

ACTS 3

1) One day Peter and John were going up to the temple at the time of prayer--at three in the afternoon. 2) Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts. 3) When he saw Peter and John about to enter, he asked them for money.

Acts 2:43 says "many signs and wonders were done through the apostles". Then Luke – the writer - moves on to detail some examples in the following chapters.

Such miracles did happen.

In Acts4:16, the Sanhedrin knew that they must accept the miracle.

The enemies of Christianity would have been the first to deny miracles if they could; but they never even try.

Why did the miracles seem to stop ? -or- Have they stopped ?

Perhaps they were for a specific time to meet that made them necessary.

In that age they were needed as a sign, a guarantee of the truth and the power of the Christian message in its initial attack on the world.

Two special circumstances were met.

First, there were living apostles - men who had had an unrepeatable personal intimacy with Jesus Christ.

Second, the miracles were expected.

Peter and John are often paired up in these early chapters.

They are mentioned 7 times in the book of Acts.

John seems to be subordinate to Peter, it is always "Peter and John."

The Jewish day began at 6 o'clock in the morning and ended at 6 o'clock in the evening.

For the devout Jew there were three special hours of prayer -- 9 a.m., 12 midday and 3 p.m. They thought prayer was effective whenever and wherever it was offered; but they felt that it was doubly so when offered in the Temple courts.

Peter and John had no problem in continuing their Jewish custom of prayer at certain hours of the day.

They were not going to the temple at the hour of sacrifice, but at the hour of prayer which followed the afternoon sacrifice.

Calvin did not see this as a carry over of Jewish Law or tradition but rather Peter and John taking it as an opportunity for evangelism of the Jews.

The Beautiful Gate was made of fine Corinthian brass

75 feet high

with huge double doors,

Josephus: "... so beautiful that it "greatly excelled those that were only covered over with silver and gold."

It was the custom for beggars to sit at the entrance to a temple or a shrine.

These locations were considered the best because when people are on their way to worship God they are disposed to be generous to their fellow men.

Love of God and love of fellowman always go hand in hand.

The man is asking for alms, not to be healed. It was not the man's faith that healed him.

Notice what the lame man wanted:

To simply receive support staying in the condition that he was in;

Notice what God did:

Completely changed his condition.

What is the goal of most Christian, church activities ?

To support men in their present condition or to change them and their situations ??

Notice that Peter and John had no interest in supporting him in his mess; Their focus was on transform him life by the power of the risen Jesus Christ.

ACTS 3

4) Peter looked straight at him, as did John. Then Peter said, "Look at us!" 5) So the man gave them his attention, expecting to get something from them. 6) Then Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk." 7) Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. 8) He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God. 9) When all the people saw him walking and praising God, 10) they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.

Jesus Christ of Nazareth, as a name appears 7x in the Book of Acts

The lame man was expected to receive from them but did not receive what he expected.

What do you expect from God when you pray (beg) from Him?

Many of us don't really expect anything from God.
We are surprised and amazed when He answers and provides.

What do you suppose God thinks about this ??

It is right and often true we are surprised at how He acts but it is to our shame, revealing our heart when we are surprised that He acts on our behalf.

Faith = confidence in God.

We should expect the right things from God;
But, we are often ready to settle for much less than God wants to give us;
Our low expectations often rob us of God's full blessing.

What do you 'want' God to do about your situation?
What did you 'ask' God to do about your situation?
What do you expect God to do about your situation?
What changes in your situation will cause you believe /
proclaim that God has answered and acted on your behalf?

Peter didn't have any money, but he did have authority from Jesus to heal the sick, having known what it was like to be used of God in this way (Luke 9:1-6).

Luke 9:1-6 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. [2] And he sent them to preach the kingdom of God, and to heal the sick. [3] And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. [4] And whatsoever house ye enter into, there abide, and thence depart. [5] And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. [6] And they departed, and went through the towns, preaching the gospel, and healing every where.

Look around you ...

"We no longer have to say, silver and gold have I none..."
But neither can we say,
"In the name of Jesus Christ of Nazareth, rise up and walk."

Peter, didn't wait for the man to respond. He boldly took the man by his hand and lifted him to his feet.

