

Acts 03 - External Opposition; Lame Man Healed; Peter's 2nd Sermon

I. Outreach in Jerusalem (Acts 1:1–7:60)

- (7) Peter heals the lame man at the temple's beautiful gate (3:1-26)
 - (A) Healing (3:1-11)
 - (B) Peter's sermon (3:12-26)

The Expansion of the Church in Jerusalem (Acts 3:1–6:7)

This chapter is an expansion on two verses in Acts 2: First, 2:43 stated that many signs and wonders were done through the apostles. This chapter shows what these signs and wonders were. Second, 2:46 states that the believers continued in one accord in the Temple, and breaking bread at home. This chapter shows that the believers continued to pray daily in the Temple, and records an incident that happened on one of those days. Luke also recorded the events in this section to show the continued expansion of the church, and identify the means God used to produce the growth. During this period, the witness of believers in the church began to conflict with the Jewish leaders, who were the first main group in opposition to the gospel message.

Acts 3

- (7) Peter heals the lame man at the temple's beautiful gate (3:1-26)
 - (A) Healing (3:1-11)

1 Now Peter and John **were going up** to the temple at the **ninth hour**, the hour of **prayer**.

1 Now Peter and John were going up to the temple at the ninth *hour*, the hour of prayer.

1 One afternoon, Peter and John were on their way to the Temple for the three o'clock prayer time.

1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

– "...were going up" - *anabainō*, imperfect tense verb meaning continuous action in the past that reaches into the present, meaning that it was a habitual practice for Peter and John to go to the temple and pray

— Peter and John did not see a contradiction in attending the Temple service after Pentecost; they did not see a contradiction with being a Church Age believer in Christ and attending services at a Jewish temple, because everything in Judaism pointed to Christ. Jesus was the fulfillment of Judaism.

- "...ninth hour" - 3pm, the time of the Jewish sacrifice
- "...prayer" - it was very evident that the early church was very active and involved in prayer (Cf. 2:42)
 - It's interesting that they did not have a "Vision Night" or hold meetings on how to map out their strategy for evangelism. They didn't come up with a marketing plan to get more people in the doors, they just prayed and waited on the Lord.

2 And a man who had been unable to walk from birth was being carried, whom they used to set down every day at the **gate of the temple which is called Beautiful**, in order for him to **beg** for charitable gifts from those entering the temple *grounds*.

2 And a man who had been lame from his mother's womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple.

2 Now a man who had been crippled from birth was being carried in. Every day people would lay him at what was called the Beautiful Gate so that he could beg from those who were going into the Temple.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

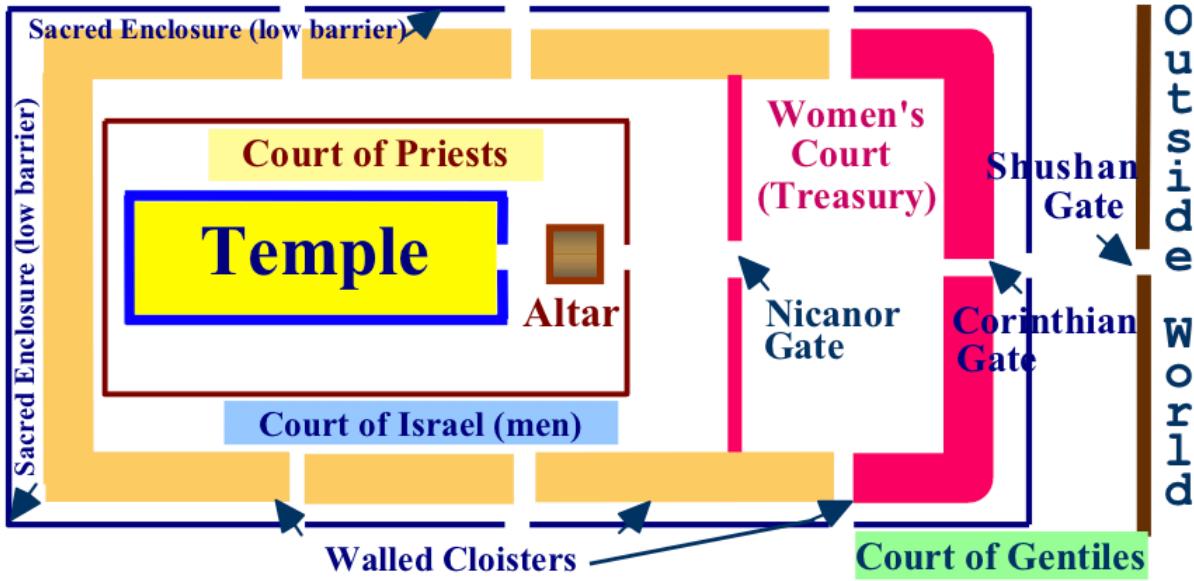
- This miracle is very similar to the one Jesus performed in John 5:1-9...that man sat at the Sheep Gate, and he was also paralyzed from birth (38 years)

- The reason why this is important is because Jesus is now sitting at the right hand of the Father in heaven, but yet miracles just like He did in person when He was walking upon the earth are still happening. This demonstrates that Jesus is continuing His ministry, but this time He is in heaven (instead of walking the earth). His ministry continues through the apostles, here Peter and John.

