

“Again Healing and, Again, Official Opposition” (William H. Willimon, *Acts, Interpretation*, 55).

“The growing swell of signs and wonders, of new converts becomes a cresting wave sweeping aside every impediment” (Willimon, *Acts*, 55).

Luke’s summary in 5:12-16 brings the apostles “more completely into continuity with the Lord Jesus” (New Interpreter’s Bible Commentary, *Acts*, 99).

Luke 4:40-41—“As the sun was setting, all those who had any who were sick with various kinds of diseases brought them to him; and he laid his hands on each of them and cured them. Demons also came out of many, shouting, “You are the Son of God!” But he rebuked them and would not allow them to speak, because they knew that he was the Messiah.”

Luke 7:22-23—“And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. And blessed is anyone who takes no offense at me.”

“Once again, Luke makes it clear that at this point any problems of the apostles are with the authorities, not with the people as a whole. The same fearful, inept, conniving officialdom who conspired with the Romans to send Jesus to the cross is up to its old tricks again” (Willimon, *Acts*, 56).

“At the crucifixion Luke described Joseph of Arimathea as “a member of the council, a good and righteous man, who had not consented to their purpose and deed; and we was looking for the kingdom of God” (Luke 23:50-51). Simply being a member of the establishment an official is not thereby made deaf to the gospel. The key qualification is that one be “looking for the kingdom of God” (Willimon, *Acts*, 57).

“Peter’s gospel proclamation occasions both increased conflict between the opposing leaders of a divided Israel (5:33-40) and the joyful obedience of the apostles (5:41-42)” (New Interpreter’s Bible Commentary, *Acts*, 103).

Acts 5:17-42 helps us more deeply understand the “apostolic vocation and authority” that Luke introduced earlier in Acts and will continue to elaborate upon as the narrative of Acts moves forward (New Interpreter’s Bible Commentary, *Acts*, 103).

The high priest’s comments reflect the “mistaken presumption that the actions of the apostles are politically motivated. However, the apostles teach because it is their prophetic vocation to do so” ((New Interpreter’s Bible Commentary, *Acts*, 106).

“From beginning to end, the claims of the apostles about Israel’s restoration are framed by God’s decisive and determinative action” (New Interpreter’s Bible Commentary, *Acts*, 106).

“God is in firm control over the particulars of the church’s mission and intends to safeguard the apostles against all foes. No one or no thing can intrude upon the forward movement of the gospel according to God’s plan of salvation” (New Interpreter’s Bible Commentary, *Acts*, 108).

“Peter does not seek to suffer; he seeks to obey God and to execute the tasks God has given him with grace and courage. His joy is not in his suffering but in his service... However, what he models for all believers in every situation is the non-negotiable importance of serving the interests of God whatever the cost, wherever the occasion” (New Interpreter’s Bible Commentary, *Acts*, 109).