Peter who had received and used the gift of tongues and prophesy (preaching / teaching – speaking forth) now is using the gift of faith - a supernatural ability to trust God in a particular situation - to deliver a gift of healings.

1 Cor. 12:1-31 [1] Now concerning spiritual gifts, brethren, I would not have you ignorant

[4] Now there are diversities of gifts, but the same Spirit.

[5] And there are differences of administrations, but the same Lord.

[6] And there are diversities of operations, but it is the same God which worketh all in all.

[7] But the manifestation (the visible evidence of the presence) of the Spirit is given to every man to profit withal.

[8] For to one is given by the Spirit the word of wisdom;

to another the word of knowledge by the same Spirit;

[9] To another faith by the same Spirit;

to another the gifts of healing by the same Spirit;

[10] To another the working of miracles;

to another prophecy;

to another discerning of spirits;

to another divers kinds of tongues;

to another the interpretation of tongues:

[11] But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[12] For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ....

[27] Now ye are the body of Christ, and members in particular.

[28] And God hath set some in the church, (heirachy or just a numbered list?)

first apostles,

secondarily prophets,

thirdly teachers,

after that miracles,

then gifts of healings,

helps,

governments,

diversities of tongues.

[29] Are all apostles? are all prophets? are all teachers? are all workers of miracles? [30] Have all the gifts of healing? do all speak with tongues? do all interpret? [

31] But covet earnestly (aspire to) the best gifts: and yet shew I unto you a more excellent way.

Peter acted under the specific prompting and by the emposerement of the Holy Spirit;

God gave Peter the supernatural ability to trust Him for something completely out of the ordinary.

This was like Peter jumping out of the boat The Holy Spirit led and prompted him, Peter did not give it a 2nd thought, he acted – no he reacted.

Holy Spirit nudged; He moved...

Feet = base or heel; anklebone (Gr. sphuron, only here).

Very technical term, but we should not be surprised

Luke, a doctor, wrote Acts

In John 5, the Pharisees sought to kill the lame man who was healed.

This situation gave rise to an inquiry by the Sanhedrin.

The inquiry never denies the reality of the miracle, since the man they all recognized was standing there.

This miracle was a seal – trademark of the continuing work of Jesus Christ.

It was also a beginning, the first recorded miracle of the time period we call the Church,

“In the Name of Jesus Christ” – it is his declaration, his authority.

There is no evidence in the Scripture of faith on lame man’s part.

He was there seeking alms, not healing.

Peter asserted the authority of Jesus Christ and Jesus healed him.

The lameness of humanity is the Church’s opportunity.

Christianity is not come into the presence of the world’s woes to give out doles in order to help bear its limitations.

The Church was established to bring men life, to put them on their feet and to enable them to do without alms.

They did not just give him an handout, they empowered him.

They gave him a gift that canceled disability, communicated ability and created worship.

The now fully healed, formerly lame man responded logically: with immediate praise and worship to God.

This man:

was more than 40 years old (4:22) cf John 5

had been crippled since birth,

was a familiar sight at this temple gate (3:10),

Jesus must have passed him by many times without healing him

Why?

With God, His timing is just as important as His will

It was to bring God the greater glory that Jesus did not heal this man as He walked by so often Him during His time on earth but rather to heal him from heaven through His apostles.

1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

ACTS 3

11) While the beggar held on to Peter and John, all the people were astonished and came running to them in the place called Solomon's Colonnade. 12) When Peter saw this, he said to them: "Men of Israel, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk?"

"Ye men of Israel" - talking to Jews.

"Why wonder ye" - if strangers were present they should be amazed, but not the Jews.

Note he points out that this miracle should NOT be ascribed to Peter or John.

When the Holy Spirit moves, using the gifts to do something out of the ordinary – do not focus solely on the unordinary event.

The Holy spirit is and will always use it to set up an opportunity for you to draw men to Christ.

It is not to create a 'holy euphoria' or 'emotional frenzy'...

Peter takes advantage of the crowd that gathers around the healed man as he jumps and praises God.

The miraculous events brought no one to Jesus, it merely aroused interest.