- "...gate of the temple which is called Beautiful" - Nicanor's Gate

- "...beg" - the only form of support the man had; he could not work to provide for himself because of his disability

- In 4:22 it tells us that the man was over 40 years old



3 When he saw Peter and John about to go into the temple *grounds*, he *began* asking to receive a charitable gift.

3 When he saw Peter and John about to go into the temple, he *began* asking to receive alms.

3 When he saw that Peter and John were about to go into the Temple, he asked them to give him something.

3 Who seeing Peter and John about to go into the temple asked an alms.

4 But Peter, along with John, looked at him intently and said, "Look at us!"

4 But Peter, along with John, fixed his gaze on him and said, "Look at us!"

4 Peter, along with John, looked him straight in the eye and said, "Look at us!"

4 And Peter, fastening his eyes upon him with John, said, Look on us.

- Peter and John don't respond to the man's request for sustenance, for money to support himself
 - Peter and John are more focused on the root of the man's problem, which was his disability, than his temporary need for food
 - We should keep this in mind when God isn't answering our prayers, that maybe He has a much bigger answer in mind than we have. Maybe He's going to give me an answer that deals with the root of the problem rather than just the symptoms of the problem.

5 And he gave them his attention, expecting to receive something from them.

5 And he *began* to give them his attention, expecting to receive something from them.

5 So the man watched them closely, expecting to get something from them.

5 And he gave heed unto them, expecting to receive something of them.

- The lame man turned his attention to Peter and John at their command, expecting to receive some sort of monetary donation that would temporarily relieve his problem

6 But Peter said, "**I do not have silver and gold**, but what I do have I give to you: In the name of **Jesus Christ the Nazarene**, walk!"

6 But Peter said, "I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!"

6 However, Peter said, "I don't have any silver or gold, but I'll give you what I do have. In the name of Jesus the Messiah from Nazareth, walk!"

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

- The sign gift of healing comes into operation here (first recorded in Scripture)

- This is the first of 14 miracles in Acts:

- Peter: 3:1-10; 5:1-11; 9:32-35,36-42
- An angel: 5:17-26; 12:1-19,20-23
- Paul: 13:4-12; 14:8-11; 16:16-19,20-42; 20:7-12; 28:3-6,7-8

— These include four healings (three paralytics and one involving fever), two raised from the dead, four liberations (two from physical bondage and two involving exorcisms), three acts of judgment, and one preservation miracle. There are also 10 summary notices of miracles in Acts (2:43; 5:12,15,16; 6:8; 8:6-7,13; 14:3; 19:11-12; 28:9).

- "...I do not have silver and gold" - Peter had a lot of silver and gold (monetary resources) (Cf. 2:44-45). What Peter means here is that the silver and gold (these monetary resources) belonged to the church, not to Peter himself.

- "...Jesus Christ the Nazarene" - this name/phrase appears 7x in the Book of Acts

— By performing this healing in Jesus' name (authority), it was evident to all present that the power of Jesus was now at work through His apostles

— Upon His declaration, His authority. Peter asserted the authority of Jesus Christ to heal him.

— The beggar was seeking alms, not healing. But later in v16, Peter attributed the beggar's healing to the power of Jesus and the man's trust in what he knew about Jesus. Jesus had given him faith.

— If the beggar had no confidence in the deity and power of Jesus, he would not have responded to Peter's invitation to walk. His response demonstrated his faith.

7 And grasping him by the right hand, he raised him up; and **immediately** his feet and his ankles were strengthened.

7 And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.

7 Then Peter took hold of his right hand and began to help him up. Immediately his feet and ankles became strong,

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

- "...immediately" - same Greek word used in John 5:9

In John 5, the Pharisees sought to kill the lame man after he was healed. Later we find that situation gave rise to an inquiry by the Sanhedrin. The inquiry never denies the reality of the miracle because they couldn't: the man was *standing there*.

Two ideas are embodied in this miracle: one is that it is a natural continuity of the work of Jesus Christ. In this case, through the Holy Spirit via Peter and John. So on the one hand it is continuous, it was a continuation of what started in the gospels. Second, it also was a commencement, a beginning; it was the first miracle of the period we call the Church (with the indwelling Holy Spirit): from Pentecost onwards.

What does this have to do with us, you and me? 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. They came to give men life, to put them on their feet and to enable them to do without alms. They did not just give him a handout, they empowered him. They gave him a gift that canceled disability, communicated ability, and created worship.

