**The Book of Acts 3**

**Verse 3:1**

\*The daily activity of the church members and apostles was evangelism in Jerusalem. Peter and John worked as a team (cf. Lk. 9:28; 22:8; Acts 3:1, 3, 11; 4:13, 19; 8:14) and ministered on their way to the Temple at 3 PM as they fulfilled their three-fold habit of daily prayers (Ps. 55:17; see 119:164).

**Verse 3:2**

\*These pillars of the church (Gal. 2:9) united their respective spiritual gifts of prophecy and mercy as they met the 40+ years old lame man (Acts 4:22). They continued the Lord’s divine calling of ministering to the poor and needy (Isa. 6:1; Lk. 4:18) which included healing the lame (Isa. 35:6) as practiced by the Lord Jesus (Mt. 11:5).

\*Dr. Luke recorded in his logbook the man’s affliction, its longevity, the location of the incident, and his purpose. The man was lame from birth, laid at the Beautiful gate (at one of the courts), and wanted alms (a charitable donation of money [cf. Acts 9:36]). The man was not a member of the church (cf. Acts 2:45; Ps. 37:25).

**Verses 3:3-5**

\*The beggar was persistent in begging (imperfect verb) to the apostles, perhaps knowing about the church communalism.

\*Peter saw the opportunity for messianic ministry and focused on him, requiring an eye to eye conversation. Rather than an impersonal and random coin toss, the apostles wanted to give much more which the beggar assumed.

**Verse 3:6**

\*Peter apparently did not carry money publicly and of course he was a poor man as were all of the apostles (Mt. 10:9-10; I Cor. 9:14; also Acts 20:34).

\*The apostle had something greater than money and that was the message of the Messiah with the power to heal spiritually and physically. The authority to heal was not with the apostle but with *“the name of Jesus Christ of Nazareth”* (Acts 2:38; 4:10; 8:12; 16:18; see also Dt. 12:11). With an *aorist* imperative (*“rise up”*) and a present imperative (*“walk”*) Peter commanded the lame.

**Verse 3:7**

\*The physician learned that Peter took the lame man by the *“right hand”* and lifted him up (cf. Mk. 1:31). The miracle was immediate and *“his feet* (*basis* [1x]) *and ankle bones* (*sphudron* [1x]) *received strength* (*sterizo* > received steroids).”

\*Solomon made reference to the physical disparity of the legs of the lame, saying, *“the legs of the lame are not equal: so is a parable in the mouth of fools”* (Prov. 26:7).

**Verse 3:8-9**

\*The man’s immediate reaction to the miracle was physical and spiritual. Something beautiful happened at the gate called Beautiful! He leaped up (2x) and stood and walked (3x) and went with the apostles into the Temple leaping and praising God (2x). He was a living and obvious testimony to the power of the Lord.

**Verse 3:10-11**

\*The people knew that he was the long-time lame man and *“were filled with wonder* (*thambos* [1x]) *and amazement”* (*ekstasis* [7x]) and ran after him and were *“greatly wondering”* (*ekthambos* [1x]).

**Verse 3:12**

\*Pastor Peter saw the amazement of the people and answered their questions, apparently about the supernatural power. They assumed that the power was with the apostles (cf. Acts 14:11-12) and so he asked two succinct questions *“why marvel”* and *“why look.”*

\*He denied the personal power or holiness but began to exalt the Lord Jesus. The apostles still had the supernatural empowerment from Christ to heal and raise the dead (Mt. 10:8) as they went to the Jews and later to the Gentiles.

**Verse 3:13**

\*Peter used the miracle to transition to preach about the Person behind the miracle. The preacher connected Jesus of Nazareth with His lineage going back to Abraham (and the Covenant [Gen. 12:1-3]) through his descendents and the fathers of their common God. For instance their prophet Isaiah spoke of the glorification and humiliation of the servant of Jehovah (Isa. 52:13-53:12). The God of Abraham’s lineage glorified his Son Jesus.

\*Having connected Jesus of Nazareth with Abraham, Peter condemned the crowd with two assertive verbal statements, *“ye delivered up”* and *“denied him.”* The Jews did this in the presence of their hated Roman procurator Pilate, even though he found no fault in Jesus (Jn. 18:38; 19:4, 6) and wanted to release Christ.

**Verses 3:14-15**

\*Their sin was egregious! Repeating his accusation, the preacher accused the Jews, saying that they *“denied the Holy One* (Ps. 16:10; Isa. 57:15) *and the Just* (Isa. 45:21)*”* and *“desired”* a murderer (Lk. 23:18).

\*How was it possible to kill the *“Prince”* (*“Author”* [Heb. 12:2]) of life? It wasn’t! The Lord accommodated the Jews as He *“gave up the Ghost”* (Jn. 19:30) and allowed them to have Him crucified on a *“tree”* as *“accursed of God”* for public shame (Dt. 21:22-23).

\*This One they crucified God *“raised from the dead”* (Acts 4:10; Rom. 6:9; I Thes. 1:10) and Peter and John claimed to be *“witnesses”* (see Acts 1:8; 5:32; 10:39, 41; 13:31).

