

Foothills Christian Assembly Sermon June 19, 2022

Acts 4: 5 – 12 “No other Name under Heaven”

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, 20 and that He may send Jesus Christ, who was preached to you before, 21 whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. 22 For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. 23 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.' 24 Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. 25 You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' 26 To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

1 Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, 2 being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in custody until the next day, for it was already evening. 4 However, many of those who heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass, on the next day, that their rulers, elders, and scribes, 6 as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, "By what power or by what name have you done this?" 8 Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel: 9 "If we this day are judged for a good deed done to a helpless man, by what means he has been made well, 10 "let it be known to you all, 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 stands here before you whole. 11 "This is the 'stone which was rejected by you builders, which has become the chief cornerstone.' 12 "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

13 Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus. 14 And seeing the man who had been healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 saying, "What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it. 17 "But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name." 18 So they called them and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge. 20 "For we cannot but speak the things which we have seen and heard." 21 So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done. 22 For the man was over forty years old on whom this miracle of healing had been performed.

I. Introduction

- a. Today's sermon: Acts 4: 5 – 12 “No other Name under Heaven”
  - i. The Setting v5-7a
  - ii. The Question v7b
  - iii. Peter's Answer v8-12
  - iv. Questions to know, love and obey God

II. The Setting v5-7a

- a. 5 And it came to pass, on the next day, that their rulers, elders, and scribes, 6 as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked,
- b. So, Peter and John were kept in custody overnight awaiting this trial. The day after their arrest in the temple, they are brought before the Jewish ruling council. What is the composition of this ruling council? Who are these that “were gathered together at Jerusalem”?
- c. Rulers = ἄρχων = a ruler, commander, chief, leader
  - i. Likely a summary terms for the leaders of each class mentioned afterward
  - ii. “The “leaders” (οἱ ἄρχοντες) are probably identical with the names given in v. 6, i.e., they are the leading representatives of the high-priestly class, which consisted of the chief priests and their families. This interpretation agrees with v. 23, and with Luke 20:1 where the chief priests, the scribes, and the elders are mentioned as the Jewish authorities who confront Jesus as he was teaching in the temple (cf. Luke 9:22).”<sup>1</sup>
    - 1. Acts 4:23 “And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.”
    - 2. Lk 20:1 “Now it happened on one of those days, as He taught the people in the temple and preached the gospel, that the chief priests and the scribes, together with the elders, confronted Him.”
- d. Elders = πρεσβύτερος
  - i. elder, of age
  - ii. a term of rank or office
  - iii. ““Elders” (πρεσβυτέρους, *presbyterous*) points to the civic leaders, the chief tribal and family heads, who often were more senior in age, as the term literally means “old men” (BAGD 700 §2aβ; BDAG 862 §2aβ). In later references Acts’ usage of the term splits between describing church elders and describing Jewish leaders who persecute the church.”<sup>2</sup>

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<sup>1</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:5.

<sup>2</sup> Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 189.

- e. Scribes = γραμματεῖς
  - i. “The “scribes” (οἱ γραμματεῖς) are specialists in the law, scholars who are sometimes mentioned together with the priests, sometimes with the Pharisees, which suggests ... that some Torah scholars belonged to the Pharisees, some to the Sadducees, while some would have been independent of such party affiliations.”<sup>3</sup>
- f. Annas the high priest
  - i. The father of John and Alexander, the father-in-law of Caiaphas. This family maintained power over the vast wealth and power of the Sadducean party for decades during the first half of the first century.
  - ii. “Annas ...the son of Sethi, was the first high priest appointed by the Roman governors after they imposed direct Roman rule in Judea after the dismissal of Herod Archelaus in AD 6. Annas served as high priest (ἀρχιερεύς, Hebr. לְגֹדֵי הַכֹּהֵן) from AD 6–15. In AD 30, Annas was the patriarch of the most powerful high priestly family in the first century. Josephus describes him as “extremely fortunate. For he had five sons, all of whom, after he himself had previously enjoyed the office for a very long period, became high priests of God—a thing that had never happened to another of our high priests.” Annas is mentioned in Luke 3:2 in connection with the beginning of the ministry of John the Baptist. Before Jesus was examined by the Sanhedrin, he was interrogated by Annas (John 18:13, 19–24). The five sons of Annas who were high priests were Eleazar (AD 16–17), Jonathan (AD 36–37), **Theophilus (AD 37–41)**, Matthias (AD 42–43?), and Annas the younger (AD 62). Caiaphas, the incumbent high priest, was Annas’ son-in-law. The fact that Annas is called “the high priest” (ὁ ἀρχιερεύς) underscores his standing in the Sanhedrin.”<sup>4</sup>
- g. Caiaphas
  - i. “Caiaphas (Καϊάφας, Hebrew קַיָּיִף, Qaifa), whose full name was Joseph Caiaphas, was the son-in-law of Annas and the high priest during Jesus’ trial, during the interrogation of the apostles, and during Stephen’s trial (Acts 7:1). He was appointed high priest by the Roman governor Valerius Gratus in AD 15. He was in office under Pontius Pilatus (AD 26–36) and was removed from office by Lucius Vitellius, the governor of Syria in AD 36. Josephus mentions Caiaphas only in connection with his appointment and with his removal as high priest, despite the fact that he held office for eighteen years. The long tenure, rivaled only by the nine-year tenure of his father-in-law Annas, suggests that he was a shrewd diplomat who was acceptable to two Roman governors. ...John mentions twice that

