

## Outline of Acts 5

- **The death of Ananias and Sapphira.**

**([Verse 1-11.](#))**

- **The power which accompanied the preaching of the gospel. ([Verse 12-16.](#))**
  - **The apostles imprisoned, but set free by an angel. ([Verse 17-25.](#))**
- **The apostles testify to Christ before the council. ([Verse 26-33.](#))**
  - **The advice of Gamaliel, The council let the apostles go. ([Verse 34-42.](#))**

### Verse 1-11

- The sin of Ananias and Sapphira was, that they were ambitious of being thought eminent disciples, when they were not true disciples.
- Hypocrites may deny themselves, may forego their worldly advantage in one instance, with a prospect of finding their account in something else. They were covetous of the wealth of the world, and distrustful of God and his providence. They thought they might serve both God and mammon.
- The Spirit of God in Peter discerned the principle of unbelief reigning in the heart of Ananias.
- But whatever Satan might suggest, he could not have filled the heart of Ananias with this wickedness had he not been consenting..
- The crime of Ananias was not his retaining part of the price of the land; he might have kept it all, had he pleased; but his endeavouring to impose upon the apostles with an awful lie, from a desire to make a vain show, joined with covetousness

### Verses 12 – 16

The separation of hypocrites by distinguishing judgments, should make the sincere cleave closer to each other and to the gospel ministry. Whatever tends to the purity and reputation of the church, promotes its enlargement.

That power alone which wrought such miracles by the apostles, can rescue sinners from the power of sin and Satan, and add believers to His worshippers.

Christ will work by all his faithful servants; and every one who applies to him shall be healed.

Verses 17 - 25

There is no prison so dark, so strong, but God can visit his people in it, and, if he pleases, fetch them out.

Recoveries from sickness, releases out of trouble, are granted, not that we may enjoy the comforts of life, but that God may be honoured with the services of our life.

It is not for the preachers of Christ's gospel to retire into corners, as long as they can have any opportunity of preaching in the great congregation.

They must preach to the lowest, whose souls are as precious to Christ as the souls of the greatest. Speak to all, for all are concerned. Speak as those who resolve to stand to it, to live and die by it. Speak all the words of this heavenly, divine life, in comparison with which the present earthly life does not deserve the name. These words of life, which the Holy Ghost puts into your mouth. The words of the gospel are the words of life; words whereby we may be saved.

Verses 26 - 33

daring, yet

Many will do an evil thing with cannot bear to hear of it afterward, or to have it charged upon them.

Faith takes the Savior in all his offices, who came, not to save us in our sins, but to save us from our sins. Christ gives repentance, by his Spirit working with the word, to awaken the conscience, to work sorrow for sin, and an effectual change in the heart and life.

The giving of the Holy Ghost, is plain evidence that it is the will of God that Christ should be obeyed

Verses 34 - 42

The Lord still has all hearts in his hands, and sometimes directs the prudence of the worldly wise, so as to restrain the persecutors.

Common sense tells us to be cautious, while experience and observation show that the success of frauds in matters of religion has been very short.

Reproach for Christ is true preferment, as it makes us conformable to his pattern, and serviceable to his interest. They rejoiced in it. If we suffer ill for doing well, provided we suffer it well, and as we should, we ought to rejoice in that grace

which enabled us so to do. The apostles did not preach themselves, but Christ. This was the preaching that most offended the priests. But it ought to be the constant business of gospel ministers to preach Christ: Christ, and him crucified; Christ, and him glorified; nothing beside this, but what has reference to it. And whatever is our station or rank in life, we should seek to make Him known, and to glorify his name.

Many of the thoughts on Acts 5 have come from the following commentator:

Matthew Henry

[18 October 1662](#) – [22 June 1714](#)), was an [English non-conformist](#)\* clergyman

