

Miracles in the New Testament Books			
Arranged by Charles Dailey			
Book	Date	Miracles?	Comments
Galatians	49	No	Two miracles are mentioned as past. 1:15,16; 2:2.
Matthew	50	No	Only as past events during Jesus' Ministry.
1 Thess.	51	Yes	<i>Past</i> , as in 1:5. <i>Present</i> as in 5:20
2 Thess.	51	No	But Satan's representatives will work miracles. 2:9-10.
1 Cor.	54	Yes	They were current in this church. 1 Corinthians 1:5,6; 12:7,29,30; 14:26
2 Cor.	55	No	But 1 Corinthians shows that they had them. Also 12:2 and 12 speak of past ones.
Romans	56	Yes	Several of the gifts listed in 12:3-6 are miraculous and <i>current</i> . <i>Past</i> : 15:18-19.
Luke	59	No	But Luke carefully details Jesus' miracles of 30 years before.
Colossians	60	No	
Ephesians	60	No	In 3:3 and 4:6 Paul speaks of past miracles.
Philemon	60	No	
Philippians	61	No	Notice that Epaphroditus was sick and was not healed by a miracle. 2:25-27.
Acts	61	No	Luke told of those that had happened during events in Acts.
1 Peter	62	No	
1 Timothy	64	No	The gift of 1 Timothy 4:14 was probably the gift of the evangelistic office. Eph. 4:7 - 12.
Titus	65	No	
2 Peter	66	No	
2 Timothy	67	No	1:6 probably refers to Ephesians 4:7 + 12; 4:20 reveals another sick preacher.
Mark	68	No	16:19-20 speaks of the confirming miracles as past.
Hebrews	69	No	2:3-4 speaks of the confirming miracles as past.
Jude	75	No	
John	85	No	But John carefully details Jesus' miracles of 55 years before.
1 John	85	No	The anointing of 2:20 is received by each believer. Compare Acts 2:38.
2 & 3 John	90	No	
Revelation	96	No	
Miracles are not recorded as happening after A. D. 60			

Acts Series -

Acts 4

Written by Dr. Luke to the ruler Theophilus
Charles Dailey © 2015 Revision of 1/2020 NLV CPS

Introduction:

- In chapter 2, the 12 Apostles had received the Holy Spirit and were speaking in foreign languages and performing other miracles.
- This opened the way for a large crowd to assemble so Peter could prove to them that Jesus of Nazareth was the long-awaited Messiah.
- Three thousand repented of their indifference to Christ and all other sins and were immersed to identify with Him.
- This was the beginning of the church and the writer Luke develops the story in the rest of Acts.
- Luke follows the story of one of the healing miracles in chapter 3 where Peter and John healed a beggar at the temple. This caused a crowd to form.

(Acts 4:1) While Peter and John were speaking to the people, they were confronted by the priests, the captain of the Temple guard, and some of the Sadducees. (2) These leaders were very disturbed that Peter and John were teaching the people that through Jesus there is a resurrection of the dead.

- In chapter 3, Peter and John had been teaching **the people** about **Jesus**.
- This triggered the concern of the **priests**, the **captain of Temple guard** and the **Sadducees**. The **priests** saw competition, **the captain of the guard**, second only to the High Priest in power, saw a potential threat to temple peace and **the Sadducees** saw these men as teaching something that was impossible—the **resurrection of the dead**.

(Acts 4:3) They arrested them and, since it was already evening, put them in jail until morning.

- The temple had **jail** rooms for confining prisoners.
- The Jewish system of justice was swift and the arraignment was to be the next **morning**. The Jews did not operate long-term **jails**, although nations did.

(Acts 4:4) But many of the people who heard their message believed it, so the number of believers now totaled about

5,000 men, not counting women and children.

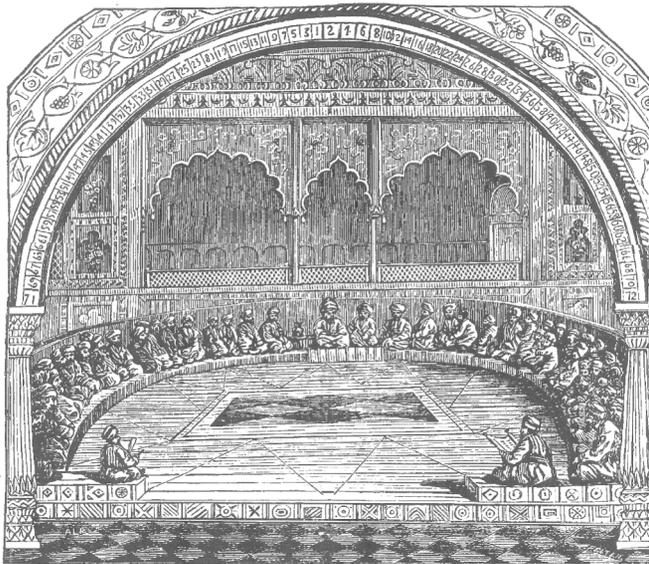
- The powerful presentation by Peter hit home with the listeners. The number of **men** grew to **5,000**, the same number that Jesus had fed once during His ministry.
- **Five-thousand** men were quite a force in the streets.