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<sup>3</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:5.

<sup>4</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:6.

Caiaphas was the high priest in the year of Jesus' crucifixion (John 11:49; 18:13).<sup>5</sup>

- h. John = Ἰωάννης
  - i. Recall about Theophilus (Acts 1:1, Lk 1:3): "The words "most excellent" show that he is clearly a ruler or a former ruler. Only rulers or former rulers had that title used of them. Well, that narrows the candidates quite quickly. A search through ancient literature shows that there were only two categories of people that had this title ascribed to them: 1) Roman civil officials and 2) high priests and/or former high priests of the Jerusalem temple who were Sadducees appointed by Rome and loyal to Rome; they ruled on behalf of Rome. Those looking for a Gentile candidate have searched in vain for such a figure during the time that Luke wrote this Gospel. There is no Roman candidate who bore the name of Theophilus who could have had this book written to him - unless you date this book much later than the Bible allows it to be dated. But **there was a high priest by the name of Theophilus who bore that title. Josephus tells us a fair bit about him, and he fits the Theophilus of this book and of Acts quite well. His Hebrew name was John (or Yohannan) and his Greek name was Theophilus (which means friend of God).** Josephus uses both names, but calls him "Theophilus" five times. He was in the office of high priest from AD 37-41, but was deposed from office by King Herod. Josephus is clear that he continued to be a very influential leader of the people up until AD 66, even heading up an army."
    - ii. So, it is likely that Theophilus was present here at this council in AD30 before he was converted to Christianity.
  - i. Alexander
    - i. "Alexander, the fourth member of the family noted, is otherwise unattested."<sup>6</sup>
    - ii. "Nothing is known about Alexander (Ἀλέξανδρος); most of the (first-century) individuals with the name Alexander mentioned by Josephus are members of the royal family"<sup>7</sup>
  - j. As many as were of the family of the high priest
    - i. So, even though Luke lists some by name, there were other members of the high priest's family present at this council.
  - k. This family had overseen the crucifixion of Jesus Christ surely believing the threat was past. The Sadducean connection with Rome was critical to the ongoing

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<sup>5</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:6.

<sup>6</sup> Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 190.

<sup>7</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:6.

wealth and power of Annas and his family. Annas and his family rightly perceived the movement of Christ and His followers as a threat to their stability.

- I. "And when they had set them in the midst"
  - i. So, Peter and John are set here in the midst of the highest Jewish ruling court. No lower courts examine them first. The Gospel is spreading so fast that something must be done immediately to stop its spread.
  - ii. A very intimidating setting. A fearful thing to stand before your nation's supreme court.
    1. "Peter and John, after they were brought into the hall in which the Sanhedrin assembled, were placed "in the middle" (ἐν τῷ μέσῳ), probably literally, as the seats in the Sanhedrin were "arranged like the half of a round threshing-floor so that they all might see one another""<sup>8</sup>