Saving faith does not come by seeing or hearing about miracles;

Faith comes by hearing, and hearing by the word of God (Romans 10:17).

Peter quickly deflects the power and glory for the healing from John and himself.

Many today would never claim God's working was their own power.

Yet they take great pride in the fact the God used them.

They think and give the impression that God used them to do His work because they are so spiritual, so close to God, so godly, so special.

The attitude of pride that says

"Yes, God did it but...he used me (not you, ha,ha,ha !).

Peter points out:

Jesus healed all sorts of people when He walked this earth, so why should it seem strange that He continues to heal from heaven? He is alive and working after all...

Three dominant characteristics of early Christian preaching:

(i) always stressed the fact that the crucifixion was the greatest crime in human history.

(ii) always stressed the vindication of the resurrection.

Without it the Church would never have come into being.

Proof that Jesus was indestructible and was Lord of life and of death.

(iii) always stressed the power of the Risen Lord.

Preachers never regarded themselves as the sources of power but only as channels of power.

Well aware of their own limitations they were also well aware that there was no limitation to what the Risen Christ could do through them and with them.

The secret of the Christian life.

As long as the Christian thinks only of what he can do and be, there can be nothing but failure and frustration and fear.

When he thinks of "Christ in me" there can be nothing but peace and power.

Peter, empowered by the Spirit of God, preaches Jesus

ACTS 3

13) The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. 14) You disowned the Holy and Righteous One and asked that a murderer be released to you. 15) You killed the author of life, but God raised him from the dead. We are witnesses of this. 16) By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see. 17) "Now, brothers, I know that you acted in ignorance, as did your leaders. 18) But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer.

Pharisees are the legalists, the literalists.

They took every detail of the Law and make a burden out of it. They were the extremists.

Sadducees were the opposite. They were the modernists, the liberals.

They did not believe in the resurrection, did not believe in angels, and did not believe in the supernatural.

During Jesus' life on earth, His conflict was mostly with the Pharisees. They were the ruling power block at the time.

The primary power group emerging here were the Sadducees in the Sanhedrin.

They were the ones who became unglued with a display of the supernatural.

So, the healing was a problem; but even more of a problem for them was Peter's statements concerning Jesus Christ risen from the dead. It went completely contrary to their whole position.

Peter makes it clear which God he is speaking of; the God of Abraham, Isaac, and Jacob.

In our world, there are so many different (and strange) conceptions of God, we need to be absolutely clear and pointed about the God we serve and are speaking about.

Notice: Peter's sermon here is all about Jesus;
not Peter
not the healing
not the healed man
or anything else any of them have done.

It's all about Jesus.

Some translations say "...his Son"

- the translation should be "his Servant" (Cf. Isa 53).

"Killed the Prince of Life" –

"Prince" means leader, author, or originator.

"The one who goes first in line or successor"

Peter boldly lays the guilt of Jesus' death squarely where it belongs;

Pilate tried to let Jesus go, but the crowd wanted Barabbas.

The crowd said of Jesus "Let his blood be on us and on our children" (Mt 27:25).

We today are just as guilty of Jesus' death.

His blood is on all of us, not just the Jews, it is our sins that put Jesus on the Cross.

The Prince of life could not remain in the grave, and the apostles are united witnesses of this fact.

Peter says that it is in the name (that is, the authority and power) of Jesus that this man has been made whole,
Peter does not even take credit for the faith that was exercised in the healing.

"In Semitic thought, a name does not just identify or distinguish a person; it expresses the very nature of his being.

Hence the power of the person is present and available in the name of the person."

Peter acknowledges that they called for the execution of Jesus in ignorance (albeit a willful ignorance) of God's eternal plan.

But, he goes on to point out that God is able to turn the most horrific evil into a means of demonstrating His glory and grace.

Peter calls them to repentance.

Peter is saying that they are accountable, responsible, even though it was done through ignorance.

Remember Jesus prayed, "Father forgive them for they know not what they do..."

Ignorance makes the difference between premeditated murder and manslaughter.

For manslaughter the remedy is a City of Refuge (Numbers).