- He was born at Broad Oak, a farmhouse on the borders of [Flintshire](#) and [Shropshire](#). His father, [Philip Henry](#), had just [been ejected](#) by the [Act of Uniformity 1662](#). Unlike most of his fellow-sufferers, Philip possessed some private means, and was thus able to give his son a good education. Matthew went first to a school at [Islington](#), and then to [Gray's Inn](#). He soon gave up his legal studies for [theology](#), and in 1687 became minister of a [Presbyterian](#) congregation at [Chester](#). He moved again in 1712 to Mare Street, [Hackney](#). Two years later ([22 June 1714](#)), he died suddenly of [apoplexy](#) at the [Queen's Aid House \(41 High Street\)](#) in [Nantwich](#) while on a journey from Chester to [London](#).<sup>[1]</sup>
- Henry's prime intention in exegesis was explanation, not translation or textual research.
- **Nonconformism** is the refusal to conform to common standards, conventions, rules, customs, traditions, norms, or laws. In specific usage Nonconformism (usually capitalized), however, refers to the [Protestant Christians](#) of [England](#) and [Wales](#) who refused to "conform", or follow the governance and usages of the [Church of England](#)

### Hebrew Concept of Salvation

Judaism of the second Temple period (and prior) considered the concept of salvation more national (corporate) than exclusively personal, as modern Christianity views it. The salvation of the individual Jew was connected to the salvation of the entire people. This belief stemmed directly from the teachings of the Torah. The idea of corporate salvation of Israel is reflected in Paul's letter to the Romans, particularly in chapters 9-11.

The concept of salvation was tied to that of restoration for Israel. It included such ideas as:

- Rescue from national enemies
- Restoration of national symbols

- State of shalom among peoples
- Inauguration of the age to come
- Liberation from Rome
- Restoration of the Temple
- Free enjoyment of their own land

Inauguration of a new covenant between Israel and her God

The Jews of the first century expected to be rescued from foreign dominion. This would occur after they suffered (a purification process) for past breaches of their covenant with God. (See: Deuteronomy 4:32, Isaiah 40:1-2, Jerermiah 31:27-40, Ezekiel 18; 36:24-28, and Hosea 14:2.)

Ideas regarding the Messiah did not have a concensus. The exception to this would Judaism of the second Temple period (and prior) considered the concept of salvation more national (corporate) than exclusively personal, as modern Christianity views it. The salvation of the individual Jew was connected to the salvation of the entire people. This belief stemmed directly from the teachings of the Torah. The idea of corporate salvation of Israel is reflected in Paul's letter to the Romans, particularly in chapters 9-11.

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- Inauguration of a new covenant between Israel and her God be the Qumran community, whose literature has a highly developed sense of Messiah. Even in the Qumran literature however, one can see evolving thought about Messiah. They seem to go from a two-Messiah theory to a belief in a single Messiah as represented by Melchizadek, who resolved the "conflict" of Messiah being both King and Priest..

Perhaps the one view of Messiah shared among the groups was that His main task would be directly related to the restoration of Israel. (Hence some of the opinions expressed by the people about Yeshua, in the Gospels.)

What characterized the community of Qumran? The members of this community were separatists. "They abandoned the world"<sup>11</sup>. The

community was a monastic group made up of primarily of men; although, there has been evidence of women and children being part of the community found in the nearby cemetery. New members were indoctrinated by taking an oath of loyalty to the group after a three-year probationary period. The members of Qumran community had all things in common, that is they did not consider property to be owned by the individual, but by the community. The members of the community shared their meals together, shared the community's work, and prayed together. The members of the community would pray at least twice daily. They followed a solar (365-day) calendar instead of the traditional Jewish lunar calendar. The Essenes practiced ritual washings (baptism), which has caused some to hypothesize that John the Baptist may have been an Essene or had been influenced by the sect. "John the Baptist was born to aging parents Elizabeth and Zechariah — and many people believe that he was brought up at the Qumran community when his parents died. Part of their charitable work was to care for the orphans of the priests."<sup>[2]</sup> Some have even suggested that Jesus was part of, or influenced by, the Essene group; however, this does not seem likely due to his willingness to minister to non-Jews (e.g. the Samaritan woman and the Roman centurion).