This incident and the other miracles recorded in Acts have led readers to wonder if God is still working miracles today. He is. God can and does perform miracles whenever and wherever He chooses. Regeneration is one of God's greatest miracles. Perhaps a better question would be, does God still give the gift of working miracles to believers today as He gave this ability to Peter, Paul, and other first century apostles? Significantly, each of the three periods in biblical history, when God manifested this gift dramatically to selected servants, was a time when God was giving new revelation through prophets. These three periods are the times of Moses and Joshua, Elijah and Elisha, and Jesus and the apostles. However, God has performed miracles throughout history. Each period of miraculous activity was brief, spanning no more than two generations of people. When the miraculous gift was present not even those who had it healed everyone who could have benefited from it (i.e., Mark 6:5-6; Phil 2:27; 2 Tim 4:20; et al.).

Miracle Clusters In Scripture

Num.	Era	Authentication
1.	Moses	Law
2.	Joshua	Conquest
3.	Elijah-Elisha	Prophet
4.	Christ	Kingdom offer
5.	Apostles	Church
6.	Tribulation & Millennium	Kingdom establishment

While God does still do miracles and heal people today, the spiritual gift of healing, like the gift of tongues, was a sign gift that God used to authenticate the testimony of the apostles. It fits, along with tongues, during a miracle cluster during a time in which God was doing something new.

Some of the attributes displayed in Scripture of the gift of Healing:

1. No prayer (v4-5)
2. No faith (on part of person healed) (v5)
3. Indirect (God working through an apostle with the gift of healing)
4. By an apostle (Peter)
5. Instantaneous (v7)
6. Automatic
7. Undeniable (v8-9; Cf. Acts 2:22; 4:16; 5:12)
8. No geographical barriers (Cf. John 4:49-53; Acts 8:5-13)
9. Spontaneous (v5; Cf. Acts 20:7-10)
10. Common (Acts 5:14-16)
11. Universal

APOSTOLIC GIFT OF HEALING	HEALING TODAY
No prayer	Prayer
Indirect	Direct
Apostles	Physicians
Instantaneous	Gradual
Common	Less common
Automatic	Non-automatic

8 And leaping up, he stood and *began* to walk; and he entered the temple with them, walking and leaping and praising God.

8 With a leap he stood upright and *began* to walk; and he entered the temple with them, walking and leaping and praising God.

8 and he sprang to his feet, stood up, and began to walk. Then he went with them into the Temple, walking, jumping, and praising God.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

- This man immediately "leaps" up and began to walk; he was thankful to God for what God gave him: the ability to walk

— Not everyone who was healed in the Bible goes back and thanks Jesus. He told a story about this in Luke 17:11-19, where Jesus healed 10 lepers, but only one, after he was healed, turned around to thank Jesus and give praise to God. The other nine never acknowledged their healing to the Healer and never gave glory to the God who healed them.

— Today we can get like that very easily...we ask God for deliverance, we ask God for a miracle, or we ask God for guidance, then when we receive it, we're so consumed with our next issue that we don't take the time to go back and thank the Lord for what we have received.

— Notice that when the miracles of God take place, they are out in the open, transparent, not hidden in a backroom where the only way you know about them is through he said/she said. Jesus performs miracles in such a way that there is no doubt the miracle happened, it is undisputable (Cf. Matt 12)

9 And all the people saw him walking and praising God;

9 And all the people saw him walking and praising God;

9 When all the people saw him walking and praising God,

9 And all the people saw him walking and praising God:

- The former lame man didn't just thank God privately, he thanked God publicly

— We often keep the Lord's blessings to us under wraps because we don't want to brag or be thought arrogant, but this man made it painfully aware to all who were around that God had healed him. He made God's blessings known to all.

10 and they recognized him as being the very one who used to sit at the Beautiful Gate of the temple to *beg* for charitable gifts, and they were filled with wonder and amazement at what had happened to him.

10 and they were taking note of him as being the one who used to sit at the Beautiful Gate of the temple to *beg* alms, and they were filled with wonder and amazement at what had happened to him.

10 they knew that that he was the man who used to sit and beg at the Beautiful Gate of the Temple, and they were filled with wonder and amazement at what had happened to him.

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

- God was at work...the sense of wonder and amazement that filled the temple after the healing of this lame man just continued the sense of awe that began at Pentecost (Cf. 2:43)

11 While he was clinging to Peter and John, all the people ran together to them at the portico named Solomon's, completely astonished.