**Verse 3:16**

\*The apostles had faith in the name of Jesus as the Lord revealed, saying, *“And these signs shall follow them that believe; In* ***my name****…”* (Mk. 16:17a). The lame man had faith *“****in the name of Jesus*** *Christ of Nazareth”* when he took Peter’s hand (vv. 6-7).

\*The Jewish audience had seen and known the lame and the miracle occasioned by his faith!

\*The doctor used the *hapax* medical term *“perfect soundness”* (*holokleria =* every tiny part). The lame man received perfection physically (all healed) and spiritually (completely right with God).

**Verse 3:17**

\*Peter addressed them as *“brethren”* and made the damning theological rebuke palatable, but he did not alleviate culpability for sinful ignorance (Num. 15:27-30). The spiritual blindness of the Jews caused them not to recognize their Messiah. Their rulers were ignorant as well!

\*Even Saul of Tarsus sinned *“ignorantly in unbelief”* (I Tim. 1:13).

\*The precious Lord prayed to the Father to forgive for spiritual ignorance (Lk. 23:34).

\*He condemned those that knew Who He was with the sin of the *“blasphemy against the Holy Ghost”* (Mt. 12:31).

**Verse 3:18**

\*Ignorant or not, the Jews had the revelation from their prophets about the coming Messiah (Amos 3:7). The Lord Himself challenged two disciples about the Christological prophecies in the *Tanak* (Lk. 24:26-27, 44). Philip recognized that the Tanak spoke of the Messiah (Jn. 1:45). Isaiah predicted the events of the Saviour prior to the Cross (Isa. 50:6).

\*Peter averred that prophets searched diligently about the timing of the suffering of the Messiah (I Pet. 1:10-11).

\*The Lord prophesied and was obligated to fulfill His prophecies, since He affirmed that all prophecies have their mates in fulfillment (Isa. 34:16). Every prophecy is “married” to its fulfillment!!

**Verse 3:19**

\*Again, Pastor Peter proved from the *Tanak* that Jesus was the Christ, and that the Jews crucified their Messiah, and then commanded them with two *aorist* imperatives to “repent” and “be converted.” Repentance means “a change of mind” and conversion means “to reverse” their view about Jesus of Nazareth!

 \*The “change of mind” leads to the “change of behaviour” to the “change of destination” (Lk. 13:3, 5)!

\*When spiritual conviction comes to the sinner, only two responses occur: **reject** and redirect, or **repent** and receive.

 \*Repentance of sins allows that *“sins may be blotted out”* (see Isa. 43:25 and 44:22).

\*The expression *“times of refreshing”* refers to the Millennium (cf. Mt. 19:28). The prophets predicted that the Messiah would refresh, regenerate, and restore scorched earth to the likeness of the Garden of Eden (Ezk. 36:35; Isa. 11:1-9; 51:3).

\*He will destroy Satan’s reign (Rev. 17 and 18) during the Tribulation and eliminate the ungodly triad (Rev. 19:20) and imprison demons (Rev. 18:2), by finishing off the Battle of Armageddon (Rev. 16:16; Zech. 14:4 ff.).

\*In this dispensation, only the saved will experience and enjoy the Millennium as resurrected NT saints along with resurrected OT saints.

**Verse 3:20**

\*Christ came once and He will come again (Heb. 9:28). The final coming of Christ received ancient prophecy from Enoch (Jude 1:14).

 \*Certainly, the *protoevangelium* (Gen. 3:15) predicted the suffering seed of the woman.

**Verse 3:21**

 \*The Lord ascended to Heaven and will remain until His Second Advent (Mk. 16:19).

\*The *“times of restitution”* (cf. v. 19) refers to the Millennium. After the imminent Rapture and destruction of Satan’s reign, the Lord will reconstitute the earth.

\*Moreover, the Lord Jesus will be the ultimate fulfillment of the “Elijah prophecy” (Mal. 4:5-6). He affirmed to His apostles, *“Elias truly shall first come, and restore* [*apokathistemi* ] *all things”* (Mt. 17:11). They thought that John the Baptist was the fulfillment since he preached repentance and was murdered (Mt. 17:12).

\*Later, the disciples recognized that Jesus was the restoring One (Acts 1:6 [*apokathistemi*]). The Lord Jesus is the Elijah Who will appear *“before the coming of great and dreadful day of the LORD”* (Mal. 4:5). Both Abraham (Gen. 12:3) and Daniel (Dan. 2:44) prophesied of the Lord and the Millennium.

**Acts 3:22**

\*Pastor Peter, with great regenerated illumination, cited the prophet Moses who predicted that another Prophet would come like him (Dt. 18:15). Concerning the prophecy, five truths emerge, namely, the Subject (*“the LORD thy God”*), the Verb (*“will raise up”*), the Object (*“a Prophet”*), the Type/Antitype (*“like unto me”*), and Expected Response (*“ye shall hearken”*).

\*Notice the similarities between Moses and Jesus: 1) they both received protection in infancy, 2) they both lived in obscurity, 3) they both fasted forty days, 4) they both were miracle workers, 5) they both overcame temptations, 6) they both submitted the sea to themselves, 7) they both received glorification, 8) they both were meek, 9) they both were rejected by their Jewish brethren, and 10) they both gave the law. Of the two, Christ was greater than Moses (Heb. 3:1-6).