### III. The Question v7b

- a. "By what power or by what name have you done this?"
- b. Note at this point that no mention is made of teaching the people or preaching in Christ the resurrection from the dead, like we saw in v2. The council grants that the lame man was made whole. They want to know the source of the power that healed the lame man. This is the same approach taken by the Jewish leaders when they confronted Jesus in the temple: (Lk 20:1,2)
  - i. "Now it happened on one of those days, as He taught the people in the temple and preached the gospel, that the chief priests and the scribes, together with the elders, confronted Him 2 and spoke to Him, saying, "Tell us, by what authority are You doing these things? Or who is he who gave You this authority?"
  - ii. And, in another situation, the Jews had accused Jesus of getting his power from the devil (Lk 11:14,15):
    1. "And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. 15 But some of them said, "He casts out demons by Beelzebub, the ruler of the demons."
  - iii. "The members of the Sanhedrin question Peter and John concerning the "power" (δύναμις) through which "this" (τοῦτο), i.e., the miraculous healing of the lame man, has taken place. They know that it takes a supernatural power to cure a man who was lame from birth. For devout Jews, there were only two options—it was either the power of God, the almighty Creator, or the power of the devil, Beelzebub, the "prince of demons" (ὁ ἄρχων τῶν δαιμονίων), that had healed the lame man. The term "name" (ὄνομα) links the effect of the miracle-working power (δύναμις) with a particular person whose name is invoked during the

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<sup>8</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:7.

healing. Peter and John answer the question in v. 10: the lame man, who is present, was healed “in the name of Jesus, the Messiah from Nazareth” (ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου). In 3:16 Peter had explained that it was not the mere invocation of the name Jesus that had (magically) healed the man, but that it was faith in Jesus that had caused the healing.”<sup>9</sup>

#### IV. Peter’s Answer v8-12

- a. 8 Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel: 9 "If we this day are judged for a good deed done to a helpless man, by what means he has been made well, 10 "let it be known to you all, 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 stands here before you whole. 11 "This is the 'stone which was rejected by you builders, which has become the chief cornerstone.' 12 "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."
- b. Filled with Holy Spirit
  - i. Luke makes it clear the source of power in Peter’s life, and by inference, answers the question of Whose power and Name had healed this lame man.
    1. “Luke describes Peter speaking to the Jewish leaders in the Sanhedrin with an outburst of spiritual power. The use of the aorist participle (πλησθεῖς, followed by a genitive) means that “the Spirit was the immediate inspiration of the speech event.” Peter speaks for both himself and for John, who reappears in v. 13.”<sup>10</sup>
- c. "Rulers of the people and elders of Israel"
  - i. Peter is not intimidated. He articulately addresses the rulers of his nation. Jesus his Lord had stood before this council and was then led away to crucifixion.
    1. “Peter, addressing the assembled members of the Sanhedrin, focuses particularly on the “leaders” (ἄρχοντες), the chief priests of Jerusalem, which included the present and former high priests, and on the “elders” (πρεσβύτεροι), the senior members of the Jewish élite (cf. v. 5). The polite address is what one would expect in a situation where the life of Peter and John might be at stake. Jesus had stood at the very same spot a few months earlier, with the interrogation resulting in the charge of blasphemy and the

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<sup>9</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:7.

<sup>10</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:8.

transfer to the Roman governor, who was successfully petitioned, and pressured, to pronounce a death sentence. <sup>11</sup>