11 While he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement.

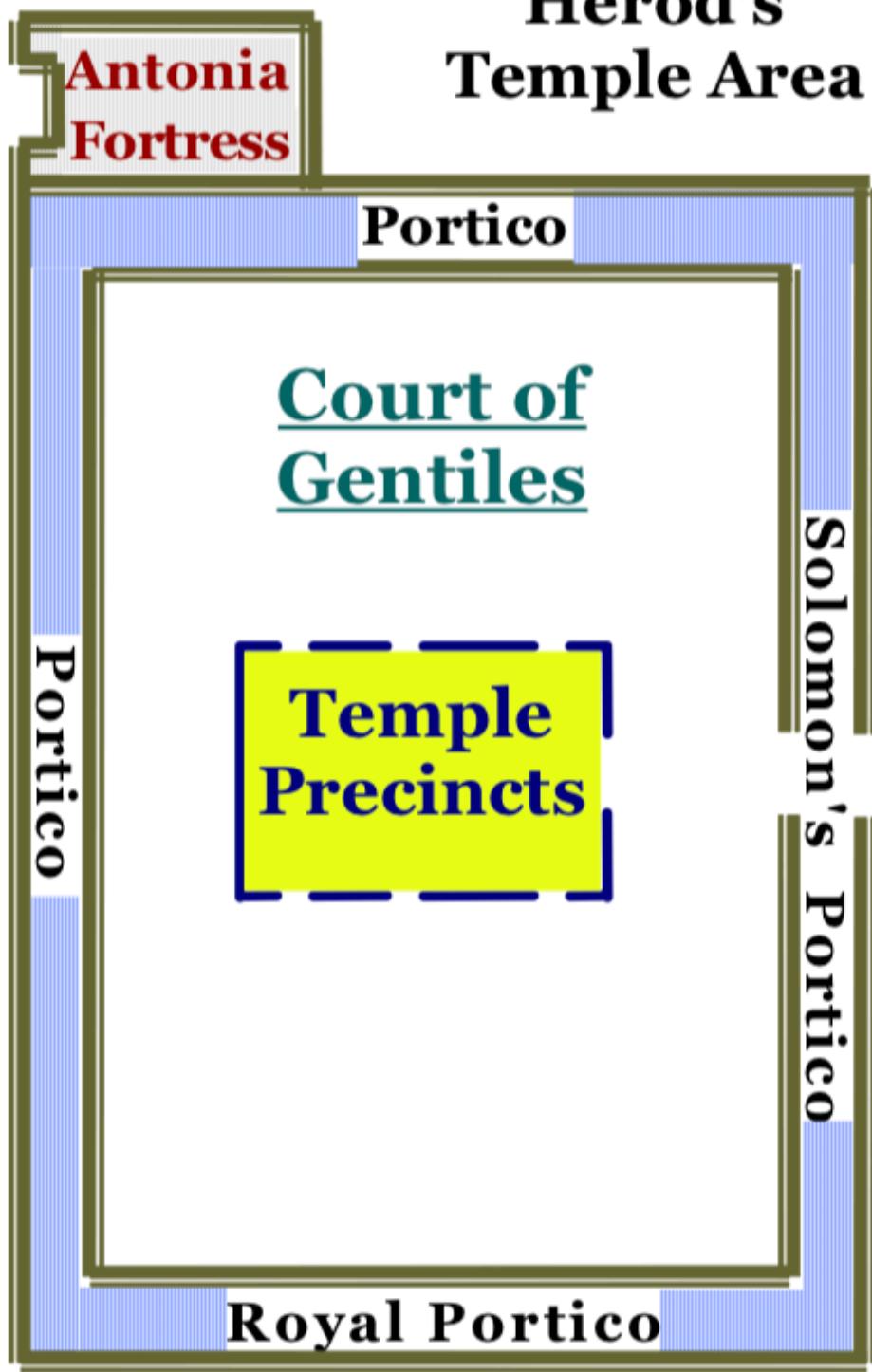
11 While he was holding on to Peter and John, all the people came running to them in what was called "Solomon's Colonnade." They were dumbfounded.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

- After healing the lame man, Peter and John moved to the Portico of the Temple, where a large crowd, amazed by the healing, followed them (Cf. 21:30)

- Peter's sermon was a response to their amazement (v10). If they understood history they should have expected this.
- The Portico was a covered porch supported by a series of columns that surrounded the Court of the Gentiles
- The eastern portion of this porch was called Solomon's Portico because it was built on a remnant of the foundations of the ancient Temple
- Peter addressed the crowd from this convenient, shaded area, where Jesus had formerly taught (John 10:23)

Herod's Temple Area



(B) Peter's sermon (3:12-26)

Peter's second sermon in Acts is broken up into two parts: In part 1 (v12-18) Peter says Israel has rejected her Messiah. While individual Jews can be saved (~3000 were saved on

Pentecost alone), nationally the religious leaders of Israel rejected her Messiah by attributing His miracles to Satan's power, and they turned Him over to the Romans for crucifixion. This first section outlines the circumstances that Israel is in nationally (judicial blindness) due to their rejection of Jesus.