Study the City of Refuge for manslaughter

- Guilty could flee to live within its walls if his crime was done in ignorance
- The kin of the victim (the LAW) could not pursue him there
- When the High Priest died (Jesus is our High Priest), the guilty could leave the City of Refuge safely without fear of retribution for his crime.

The terrifying responsibility of knowledge is recorded all through the New Testament.

"If you were blind. you would have no guilt; but now that you say 'We see,' your guilt remains" (Jn.9:41).

"If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin" (Jn. 15:22).

"Whoever knows what is right to do and fails to do it, for him it is sin" (Jas.4:17).

To have seen the full light of the revelation of God is the greatest of privileges, but it is also the most terrible of responsibilities.

This knowledge brings the obligation to repent and to turn.

ACTS 3

19) Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, 20) and that he may send the Christ, who has been appointed for you--even Jesus. 21) He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.

"Therefore" – "Repent then"

all that Peter has said up to this point, supports what he is about to say. "Therefore"- because of this...

Repentance does not describe being sorry, but describes the act of turning around, abandoning a prior thought pattern, attitude and way of living.

Repent sounds harsh – a word of complete contrition.

But it is also a word of hope – great hope

You were wrong but you can turn it around & get right with God!

Be converted: conversion is a work God does in us; being a Christian is not "turning over a new leaf," it is becoming a new creation in Christ Jesus (2 Corinthians 5:17).

2 Cor. 5:17 Therefore if any man be in Christ, he is a new creature [a new creation]: old things are passed away; behold, all things are become new.

Blotted out: the idea of wiping ink off of a document.

Ink in the ancient world had no acid content, and didn't "bite" into the paper. It could almost always be wiped off with a damp cloth.

Peter is saying that God will wipe away our record of sin just like that!

Col 2:8-15 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12

*Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 **Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;** 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*

The times of refreshing Peter spoke of refer to the time when Jesus returns and rules the earth in righteousness.

Peter is offering Israel the opportunity to hasten the return of Jesus by embracing Him on a national level, something that must happen before Jesus will return (Matthew 23:37-39; Romans 11:25-27).

Matthew 23:37-39 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! [38] Behold, your house is left unto you desolate. [39] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Romans 11:25-27 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. [26] And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: [27] For this is my covenant unto them, when I shall take away their sins.

Hos 5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

"If the Jews of that day would have received the gospel on a national level, then would Jesus have returned way back then?"

Maybe, we don't know for certain. There is no point in speculating about something that didn't happen!

"Until" - until the times of the Restitution of all things.

Lev 25:8-55; 27:16-25.

(Cf. **Num 36:3-6** - the daughters of Zelophehad.

The Jubilee Year issue triggers the problem with the inheritance of the land. This exception to the rule, is present in Jesus' lineage through Mary.

The concept of a Sabbatical year, a week of years (i.e., 7 years) like a decade being 10 years (**Lev 25:1-7**).

Note: The Babylonian captivity was due to the failure to keep the Sabbatical year (**2 Chr 36:21**).

For 490 years Israel failed to keep Lev 25!

Thus, God used Nebuchadnezzar as his mechanism of judgment and took them slaves into captivity for 70 years to the very day.

The Jubilee year is very important to God.

The Sabbatical year was so important the God put Israel into slavery for 70 years for not obeying the law.

God cares about this piece of land as it is all tied up in the covenant with Abraham.

The Jubilee Year

Lev 25:8-55. The rabbis can't agree on the formulas to figure it out!

Restitution of all things:

- 1) All debtors forgiven;
- 2) Slaves released from bondage;
- 3) Liberty to all captives;
- 4) All families reunited;
- 5) Land reverts to original owners.

Lev 25:47-55 discusses the role of the Goel, and the kinsman-redeemer.

The Trump: Ibe/y- (Yobel) a ram's horn. It became synonym for the year and for this special kind of trumpet.

Isa 27:12-13; Joel 2:15-16; Isa 26:19-21; 1 Thess 4; 1 Cor 15.

There is going to be a trumpet which is going to cause some interesting things to occur.

There is a major commandment upon Israel by God that relates to trumpets, but it is a different word, the Yobel, the Jubilee trumpet.

The Jubilee year starts in the seventh month.