- d. “If we this day are judged for a good deed done to a helpless man, by what means he has been made well”
  - i. Peter offers this restatement of the question, emphasizing a “good deed done to a helpless man”. By doing so, he courageously challenges the council’s decision to arrest him and John. Peter does not allow the council to sidestep the beautiful reality of what Jesus did when He healed the lame man.
    - 1. “Since no one would dispute that curing a lame man who had been begging at a gate of the temple all his life was a kind deed that benefited not only the man himself but the society at large (which has one beggar less to support), Peter’s ironic statement represents his first argument. He challenges the Jewish authorities to recognize the good deed and to acknowledge the benefaction by expressing gratitude. Not to do so would be shameful. Peter clarifies in the next sentence that he does not expect to receive gratitude and honor personally, as it was not he but Jesus who has healed the lame man.”<sup>12</sup>
    - ii. Judged = formal judicial proceeding
    - iii. “by what means” – Peter now gets to their specific question
- e. “let it be known to you all, and to all the people of Israel”
  - i. Peter does not attempt to fashion a speech that would be only fitting for the Sanhedrin, but rather wants “all the people of Israel” to hear what he has to say. Peter sees their arrest and trial as an opportunity to preach the Gospel to all the people of Israel.
- f. “that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.”
  - i. Peter gives the council a direct, clear answer to their question as he points to the healed man who is present before their eyes. This lame man was healed “by the Name of Jesus Christ of Nazareth”. “By Him [Jesus]” the lame man stands before the council “whole”.
    - 1. “Peter asserts that the healing miracle took place “in the name of Jesus” (ἐν τῷ ὀνόματι Ἰησοῦ). In other words, the lame man, who is present (οὗτος) and who stands before them “healed” (ὑγιής), i.e., physically sound and well, has been made to stand on his feet on account of the effective power of Jesus (see on 2:38; 3:6, 16). The perfect indicative (παρέστηκεν) underlines the fact that the cure of the man who was lame from birth and who now “stands”

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<sup>11</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:8.

<sup>12</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:9.

- before them is a permanent state of affairs. And the fact that the man stands “before” them (ἐνώπιον ὑμῶν), right in front of the first row of seats in the Sanhedrin, cannot be disputed.”<sup>13</sup>
- ii. But, note, Peter gave them more than what they asked. He gave them three other key facts about Jesus Christ of Nazareth.
    1. “Christ”
      - a. Jesus proclaims to this erudite group of Scripture scholars that the Man Who healed the lame man is their Messiah. They missed their Messiah. They misjudged their Messiah. They ignored and despised their long-awaited Deliverer.
        - i. “Peter asserts that Jesus of Nazareth is the Messiah (χριστός; see on 2:31, 36). He is Israel’s Savior, the eschatological agent of God who came to restore the nation and to bring salvation. ... Peter is not asserting that Jesus is also called “Christ”—a statement which is nonsensical in a Jewish context. As Peter addresses the Sanhedrin in Hebrew or Aramaic, he would have used the word “Messiah” (*māšîah*; משיח) which is not a Hebrew name but a reference to the promised Messiah. Peter asserts that Jesus is Israel’s Messiah.”<sup>14</sup>
    2. Whom you crucified
      - a. Once again, Peter makes a clear public indictment of the Jewish leaders as guilty of crucifying Jesus their Messiah. Peter tells them the truth about their own sin. Peter is not afraid to put these judges before the Supreme Judge of all. Peter is faithful to Christ’s command to be His witness. Yet, even in this indictment is found their salvation, if they will only trust in Christ’s death.
        - i. “Peter asserts that the Jewish leaders are responsible for Jesus’ crucifixion (ὄν ὑμεῖς ἐσταυρώατε). There may have been other Jews living in Nazareth who had the name Jesus, but there was only one Jesus of Nazareth whose crucifixion had been engineered by the Jewish authorities in Jerusalem. Peter not only charges the Jewish leaders of being complicit in, and guilty of, Jesus’ execution by the Roman authorities. His statement about Jesus’ crucifixion is at the same

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<sup>13</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:10.

<sup>14</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:10.

time a proclamation of the good news of God's granting forgiveness of sins and salvation on account of the suffering and death of Jesus, the Messiah"<sup>15</sup>

3. Whom God raised from the dead

a. Once again, Peter proclaims that Jesus Christ of Nazareth was raised from the dead. Yes, the Jews killed Jesus their Messiah, but His Father raised Him from the dead. The Jews did not get the last word with their dirty actions against Christ, and yet in Christ's resurrection they can find their full deliverance if they will but repent and trust Christ.