In part 2 (v19-26), Peter explains what Israel now has to do to reconcile their relationship with God after their rejection of His Messiah. It outlines Israel's responsibility, what they must do, in order for the kingdom to come to the earth. If Peter believed in amillennialism, replacement theology, super-sessionism, he wouldn't have given us the second part of his sermon. He would've ended at v18 and never spoken the words of v19-26.

12 But when Peter saw *this*, he replied to the people, "Men of Israel, why are you amazed at this, or why are you staring at us, as though by our own power or godliness we had made him walk?

12 But when Peter saw *this*, he replied to the people, "Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk?

12 When Peter saw this, he told the people: "Fellow Israelites, why are you wondering about this, and why are you staring at us as if by our own power or godliness we made him walk?

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

- It appears that the crowd who saw the miracle began to credit Peter and John for it
- Peter asks the crowd two questions in this verse to deflect credit for this miracle from he and John to God
- Peter tells them, Don't focus on us, as if this miracle happened because of our own power and piety because it wasn't by our power or inherent goodness that made this man walk, it was God
- In Acts 14:11-15, Paul healed a man in Lystra. When the crowds saw the miracle, they began thinking that Paul and Barnabas were gods. Paul immediately corrects them, telling them that they were regular guys just like them, and directed them to praise God for the miracle healing.

13 The God of Abraham, Isaac, and Jacob, the God of our fathers, has **glorified** His **servant** Jesus, *the one whom you* handed over and disowned in the presence of Pilate, when he had decided to release *Him*.

13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, *the one whom you* delivered and disowned in the presence of Pilate, when he had decided to release Him.

13 The God of Abraham, Isaac, and Jacob—the God of our ancestors—has glorified his servant Jesus, whom you betrayed and rejected in the presence of Pilate, even though he had decided to let him go.

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

- There is no disconnection between Jesus and Judaism: notice that Peter connects Jesus with the patriarchs. The same God of Abraham, Isaac, and Jacob is the same God who sent Jesus Christ.

— This is why the early church continued to worship in the temple after Pentecost; this is why Peter and John went to the temple to pray regularly (Cf. v1). The early church Christians never saw themselves as somehow separated from Judaism as a "new program" of God.

- "...glorified" - the ascension back to the Father's right hand; an answer to Jesus' prayer (Cf. John 17:5)

- "...servant" - Jesus did not come to rule and reign at His first coming, but to serve mankind

— There's never been a story quite like this in human history, where the God of creation left glory in heaven to come to earth as a Man, to serve His creation (Cf. Mark 10:45). Jesus was the ultimate servant.

— In Is 49-57 are the "Servant Songs" which begin to develop the fact that the coming "Servant" will be an individual who will pay the penalty for the sins of the world and ultimately bring in His kingdom. Even before Mark 10:45 revealed that the Messiah was a Servant, Is 49-57 outline this 700 years before Christ was born.

- "...whom you" - Peter is pretty clear here to lay the blame on Israel for rejecting her king. Peter made the same point in his first sermon (Cf. 2:23).

14 But you disowned the **Holy and Righteous One**, and asked for a **murderer** to be granted to you,

14 But you disowned the Holy and Righteous One and asked for a murderer to be granted to you,

14 You rejected the Holy and Righteous One and asked to have a murderer released to you,

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

- "...Holy and Righteous One" - the first of six titles given to Jesus in Peter's second sermon. See note: **Titles of Christ in Acts 3** below.

- Jesus Christ is the only Man who fulfilled the righteous requirements of the Law perfectly. No one before Him and no one after Him has been able to accomplish this.
- "...a murderer" - when given the choice by Pilate between a convicted insurrectionist and murderer or Jesus, the Jews demanded that Barabbas be released and Jesus be crucified (Cf. Matt 27:25-26)

Titles of Christ in Acts 3

1. Holy One (v14a)
2. Righteous One (v14b)
3. Prince of Life (v15a)
4. "Christ" or "The Messiah" (v18)
5. Prophet like Moses (v22-23)
6. Servant (v26)

15 but put to death the **Prince** of life, whom God raised from the dead, *a fact to which we are witnesses.*

15 but put to death the Prince of life, *the one* whom God raised from the dead, *a fact to which we are witnesses.*

15 and you killed the source of life, whom God raised from the dead. We are witnesses to that.

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

- "...Prince" - Jesus is called a "Prince" not a King because His nation (Israel) never coronated Him. Until He is coronated by His own nation (Israel), He will not function as King.

— The only crown Jesus ever wore was a crown of thorns, for the purpose of injuring and mocking Him

— About 600 years before Jesus' first coming, Daniel prophesied (from Gabriel) that the Messiah would come and be "cut off" (crucified; killed), and "have nothing" (He would inherit nothing) (Cf. Dan 9:26).

— Dan 9:25 provides the timeframe for the coming of the Messiah, and calls Jesus "Messiah the Prince" a subtle prophecy that the Messiah would be rejected by His own nation and not coronated as King.