(Acts 4:5) The next day the council of all the rulers and elders and teachers of religious law met in Jerusalem. (6) Annas the high priest was there, along with Caiaphas, John, Alexander, and other relatives of the high priest.

- This trial brought out the ranking **rulers** of Israel including the acting **high priest** and his relatives. The preaching was a threat to their leadership.
- During this time, **Annas** was the lawful **high priest**, but **Caiaphas** was recognized as **high priest** by the Romans. Luke is saying that all top officials were present.

(Acts 4:7) They brought in the two disciples and demanded, "By what power, or in whose name, have you done this?"

- The question is not about whether the miracle happened, but where these two fishermen received the authority to do it.
- Luke was writing to Theophilus, a man of authority and it is natural that he now focuses on the question of **power** and **name** (authority) for the two proclaimers of Jesus.
- The charge was vague, but not Peter's answer.



The Sanhedrin in Council.

shared everything they had.

- Luke now describes the astonishing oneness of the entire church. The camaraderie of Acts 2:44 is continuing.
- The group is all Jewish, but with different ethnic backgrounds. Differences were set aside because of their new-found faith in the resurrected Jesus. This is an answer to Jesus' prayer of John 17:20-21.

(Acts 4:33) The apostles testified powerfully to the resurrection of the Lord Jesus, and God's great blessing was upon them all.

- The **resurrection** story was recited repeatedly and the miracles also continued. This was in direct violation of the new law forbidding speaking or teaching in the name of **Jesus**.
- **God** blessed their preaching.

(Acts 4:34) There were no needy people among them, because those who owned land or houses would sell them (35) and bring the money to the apostles to give to those in need.

- They **sold** their long-term investments to meet this immediate need. Naturally, they did not sell their own homes so they would be homeless, too.
- **The money** was brought to the **apostles** for redistribution.
- This shows a high level of trust in their leaders.

(Acts 4:36) For instance, there was Joseph, the one the apostles nicknamed **Barnabas** (which means "Son of Encouragement"). He was from the tribe of Levi and came from the island of Cyprus. (37) He sold a field he owned and brought the money to the apostles.

- Luke introduces **Barnabas**. We will follow his story later in Acts. Luke nearly always introduces his characters prior to focusing on their lives.
- **Son of** means it is his leading trait.
- Later **Barnabas** would return to his homeland on Cyprus with the Gospel story. Acts 13:4.
- Generous, people-loving **Barnabas** illustrates the sharing that was in progress.

ancestor David, Your servant, saying, 'Why were the nations so angry? Why did they waste their time with futile plans? (26) The kings of the earth prepared for battle; the rulers gathered together against the LORD and against His Messiah.'

[PSALM 2:1-2]

- The translation supposes they returned to all of the believers, but we are convinced they returned to the other apostles.
- The little group turned immediately to God in **prayer**.
- Those **praying** quoted from Psalm 2 and considered it a prophecy being fulfilled in their own dealing with their government. Indeed, **the rulers gathered together against the LORD and against His Messiah.**
- King David's inspiration is affirmed (vs. 25).

(Acts 4:27) "In fact, this has happened here in this very city! For Herod Antipas, Pontius Pilate the governor, the Gentiles, and the people of Israel were all united against Jesus, Your holy servant, whom You anointed. (28) But everything they did was determined beforehand according to Your will.

- **Herod** and **Pontius Pilate** correspond to "kings of the earth" in verse 25. **Herod** was an Idumean rather than a full-blooded son of Abraham.
- God had written the script. The gang identified in verse 27 chose to play the parts.

(Acts 4:29) And now, O Lord, hear their threats, and give us, Your servants, great boldness in preaching Your word. (30) Stretch out Your hand with healing power; may miraculous signs and wonders be done through the name of Your holy servant Jesus."

- These men needed a special measure of **boldness** from the Lord.
- The only ones speaking publicly for the **Lord** and performing **miracles, signs and wonders** were the 12 apostles. Therefore, we believe this section describes a prayer meeting in that group. See that Luke identifies the larger group in verse 32.

(Acts 4:31) After this prayer, the meeting place shook, and they were all filled with the Holy Spirit. Then they preached the word of God with boldness.

- The Twelve had prayed for, and promptly received, **boldness** even though further public speaking was against the newly-made law of the Council.

(Acts 4:32) All the believers were united in heart and mind. And they felt that what they owned was not their own, so they

(Acts 4:8) Then Peter, filled with the Holy Spirit, said to them "Rulers and elders of our people, (9) are we being questioned today because we've done a good deed for a crippled man? Do you want to know how he was healed? (10) Let me clearly state to all of you and to all the people of Israel that he was healed by the powerful name of Jesus Christ the Nazarene, the man you crucified but whom God raised from the dead.