i. "Jesus has been raised from the dead by God (ὁ ὁ θεὸς ἤγειρεν ἐκ νεκρῶν). This means that Jesus is alive and has the power to heal the lame man. This means that Jesus, the crucified man from Nazareth, is vindicated and indeed confirmed as God's Messiah. The healing miracle proves the reality of Jesus' resurrection, and it demonstrates the continued power of Jesus, the risen Messiah. The fact that the miraculous healing has happened in and through the powerful presence of Jesus, whom God has vindicated in the resurrection and whose continuing life and ministry as God's Anointed One has been demonstrated in the cure of the lame man, should satisfy the curiosity of the Sanhedrin and lead to a swift and positive conclusion of the examination. At the same time, since it was God who has raised Jesus from the dead, the Jewish leaders who have been complicit in Jesus' crucifixion are indeed guilty of having committed a sacrilege, rejecting God's Anointed (even though it was the plan of God who was fulfilled in Jesus' death; cf. 2:23; 3:18)."<sup>16</sup>

g. ""This is the 'stone which was rejected by you builders, which has become the chief cornerstone.'"

i. Peter quotes Psalm 118:22 to instruct the Jewish leaders

1. The Scripture foretold that the Jewish leaders "you builders" would reject their Messiah.

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<sup>15</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:10.

<sup>16</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:10.

2. Their rejection did not hinder God’s plan to exalt Christ to the Father’s right hand. Their rejected Messiah has become the Chief, the Head over all things.
3. By implication, their temple is no longer the temple that matters. Rather, the temple being built upon Jesus Christ of Nazareth is the new temple that is replacing their glorious temple. Their temple would be destroyed in AD70. The Church marches on.
  - a. Paul takes up this beautiful reality in Ephesians 2:19-22
    - i. “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner[stone], 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.”
4. “First, Jesus has been vindicated by God. Second, the Jewish leaders have been mistaken in their rejection of Jesus. Third, the fatefully misguided action of the Jewish leaders has been reversed by God, who has raised Jesus from the dead. Fourth, God is building a new building; the reference to a cornerstone suggests a monumental building—a new (spiritual) temple in which God’s presence among his people is based on Jesus’ death and resurrection, and thus contingent upon the acceptance of God’s revelation in Jesus, Israel’s Messiah, and upon faith in the significance of Jesus for God’s people”<sup>17</sup>
  - ii. Peter had listened to Jesus quote this same Scripture when He interpreted the parable that so forcefully indicted the Jews: (Lk 20:9-18)
    1. “Then He began to tell the people this parable: “A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time. 10 Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent him away empty-handed. 11 Again he sent another servant; and they beat him also, treated him shamefully, and sent him away empty-handed. 12 And again he sent a third; and they wounded him also and cast him out. 13 “Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son. Probably they will respect him when they see him.’ 14 But when the vinedressers saw him, they reasoned among themselves, saying, ‘This is the heir. Come,

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<sup>17</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:11.

let us kill him, that the inheritance may be ours.' 15 So they cast him out of the vineyard and killed him. Therefore what will the owner of the vineyard do to them? 16 He will come and destroy those vinedressers and give the vineyard to others." And when they heard it they said, "Certainly not!" 17 Then He looked at them and said, "What then is this that is written: 'The stone which the builders rejected Has become the chief cornerstone'? 18 Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder."

2. So, also by allusion, Peter is giving a strong warning to these Jewish leaders. If they continue to reject Jesus, they will be ground to powder. Why not fall down before Him and be broken of insolence and pride instead?
- h. 12 "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."
- i. Peter finalizes his preaching with this summary statement. At this point, Peter has gone well beyond the question of the source of power for the man's healing. Ask Peter about Jesus and the whole Gospel comes out.
  - ii. Peter emphasizes that the Jewish leaders would be ever so foolish to keep waiting for the Messiah to arrive. There will be no other name under heaven for the Jews to find as their Messiah, though they wait an eternity and scour the entire universe, seen and unseen. Their search will be in vain until they set their attention upon Jesus Christ of Nazareth.
    1. "Peter concludes his speech with the assertion that Jesus is the only means of salvation. The term translated as "salvation" (σωτηρία) is used here for the first time in Acts. The basic meaning of the word, here, is explained by 2:40, 47: salvation means not to share the fate of "this corrupt generation" and it means to be added to the community of the followers of Jesus. Thus salvation is, negatively, deliverance from God's judgment and deliverance of the individual from sin and guilt which are the reason for divine judgment. And salvation is, positively, loyalty to Jesus as God's messianic Servant, rejoicing in the reality of God's presence, transformation through the Holy Spirit, and integration into the (new) people of God"<sup>18</sup>

V. Questions to know, love and obey God

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<sup>18</sup> Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 4:12a.