— Jesus is not yet King, but He is the Prince of life because He has the power to give eternal life (Cf. John 3:36)

- God vindicated Jesus as Messiah by raising Him from the dead

— Peter made this same point in his first sermon by quoting Ps 16:8-11 (Cf. 2:25-29) to prove that this psalm predicted Christ's resurrection from the dead

- Jesus was rejected by His own nation, but He was vindicated by God the Father
- "...we are witnesses" - Jesus appeared to all 12 disciples, to 500 believers (most of whom were still alive when Paul wrote 1 Corinthians in 56 AD), then to Paul (Cf. 1 Cor 15:5-11)



Dr. Arnold G. Fruchtenbaum

Arnold G. Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology*, rev. ed. (Tustin, CA: Ariel, 1994), 190.



"The problem Amillennialism faces is that while the Bible portrays the relationship between Christ and the Church in various metaphors (Head and body, Groom and bride, Vine and branches, Foundation and stones of the building, etc.), King and kingdom is not one of them. Christ is indeed referred to as the head of the Church, but never its King."

Peter charged these Jews with four things:

1. Handing Jesus over to be killed
2. They had condemned Him when Pilate was about to release Him (v13)
3. They rejected the Holy and Righteous One out of preference for a murderer, Barabbas (v14; Luke 23:18-19)
4. They executed the Author of Life whom God raised from the dead, of which the apostles were witnesses (v15). "Prince" or (better here) "Author of Life" presents Jesus as the resurrected Messiah who gives life that overcomes death.

Pharisees were the legalists, the literalists. They, to a fault, tried to take every detail of the Law and make a burden out of it. They were the extremists. Sadducees were the opposite kind, they were the modernists, the liberals. They did not believe in the resurrection, in angels, or the supernatural (that's why they were "sad, you see"). They only believed that Moses OT writings were inspired (Gen-Deut), none of the other books.

So during the life of Christ, His conflict seemed to be in large measure with the Pharisees, because that was the ruling power block at the time. In the time between that era and here, the primary power group switched to the Sadducees in the Sanhedrin. They were the ones that became unglued with a display of the supernatural. Certainly the healing was a problem, but even more so was the presentation that Jesus Christ rose from the dead, which was something the Sadducees clearly could not handle. It went completely contrary to their entire position.

16 And on the basis of faith **in His name**, *it is* the name of Jesus which has strengthened this man whom you see and know; and **the faith which comes through Him** has given him this perfect health in the presence of you all.

16 And on the basis of faith in His name, *it is* the name of Jesus which has strengthened this man whom you see and know; and the faith which *comes through Him* has given him this perfect health in the presence of you all.

16 It is his name—that is, by faith in his name—that has healed this man whom you see and know. Yes, the faith that comes through Jesus has given him this perfect health in the presence of all of you.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

- "...in His name" - the object of the man's faith, which is the means by which the healing took place

- "...the faith which *comes through Him*" - Calvinism reads this as the faith this man had was given to him by God, however the context of the passage is healing, not salvation/justification

— Notice that the first part of the verse is repeated again in the second part of the verse. In the first part, faith is the *means* by which the healing took place, and "in His name" stresses the object (God) of that faith.

— The last part of the verse is repetitious in order to rule out anything magical about the source of the healing. The man's faith in Peter's words resulted in healing through Jesus. This man had the ability to believe because of Peter's proclamation. After the man heard Peter's proclamation, the man had the ability to exercise his own faith, which he did and was healed.

- What exactly did the healed man believe? He believed in Peter's proclamation (v6) that God had the ability to heal him

— It was the proclamation of God's power that made it possible for the man to have faith that he could be healed

— Peter's words were a true statement of God's power, and the man's faith in Peter's words (God's power) is what brought him healing. Thus, there is nothing in this verse that supports the "gift of faith" view of Calvinism.

Acts 3:16 (along with Phil 1:29; 2 Peter 1:1) are used by Calvinists and Lordship Salvation advocates to teach that faith is a gift from God, and without first receiving this gift, a person cannot be saved.

John MacArthur

The Gospel According to the Apostles, p. 69



“Either way, the meaning is inescapable: **Faith is God’s gracious gift**. Jesus explicitly affirmed this truth: ‘No one can come to Me, unless it has been granted him from the Father’ (John 6:65). **Faith is also spoken of as a divine gift in Acts 3:16 (‘The faith which comes through Him has given him this perfect health in the presence of you all’)**, Phil 1:29: ‘To you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake’, and 2 Peter 1:1: ‘Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours’.”

René A. Lopez

“MacArthur says that the phrase ‘faith which comes through Him’ means that faith is a divine gift. However, in the first part of this verse faith is the *means* by which the healing took place, and ‘in His name’ stresses the object (God) of that faith. The latter half of the passage is repetitious in order to rule out anything magical about the source of the healing. The man’s faith in Peter’s words resulted in healing through Jesus. ‘Such faith was possible through Jesus: the proclamation of his power made it possible for people to believe.’ Therefore, nothing in Acts 3:16 supports the gift-of-faith view.”