## **Acts 6: 1 – 7**

### **Interlude: Resolving Conflict Within the Community of Goods**

#### **Acts 6: 1**

Disputes within the fellowship of believers are especially painful, because close friends often find themselves on different sides of an issue and upset with each other for that reason. Nevertheless complaints must be voiced with civility to initiate the community's practice of reconciliation. The most important internal conflicts to settle are those that go to the heart of a community's identity; these are the most passionately contested because more is at stake.\*

\*The New Interpreter's Bible

#### **Hellenists**

The Hellenists were those that had adopted Greek Culture. There was one exception - the [Jews](#). Though most of them rejected Hellenism itself, Greek philosophy fell on fertile soil. Though the Jews in the main did resist the

Greek philosophies, they mastered the Greek [philosophers](#). The Jews absorbed everything intellectual which the Greeks had to offer. To everything intellectual they borrowed, they added a Jewish touch. The Greeks then took these retouched ideas back from the Jews. The Greeks emerged in a Jewish-made mantle of Christianity. Jewish Hellenism - the utterance of Oriental thought in Greek language, and the interchange of Asiatic and Greek conceptions was the result of [Alexander's](#) conquests, and of the policy which directed them.. especially [Alexandria](#). Hellenizers were Jews who embraced the Greek way of life.. Their leader Jason

A trend of primary importance was towards the penetration of Judaism by Hellenism. the Jews were widely scattered in the Mediterranean world. Here they fell under the influence of the Greek thought which was so potent in that region. Religion was to the Jews the source of their law, their state, and their hope: to let it melt away in the swelling river of Hellenism would, they thought be national suicide. In the New Testament, then, Grecians or Hellenists were foreign Jews who spoke Greek, which the conquests of Alexander had made the language of the educated throughout the civilized world, and also the language of the masses in the great centers of commerce. Some would included also under the name Hellenists proselytes of Greek birth.

### **What is Going On?**

- Luke uses an interlude to transition the reader from one story to the next.
- This story begins the story of greater mission beyond Jerusalem
- Practical concern with this story: ineffective infrastructure that has resulted in unmet needs within the community of goods .
- Apostles have a solution but use this event to remind the community that their vocation is be Prophets –like-Jesus rather than waiters on tables.

### **Community of Goods**

COMMUNITY OF GOODS - literally, "They had all things (in) common"): In [Acts 2:44](#), it is said that, in the infant church at Jerusalem, "all that believed were together, and had all things common," and (4:34 f) "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet." The inference from this, that there was an absolute disposal of all the property of all the members of the church, and that its proceeds were contributed to a common fund, has been disputed upon the ground that the example of Barnabas in selling "a field" for this purpose (4:37) would not have been mentioned, if this had been the universal rule. The thought conveyed is that all believers in that church held their property as a trust from the Lord, for the benefit of the entire brotherhood, and, as there was need, did as Barnabas. No commandment, of which record has been preserved, prescribed any such course. It came from the spontaneous impulse of the sense of brotherhood in Christ, when the band of disciples was still small, making them in a sense one family, and under the external constraint of extreme want and persecution. So much there was, that they realized, under such conditions they had in common, that they were ready to extend this to all things. It was, in a sense, a continuance of the practice of a common purse in the band of immediate followers of our Lord during his ministry.

#### **Reflections**

First step in resolving this conflict:

- Bring together all that are involved to be part of the remedy
- One heart and one soul
- There is a presumption of solidarity of shared faith and abiding friendship that provides the groundwork for this meeting.
- Community of disciples are the most mature representatives of the parties involved .
- Increasing demands of a growing community have outpaced the ability of the Apostles to exercise their spiritual authority in the distribution of goods.

Growth requires change, and change occurs slowly to any culture but especially in a religious movement that is indebted to pat memories and ancestral traditions

#### **Reflections continued....**

- Apostles recognize – to their credit – their inability to do it all; from this comes a redefinition of Apostolic leadership for the Good of the Gospel Message.

- Today's orientation towards work emphasizes the required tasks of a vacated post. In Acts, due to the influence of Greek culture CHARACTER not task was important.
- The community's outreach ministry flourishes and its membership rolls increase if unity and careful attention to the welfare of all believers comes first.

### **Today's Thought for today's church:**

Congregational leaders would do well to build and fund an infrastructure that maintains the spiritual and material care of the entire congregation as the foundation and condition for an effective outreach program.

## **Acts 6: 8 – 15**

### **Stephen, A prophet mighty in word and deed**

## **Acts 7:**

### **Summary of Stephen's Speech**

The 2 themes of Acts 7:

1. The Gospel is growing as the early Christians fearlessly proclaim God's truth to receptive audiences and to hostile audiences.
2. The presence of God in everything

### **Hi-lights of Stephen's Speech**

Initially it sounds like a trip through the Old Testament.

