrine of a man, or of a church before we discount their ministry altogether. And that can take some time. Love believeth all things, hopeth all things. (Cf. 1Co.13.7)

30 *By ἐν τῷ*

[understood by the previous miracle of healing the impotent man, **continuing**. A number translators use the word *While*.]

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stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

That while you continue to work in such a way, grant to your servants boldness.

*Amplified Bible, 29, 30 And now, Lord, observe their threats and grant to Your bond servants [full freedom] to declare Your message fearlessly, **While** You stretch out Your hand to cure and to perform signs and wonders through the authority and by the power of the name of Your holy Child and Servant Jesus.*

By the Amplified Bible we see that as the continued healing and wonders of the Lord take place they pray for His servants to continue to be faithful in the preaching of His Word. Their prayer was to continue to have boldness in the face of threatenings against them.

The church prospers

31 ¶ *And when they had prayed,*

δέομαι; *The asking aspect of prayer. J. P. Green Sr. Interlinear Bible, And having petitioned ...*

the place was shaken

σαλεύω, *KJV move 1, shake 10, shake together 1, stir up 1 (Acts 17.13), that may be shaken 1.*

*Ac 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that **I should not be moved** ...*

*Ac 17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and **stirred** (in an evil sense) up the people.*

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*Heb 12:27 And this word, Yet once more, signifieth the removing of those things that **are shaken**, as of things that are made, that those things which **cannot be shaken** may remain.*

Where ἐν ᾧ [in which] they were assembled together;

συνηγμένοι, nom, pl. masc, part, perf, pass.; root συναγω (cf. vs.6 gathered together)

*and they were **all** filled with the Holy Ghost, and they spake the word of God with boldness (παρρησίας, vss. 13, 29).*

This is a statement of fact about how the church continued to preach the truth in the face of threatening. This should not be understood as just a momentary experience. This reflects the saint's desire to obey the Lord's commission to them to preach. And in that they were filled with the Holy Spirit. Will the Spirit of God fill a church who fails to preach the truth?