“Is Faith a Gift From God or a Human Exercise?” *Bibliotheca Sacra* 164 (July–September 2007): 268-69.

- 17 “And now, brothers, I know that you acted in ignorance, just as your rulers also did.
- 17 “And now, brethren, I know that you acted in ignorance, just as your rulers did also.
- 17 “And now, brothers, I know that you acted in ignorance like your leaders.
- 17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

- Peter here makes an interesting point: the nation of Israel turned Jesus over to Rome for execution out of ignorance. They really didn't know what they were doing.
- Being ignorant did not absolve them from guilt, however it did provide a basis for mercy, if they repented
- The condemnation of Christ had been done in ignorance (here; 13:27) but in raising Jesus, God showed the Jews they had made a mistake: they had crucified their Messiah (2:36). Now, however, the Jews are given a chance to change their minds, to repent (2:38; 3:19; 5:31).
- They had already come to regret their sin, now Peter urges them on to a change of mind about Christ. They had to change their attitude about their own righteousness in contrast to God's provided in the Messiah.

18 But the things which God previously announced by the mouths of all the prophets, that His Christ would suffer, He has fulfilled in this way.

18 But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.

18 This is how God fulfilled what he had predicted through the voice of all the prophets—that his Messiah would suffer.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

- The Jews of Jesus' time were not aware (ignorant) that Jesus fulfilled many messianic prophecies of the OT. So while they acted in ignorance, they were fulfilling numerous OT prophecies.

— Peter pointed out that Jesus' sufferings harmonized with those predicted of the Messiah by Israel's prophets; the Jews had difficulty understanding the prophets' revelations about the Messiah's death

— The main problem the Jews had was identifying Jesus as their conquering Messiah in light of His crucifixion

OT Prophecies About Christ		
Prophecy	Scripture	Years in Advance
Crucified Between Thieves	Is 53:9	700 years
Pierced	Is 53:5	700 years
No Broken Bones	Ps 22:17	1000 years
Gamble for His Clothing	Ps 22:18	1000 years
Buried in Rich Man's Tomb	Is 53:9	700 years
Manner of Birth	Is 7:14	700 years
Place of Birth	Micah 5:2	700 years
Nationality	Num 24:17	1400 years
Tribe	Gen 49:10	1800 years
Time of and Response to His Messiahship	Dan 9:25-26	600 years

19 **Therefore** repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

19 Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

19 Therefore, repent and turn to him to have your sins blotted out,

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

- Peter anticipates an obvious question from his audience, and answers it here: if Jesus was the Messiah, where was the messianic kingdom?

— Peter goes on to explain from Scripture that the Jews needed to accept their Messiah before the messianic kingdom would begin

— Zechariah, and a number of other prophets and passages, predicted that the Jews would one day accept Messiah whom they had formerly rejected (Zech 12:10-14; Cf. Deut 30:1-3; Jer 15:19; 16:15; 24:6; 50:19; Ezek 16:55; Hosea 11:11; Rom 11:25-27). Peter urged them to do that now.

- "Therefore" - refers back to everything Peter said from v12-18, that Jesus was Israel's Messiah, but Israel rejected Him and turned Him over to Rome to be executed, but He was resurrected by God in vindication, glorified back to heaven, where He healed the lame man. And by the way, He was prophesied about in the OT.

— After indicting the nation of Israel for rejecting of their Messiah, Peter now tells them how to make things right. He's about to embark on what Israel must do nationally to rectify

their relationship with God, which ultimately will not happen until the end of the 70th Week of Daniel (the Tribulation period).