His Accusations embedded within the retelling of the story:

- Jews were restricting God to the Temple
- Jews were constantly disobeying the Law of Moses
- Stephen was on trial but he hardly tried to free himself.
- He speech was conversion speech
- His speech ended not in legal judgment but an explosion of violence.

### **Result of Stephen's Speech**

- A general persecution broke out against the church in Jerusalem that day.
- Christians were "scattered"
- The Preaching of the gospel was carried wherever they went.
- First informal missionaries began along the Mediterranean coast in Israel and beyond.
- The Lord's presence was not tied to the Temple – the message was carried out!

## **Acts 8**

### **Philip the Evangelist.....**

- Preached to the Samaritans
- Spent time in their cities
- Simon, a man who practiced sorcery in the Samaritan Capital, was challenged by Philip.
- Simon's offered to "buy" power from Philip.
- Peter and John continued Philip's ministry in this area.

### **Samaritans = "Who Are They?"**

In the New Testament the Samaritans were considered inhabitants of the district of Samaria. They descended from the exchange of population effected by the Assyrians after their conquest of the Northern Kingdom in 722 B.C. Pursuing their policy of transferring conquered peoples, the Assyrians deported many of the original inhabitants of the Northern Kingdom and replaced them with a mixture of people from the east: from Babylon, Avva, Hamath, Sepharvaim and Cuth (deriving from the latter, the Samaritans are often referred to in rabbinic literature as Cuthim).

The only place in the entire Old Testament where the word "*Samaritan*" appears is in 2 Kings 17:29 where it refers to a person of the Kingdom of Northern Israel:

In later Hebrew writings the word *Samaritan* speaks of the people of the district of Samaria in central Palestine. They came from intermarriages of certain Israelites with the colonists from Babylon and other parts of Mesopotamia and Syria. These colonists had been placed there by the Assyrian kings Sargon II and Esarhaddon, after the Northern Kingdom of Israel had been conquered and the stronghold at Samaria fell to the Assyrians. It resulted in thousands of Israelites being deported away, never to be heard from again, and colonists being chosen by the Assyrians and placed in Samaria along with a governor.

Later when the Temple at Jerusalem was being rebuilt, the Samaritans offered to help but their offer was rejected. As a result they not only tried to prevent the rebuilding of the temple and the city walls but, in the time of Nehemiah, built a temple themselves on Mount Gerazim near Shechem.

These disputes resulted in further hostile relations between the Samaritans and the Jews. The Jews, for example, would not allow the Samaritans to sacrifice in the Temple at Jerusalem and considered marriages between Samaritans and Jews illegal. Also because of the fact that the Samaritans were considered "*half Jews*" and "*a mixed race*", many conflicts existed between the Jews and the Samaritans during the time of Christ. The New Testament makes no attempt to hide the immense hostility that existed between the Jews and the Samaritans.

### **Jesus and the Samaritans**

Jesus also used examples in His teachings of the despised Samaritans who showed particular kindness and were to be regarded as neighbors.

There have been certain incidents recorded in history that mention the Samaritans, for instance in 128 B.C. John Hyrcanus of the Hasmonean dynasty destroyed the Temple on Mount Gerazim. In 9 A.D. the Temple at Jerusalem was desecrated by the Samaritans during the Passover. During the reign of Claudius some Galileans attending a festival were attacked.

Around the year 70 A.D. the Romans killed 11,600 Samaritans on the mountain as part of the conflict in the Jewish War against Rome. It is interesting that the Samaritans took part in the revolt of the Jews in 70 A.D. against the Romans. In the 5th century A.D., Zeno, a Christian emperor, forced the Samaritans off of their sacred mountain and built a church to Mary, the mother of Jesus. The Samaritans destroyed the structure but it was rebuilt and fortified by Justinian. In the 7th century the structure was totally destroyed in the Arab invasion.

The religion of the Samaritans is very similar to Judaism. They recognize the Pentateuch (5 Books of Moses) as the written Word of God, yet they reject the other books of the Old Testament. They practice circumcision, and observe the Sabbath and festivals.