The Ecclesiastical year starts with Passover (the 14th of Nisan is Passover, a Mosaic Feast), Nisan is the first month,

In the 7th month of the Ecclesiastical year, is the month of Tishri, the 1st month of the Civil year.

The Sabbatical year would be the first of Tishri, Rosh HaShannah.

After the 7th Sabbatical year (7 X 7 years) plus one, is the Jubilee year.

The Jubilee year would begin on Yom Kippur, the 10th of Tishri.

Ecclesiastical Year

- 1. Nisan
- 2. Iyar
- 3. Sivan
- 4. Tammuz
- 5. Av
- 6. Elul
- 7. Tishri
- 8. Heshvan
- 9. Kislev
- 10. Tevet
- 11. Shevat
- 12. Adar

Civil Year

- 1. Tishri
- 2. Heshvan
- 3. Kislev
- 4. Tevet
- 5. Shevat
- 6. Adar
- 7. Nisan
- 8. Iyar
- 9. Sivan
- 10. Tammuz
- 11. Av
- 12. Elul

Why does the Jubilee Year start on Yom Kippur, 10 days AFTER the beginning of the year?

The Sabbatical year and the Jubilee year make no sense until the Israelites are in the land, ie. Joshua.

The Jubilee year is tied to Joshua's conquest of the land.

Jesus opened his ministry in Luke 4:16-20, quoting from Isa 61:1-2.

Note that Jesus stopped at a comma.

Jesus uses some examples that get the crowd upset, Luke 4:25-27.

He is teaching them the doctrine of election.

Each example He uses is a Gentile.

It appears that this was about the 29th or 30th Jubilee (roughly about 1500 years since Joshua conquered Canaan).

We are about to enter the 70th Jubilee.

Is this significant prophetically?

40 is the number of testing, the Church has been on the earth approximately 40 Jubilee years.

70 is the number of fulfillment, Jesus opened his ministry at about the 30th Jubilee year.

That puts us about the 70th Jubilee year!

However, we are not sure which year will be the Jubilee year.

The rabbis have lost count as to which Jubilee we are at.

You will see charts, none of them agree, as to when the Jubilee year is. It becomes very technical with part of the problem being do you count the 50th year as part of the next seven....

In any case we should be approaching the 70th Jubilee...

See Rom 8:19-22.

There is more to Redemption than just you and I.

The Redemption is what the Bible is all about.

The whole creation was subject to the curse and the bondage of corruption, so it is not surprising that God would link a prophetic horizon to the land.

Peter warns of the danger of rejecting Jesus

ACTS 3

22) For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. 23) Anyone who does not listen to him will be completely cut off from among his people.'

24) "Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days. 25) And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.' 26) When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways."

Peter ascribes Deuteronomy to Moses. Deut 18:19.

Samuel was regarded as the next great prophet after Moses.

Peter quotes both...

This prophecy of Moses (recorded in Deuteronomy 18:15, 18-19)

Deut. 18:15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Deut. 18:18-19 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. [19] And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Some thought that the Prophet would be someone different than the Messiah;

Joh 1:19-23 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

Peter makes it clear that the coming Prophet Moses talked about and the Lord Jesus are one and the same.

Hidden in the promise to Abraham (that all the families of the earth shall be blessed) and in the words 'to you first' is the theme of the extension of the gospel to the entire world - even Gentiles.

At this point Peter did not yet fully realize or understand this.

God leads and teaches, the Holy Spirit reveals and empowers as we obey and follow. We will get what we need, when we need it to maximize God's glory, timing and purposes.

God's desire to bless us and do well for us also includes His desire to turn us all away from our sins.

The Jewish people at this time were expecting the Messiah, but not the right kind of Messiah.

Are you expecting the right things from God today?

Peter, as a street preacher with an incredible handle on the Word, quotes from Genesis, Deuteronomy, and I Samuel to those who had gathered on the porch of the Temple.

If you want to be used by the Lord, learn the Word.

The study of Scripture is a life-long discipline:

Take notes.

Write in the margins of your Bible.

Do whatever it takes to help you remember and become thoroughly familiar with the Scriptures.

If you do, your heart be filled, your mind enlightened, and you will be used by the Lord time after time.