- **Peter**, the spokesman, was **filled with the Holy Spirit** just as Jesus had promised earlier. He had pledged help for this moment in Luke 12:11.
- **Peter** is standing where Jesus stood a short time back. Luke 22:66.
- He addresses this political body courteously and formally.
- He said that if he and John were **being questioned** for the **good deeds to a crippled man**, the power to heal came from the authority of Jesus, the **man you crucified**, but God **raised from the dead**.
- **Peter** also shows how their authoritative Council clashed with the **God** of Heaven and was responsible for a corrupt death sentence. Accusing the court was a bold move inspired by the **Holy Spirit**.

(Acts 4:11) For Jesus is the one referred to in the Scriptures, where it says, 'The stone that you builders rejected has now become the cornerstone.' [Psalm 4:11] (12) There is salvation in no one else! God has given no other name under heaven by which we must be saved."

- They have rejected the **Cornerstone** or Capstone that God sent to build His Kingdom. It's like King David had spoken to them across ten centuries! Jesus had quoted this same verse within their earshot a few months before and they responded with anger. Luke 20:17-19.
- Peter proclaimed: You leaders in Israel turned down the **chief cornerstone** sent from God, but He is the only way to **be saved**. There is no other. He alone has the authority to **save**.
- Personal salvation is a new theme recently announced. Mark 16:16 and Acts 2:38.

(Acts 4:13) The members of the council were amazed when they saw the boldness of Peter and John, for they could see that they were ordinary men with no special training in the Scriptures. They also recognized them as men who had been with Jesus.

- **Peter and John** had confidence because the Holy Spirit had enabled them to speak.
- It was noted they were Galilean fisherman, not men **trained**

in religion by their rabbis. The reaction among the leaders was **amazement**.

- The only reason these officials knew was that **Jesus** had trained them. They didn't know anything about the Holy Spirit that was empowering the two men.

(Acts 4:14) But since they could see the man who had been healed standing right there among them, there was nothing the council could say.

- It was impossible to argue with the evidence. The **healed man** was present. Something beyond their understanding had happened. This **healed** defense witness was irrefutable, just as the empty tomb was indisputable.
- It is hard to visualize 70 political types **with nothing to say!**

(Acts 4:15) So they ordered Peter and John out of the council chamber and conferred among themselves. (16) "What should we do with these men?" they asked each other. "We can't deny that they have performed a miraculous sign, and everybody in Jerusalem knows about it.

- Luke may have received his information later from Paul who could have been present. Today we call this closed executive session.
- Even these dishonest officials agreed that a **miracle** had occurred and could not be **denied**.
- They were not looking for the truth because they were asking **what should we do with these men?** Accepting what **Peter and John** said was not an option in their minds.

(Acts 4:17) But to keep them from spreading their propaganda any further, we must warn them not to speak to anyone in Jesus' name again." (18) So they called the apostles back in and commanded them never again to speak or teach in the name of Jesus.

- The officials were interested in the public relations effect of this miracle and totally ignored the truth that empowered it. They did not want the authority (**name**) of Jesus to be spoken again.
- These elitists knew what is best for their nation! They were neither the first nor the last government officials to hold this view. They were like ants conferring on how to stop a raging river.
- They **called** in the representatives of the Lord and commanded them to be quiet, the very thing Jesus had warned them not to do.

(Acts 4:19) But Peter and John replied, "Do you think God wants us to obey you rather than Him? (20) We cannot stop telling about everything we have seen and heard."

- **Peter and John** turned the directive around by asking them to choose between their own directive and **God**.
- Peter further declared that he and John would be choosing **God's** way.
- Here was a conflict between **God's** law and the newly-minted civil law. The believer must always choose **God** over men.
- The two apostles promised civil disobedience. Notice that **John** spoke as well. They are being witnesses, just as the Lord had requested. Acts 1:8.

(Acts 4:21) The council then threatened them further, but they finally let them go because they didn't know how to punish them without starting a riot. For everyone was praising God (22) for this miraculous sign — the healing of a man who had been lame for more than forty years.

- The **Council's** blatant rejection of the truth was reinforced with added threats of **punishment** if Peter and John didn't keep this under wraps.
- The **Council** was concerned about the opinion polls. Peter and John were popular with the ordinary people in Jerusalem. God was receiving the credit for the miracle.
- Further threats were issued, but the officials knew Peter and John were in favor with the people in the streets. They were glorifying God for the healing.
- The **healed man** had been seen for **forty years** as unable to walk and now he walked immediately. The officials could not explain it.

(Acts 4:23) As soon as they were freed, Peter and John returned to the other believers and told them what the leading priests and elders had said.

- They were **freed** and returned to their friends. This writer believes they rejoined the Apostles because Luke introduces the larger congregation later in verse 32. It makes a difference because of the intervention of God in verse 31. Some believe the intervention included all believers while others of us believe it was just the Twelve.
- A full report was made to their brethren.

(Acts 4:24) When they heard the report, all the believers lifted their voices together in prayer to God: "O Sovereign Lord, Creator of heaven and earth, the sea, and everything in them — (25) You spoke long ago by the Holy Spirit through our