## **Acts 9**

# Then Conversion of Saul to Paul

## Acts 9: The Summary

1. Saul's Journey to Damascus.
2. The Lord Meets Him on the Way.
3. Called to Be a Witness to the Gentiles. Baptized by Ananias.
4. Preaches Christ to the Jews in Damascus. They Seek His Death.
5. His Escape to Jerusalem and Meeting with the Apostles. Departure to Tarsus.
6. Peter Heals Æneas at Lydda.
7. Raises Dorcas at Joppa

## Paul as Saul verse 1

- From the tribe of Benjamin
- Held Roman citizenship
- Educated in the law and Grecian literature
- Gamaliel was his teacher in a Rabbinical school in Jerusalem.
- At this point in Acts he is a young man, prominent and influential, active in his opposition to the church and her leaders.
- He was a Pharisee.

## Journey to Damascus

### verses 2 – 3

- Carried a letter addressed to the leaders of the synagogues regarding his commission.
- Damascus situated about 140 miles northeast of Jerusalem; one of the oldest cities in the world dating back to the time of Abraham.
- 6 – 7 days required to make the journey probably on foot.

## The Lord meets Saul on the way

### verses 4 – 5

- Light = the splendor of the glorified Saviour as seen at the Transfiguration.
- See Paul's account of his conversion in Acts 22 and 26
- The "Schekinah" of the Lord

- Christ Sympathizes with his persecuted followers – “Why persecutest me?” The blows that befall them, fall upon him. If Saul strikes the disciples in Damascus, Christ feels the blows in heaven.
- Supernatural communication – unsure that it came from Christ.
- “I am Jesus” - not “the Christ” but Jesus the crucified one against whom Saul was raging. Had the answer been “the Christ” or the Son of God, Saul might still have doubted whether this was Jesus .

### Called to Be as Witness to the Gentiles verses 6

- Saul must enter the church just as others.
- The Lord had appeared to him in order that he might be qualified for apostleship by having seen Christ, but he must learn the way of the gospel from one of its preachers. Christ never told a mortal how to be saved after he gave the Great Commission to the church.

### Additional thoughts....

#### Verses 7-8

#### “And the men . . . hearing a voice, but seeing no man.”

- They were dumb with amazement, but did not see Christ, who was only revealed to Saul.
- They heard the sound, but the words were for Saul and only understood by him. Compare with [Acts 22:9](#). The two passages taken together mean that they heard a sound, but no words.
- Paul saw no man. His eyes were blinded by the brightness of the Lord. He who had come with such power to Damascus had to be led helpless into the city.

#### Baptized by Ananias verses 10 – 18

- Ananias is named nowhere but in connection with the conversion of Saul.
- As in the case of Philip sent by the angel to the eunuch, so he is sent by revelation to Saul.

A revelation was needful from the fact that Saul was a terror to the church and all would avoid him.

#### “Go into the street which is called Straight. “

- This street ran in a direct line from gate to gate, east and west, and was anciently 100 feet wide and celebrated for its magnificence. It is now contracted and mean.
- Paul's name was not uncommon, he is designated by his native city, "no mean city," a place of 30,000 inhabitants, 20,000 at present, then celebrated for its schools. It was the Cilician capital.

"He prayeth"

- An assurance that Ananias would be favorably received. Besides, in his prayer, the vision came that Ananias would come.

"Ananias answered"

- In view of the terrible record of Saul the fears of Ananias were not unreasonable.
- On this account the Lord appeared to him. See ([Acts 26:16](#)). The Lord appeared unto him, "for this purpose to make him a minister and a *witness*." Unless a man is called like Saul to be an apostle he need not expect such a vision.
- His mission as the apostle to the Gentiles is pointed out.
- He not only bore witness before the Roman rulers, but before King Agrippa and the emperor Nero.

"Ananias . . . putting his hands on him."

- Not to convey a gift, but as a friendly act, significant of God's blessing. His sight returned immediately after.
- There is no proof whatever that any spiritual gifts were imparted, nor that any but apostles could confer these gifts, and Paul always asserted that he received his signs of apostleship, not of men, but of Christ.
- See [Gal. 1:1, 11, 12](#). "The being filled with the Holy Spirit" took place after the baptism at the hands of Ananias.
- The account is more fully given by Saul himself ([Acts 22:13-16](#)).

Saul preaches Christ to the Jews in Damascus verses 19 – 22

"Then was Saul certain days with the disciples."

- In worship and dialogue with them. Saul must learn more experimentally of the church before preaching.
- Following this he began to preach Christ in the synagogues.
- He preached that the Crucified Jesus is the Son of God.