**Acts 3:23**

\*The Apostle continued to paraphrase the *Tanak* (Dt. 18:19), revealing severe judgment on those who rejected the Prophet. Whereas Moses said about the Lord, *“I will require it of him,”* Peter was much more specific, saying about the apostate, *“*(he) *shall be destroyed from among the people.”*

\*Many of the Jewish audience affirmed that Jesus was the Prophet (Jn. 7:40). Of the same audience, many refused to *“take up his cross”* (Mt. 16:24). Finally, many of His disciples *“walked no more with him”* (Jn. 6:66).

\*Later, Pastor James condemned the Jews in Jerusalem, saying, *“But be ye doers of the word, and not hearers only, deceiving your own selves”* (Jam.1:22).

**Acts 3:24**

\*Adding more witnesses, Peter moved his message from one prophet to a chain of successive prophets, starting with Samuel (I Sam. 3:20). Also, Nathan foretold of these days (II Sam. 7:12-16), as well as David (Ps. 110:1, 4), Isaiah (7:14), Jeremiah (Jer. 31:22), Daniel (Dan. 9:24-27), and Micah (Mic. 5:2).

**Acts 3:25**

\*Peter seemed to encourage his audience with their great privilege and responsibility, being in the lineage of the prophets and of the seed of Abraham.

 \*From the patriarch through the prophets in the *Tanak* they read of Jehovah’s blessings and promises.

\*Paul listed the seven privileges of Israel, saying, *“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen”* (Rom. 9:4-5).

\*Peter reminded the Jews that as descendents of the prophets Israel had the heritage of being the depository for divine revelation (Rom. 3:2).

\*Second, the Jewish audience was heir of the blessings of the Abrahamic Covenant (Gen. 12:1-3; 17:10; see also Gal. 3:16).

\*Peter cited Gen. 22:18, which declared, *“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”* He expected the Jews to apply the *proviso* of Moses and obey!

**Acts 3:26**

\*Peter reminded Israel of their theological priority (Gen. 9:26; Ex. 19:5; Amos 3:2; Jn. 1:11; Rom. 1:16).

 \*God’s Son Jesus came to them first to bless and turn the people from their iniquities as Redeemer!

**Acts 4:1**

\*Publicity of the healing drew a crowd including the religious authorities over the Temple and Solomon’s Porch (cf. 3:11). The priests along with the captain (*strategos* [10x]), who was commander of the Levites who kept guard in and around the temple, and the secular and anti-resurrection Sadducees, discovered religious “impropriety” in the sacred place.

\*The Sadducees had been publicly rebuked by the Lord Jesus (Mt. 22:23-24, 31-33). Now they were back.

**Acts 4:2**

\*They were grieved or literally “worked up with anger” because of the preaching about Jesus and the resurrection. Of course Peter and John had the divine mandate to preach in the name of Jesus (Acts 2:38; 3:6). The Judeo-Christian faith is all about Jesus!

\*Furthermore, the *Tanak* taught the Jews about the coming resurrection (Job 19:26; Ps. 16:9-10; Isa. 26:19; Dan. 12:1-2) and Jesus was *“the first born from the dead”* (Col. 1:18). All resurrections followed His! Everyone in Jerusalem knew something unusual happened relative to the death and resurrection of the Lord. What happened to His body; the Temple Veil; the resurrected saints wandering around Jerusalem?

**Acts 4:3**

\*Two quick actions occurred to Peter and John by the incensed religionists. They took their anger out on the Lord Jesus Christ by laying hands on (literally threw their hands over) the preachers and in the hold of prison. Since it was eventide they needed to stay overnight.

\*For the first time the apostles were imprisoned for preaching the death, burial and resurrection of the Lord. In the Garden of Gethsemane they were not arrested (Jn. 18:8) but soon fled (Mk. 14:50-52).

\*Paul said, *“Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound”* (II Tim. 2:9).

**Act 4:4**

\*From the preaching of word of God by the apostles, many believed, and according to Luke’s count there were about five thousand men, heads of their household who became disciples and church members (cf. Acts 2:41).

\*The Jerusalem Baptist Church grew rapidly from the one hundred and twenty and then three thousand more, and finally an additional five thousand men. The church membership could easily have reached close to twenty thousand members in such a short time. The history of the Baptist movement went from thousands to a little flock to the apostles plus Mark, to just the Lord, to one hundred, to three thousand, to at least five thousand more. Then came Saul!

**Acts 4:5-6**

\*This “Jesus” movement caused a great stir among the religious leaders of Israel. Luke recorded the religious officials as rulers, elders, scribes, Annas the high priest, Caiaphas his son-in-law, John, Alexander, and kindred of the high priest! There may have been at least one hundred religious and political leaders with very important and insightful wannabes!

**Acts 4:7**

\*The apostles Peter and John along with the lame man (v.10) were encircled by the august audience of awful people and questioned about their power and the *“name”* (see Jn. 18:4-7) by which they healed!