- They had heard of his former zeal against the church and of his being sent to Damascus, but as yet had not learned of his conversion.

Paul increased more in strength; he grew continually in power to preach Christ.

“In the mean time...they seek his death” verses 23-25

“After that many days were fulfilled.”

- A long period, probably at least three years. Luke's narrative is very condensed. He is not writing a history of Saul, but of the founding of the church.
- We learn from Paul ([Gal. 1:16-18](#)) that he spent at this time a long period in Arabia, and after this returned to Damascus. It was at his return that this persecution broke out.

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“The Jews took counsel to kill him.”

- See [2 Cor. 11:32](#)
- At this time Damascus was in the temporary possession of Aretas, an Arabian potentate. Less scrupulous than the Roman rulers, he was willing to please Saul's Jewish enemies, who were numerous and influential, by putting him to death.

Escape to Jerusalem and meeting with the Apostles verses 25 – 27

See 2 Corinthians 11: 32

As the gates were guarded, there was no escape that way. Houses built against or on the wall, would afford an opportunity of letting him down on the outside. "And through a window, in a basket, was I let down by the wall and escaped his hands" ([2 Cor. 11:33](#))

“And when Saul was come to Jerusalem...” verse 26

Three years had passed since he left the city, a proud, talented young Pharisee, with brilliant worldly prospects, the honored agent of the Sanhedrim, commissioned to stamp out Christianity at Damascus. He now returns a disciple of him whom he sought to destroy, his bright worldly prospects all forfeited, an outcast from his own nation, persecuted and hated. Why this change? No explanation is possible, save that given in this history and by himself.

Little was known in the church of the change. A great part of the three years were spent in Arabia, probably in study and preparation of his great work. They had known so much of his fury in the past that they feared him still.

#### The Apostles verse 27

See [Acts 4:36](#). Barnabas was a Hellenist like Saul. When he vouched for him to the apostles, their distrust ended. Paul ([Gal. 1:18](#)) gives an account of this visit to the apostles.

#### Saul's Problems with Jews verses 29 – 30

- The Jews in Jerusalem who had been born in foreign countries and spoke the Greek language.
- The same class of Jews who had raised the persecution against Stephen now sought the death of Saul.
- By the aid of the brethren he was taken to the seaport of Cæsarea and sailed for his old home at Tarsus. Some think, however, from [Gal. 1:21](#), that the journey was made by land through Syria. It is more likely that he sailed from Cæsarea to Seleucia in Syria, and from thence made his way to Tarsus.
- Four or five years pass before the next mention of Saul in Acts ([12:25](#)), an interval passed in preaching Christ ([Gal. 1:23](#)), and resulting in the planting of churches in Cilicia ([Acts 15:23, 41](#)).

“Then had the churches rest.” verse 31

After the departure of Saul there was a cessation of persecution for several years. The reason is found in the history of the times. The Roman emperor, Caligula, had ordered his statue to be placed in the temple at Jerusalem for worship, a desecration of the temple, and the Jews were too much engaged in their efforts to prevent this to persecute the church.

#### Peter heals at Lydda verses 32 – 35

- A town in the sea-coast plain, now called Ludd, not far from Joppa. Here Peter healed a cripple of eight years. Observe that he ascribes the power to Christ.

In the plain of Sharon, a term often applied to the sea-coast plain between Joppa and Cæsarea. The passage means, not that every soul turned, but that there was a general turning as the result of the miracle

### Dorcas is Raised at Joppa verses 36 – 43

#### Prelude to the Healing

- The seaport of Jerusalem from the times of David to the present day, situated in a fertile plain now celebrated for its fine oranges, of which vast quantities are shipped from the port. Here named as the home of Tabitha, or Dorcas in the Greek (meaning "gazelle"), a saintly Christian noted for her deeds of love.
- Prepared for burial. The place was the large upper room on the upper floor of Eastern houses, usually used as a guest chamber.

#### The Raising of Dorcas

- The fame of Peter's miracles was so well known that they probably hoped that he might restore her to life.
- It was on his knees that Peter was made to feel that the Lord had given him power. In his prayer he called on the name of Christ, was answered, and only needed to say, "Tabitha, arise," and "she opened her eyes." It was the first miracle in which death was overcome at the hands of an apostle.

The knowledge of the miracle worked this result. : "many believed."

## ACTS

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