- "...repent" - *metanoeō*, Peter lays out for Israel the condition to be met for Israel (nationally) to be right with God and the kingdom will come: repentance. Peter is telling the nation that in order for the kingdom to come, they had to change their minds about who Jesus was, and go from being Christ-rejectors to Christ-accepters
- Specifically, they needed to change their mind about Matt 12:24, which was national Israel's official rejection of their Messiah by attributing His miracles to Satan
- This is the same usage as Peter's sermon in Acts 2, namely to change their minds about Christ.
- "...return" - *epistrephō*, Peter urges them to "repent" (change their minds about Christ) and "turn" to the Lord (Cf. 26:20 where the same Greek word is used and "to God" is added, indicating that the turning is to God)
- In Acts (and elsewhere) when "turning" is used of salvation, it means turning to the Lord, which is synonymous with turning to the Lord (Cf. 9:35,42; 11:21; 14:15,23; 15:19; 26:18,20)
- However this verse is used by hyper-dispensationalists to argue that Peter is re-offering the kingdom to Israel. See note: **Was the Kingdom Re-Offered to Israel in Acts?** below.
- What Peter is doing in Acts 2-3 is not re-offering the kingdom, but rather explaining to Israel what is going to happen in the future, and he is preaching the personal gospel of salvation (rather than the gospel of the kingdom).
- Peter invited his hearers to return to a proper relationship with God, which was only possible by accepting Jesus. He used the plural form, emphasizing both individual and national repentance.
- The result would be forgiveness of their sins; note there is no reference to water baptism as necessary to either repentance or forgiveness in this verse. Peter gave the same instruction (Cf. 2:38) and 3,000 Jews did just that.
- "...so that" - repentance leads to the wiping away of our sins (Cf. 2:38,44). The only thing that can wipe away our sins is belief in Jesus Christ. This is another example of how Peter uses repentance as a synonym for belief.
- The Bible never says for us to repent of our sins and believe, it says believe/repent so your sins can be wiped away
- "... in order that" - *hopōs*, a key word to understand in Greek in order to not misinterpret this passage (as Progressive Dispensationalists do)
- The two clauses ("times of refreshing" [v19] and "restoration of all things" [v21] follow (and are governed by) *hopōs*, connected by *kai* ("and" [v20]), and both contain subjunctive verbs (the mood of possibility, ["may come" and "may send"])), thus there is nothing grammatically that separates the two clauses. So they are speaking of the same event, not two separate events.

- Because of this, exegetically you can't say that the "times of refreshing" happened 2000 years ago, and the "restoration of all things" will happen sometime in the future. You have to completely ignore the Greek grammar of the passage to make "times of refreshing" present today and the "restoration of all things" at some point in the future.
- Viewing both clauses as referring to the same event is further strengthened by the fact that the plural *kairoi* ("times") in v19 is parallel to the plural *chronōn* (seasons or times) in v21. The two terms refer to the same era, and the plural form simply emphasizes duration.
- So Peter is saying that "repent and return" is the (singular) condition which needs to be satisfied in order for "times of refreshing" and "restoration of all things" to come
- "...times of refreshing" - refers to blessings connected to the messianic kingdom; "times of refreshing" and "restoration of all things" are synonymous with the messianic kingdom
- In Matt 19:28, Jesus refers to the kingdom age as the "regeneration." Regeneration is a compound word in Greek: *palin* = again; *genesis* = beginning.
- To Progressive Dispensationalists (already/not yet), "times of refreshing" (v19) is the "already" (present) part of the kingdom, which is supposedly here now, and the "restoration of all things" (v21) part of the kingdom is the "not yet" (future) part. However, the two clauses are complementary statements about the same event.
- The belief that an "Already" spiritual form of the kingdom was setup during Jesus first advent, and continues until today, violates the clear chronology of Dan 2. We have to interpret the NT in light of what God has already revealed in the OT. The NT does not supersede or in any way contradict anything revealed in the OT. If it did, God would be a liar.
- If Israel has to meet a condition in order for the kingdom to come, as Peter says here, then the kingdom could not have come in Acts 2
- If the kingdom was established in Acts 2, why does Peter (the same guy as in Acts 2) hold out a condition for the kingdom to come in Acts 3?
- This verse clarifies the condition for the coming of the Messianic Kingdom: the requirement is that the nation must reverse their rejection of Jesus as their national and individual Messiah (i.e. repent, change their minds), which will lead to the forgiveness of their sins
- See [The Coming Kingdom 58 Is Jesus Reigning on David's Throne? - Part 5 \(Acts 2:30,34-35; 3:19-21\).](#)

Acts 3:19-21



Stanley D. Toussaint and Jay A. Quine, "No, Not Yet: The Contingency of God's Promised Kingdom," *Bibliotheca Sacra* 164 (April–June 2007): 138, 144.

"The two clauses that follow 'in order that' [*hopōs*] go together. In other words, the clause 'that the times of refreshing may come from the presence of the Lord' must be taken with the words 'and that He may send Jesus.' As Haenchen puts it, 'The two promises are complementary statements about one and the same event.' Nothing grammatically separates the promises; in fact they are joined together by the connective *kai* ('and' v20). The noun ἄναψυξεως, translated 'refreshing' is a NT *hapax legomenon*. It is used in Greek literature in various forms to refer to 'cooling by blowing, refreshing, relieving, resting.' It occurs in the Septuagint only in Exodus (Eng., 8:15; LXX, v11), where it refers to relief from the plague of frogs."

Acts 3:19-21



Stanley D. Toussaint and Jay A. Quine, "No, Not Yet: The Contingency of God's Promised Kingdom," *Bibliotheca Sacra* 164 (April–June 2007): 138, 141.

"Schweizer correctly observes, 'The context makes sense only if the 'times of refreshing' are the definitive age of salvation. The expression is undoubtedly apocalyptic in origin.... The reference, then, is to the eschatological redemption which is promised to Israel if it repents.' Furthermore, the plural *καιροι*, 'times' in Acts 3:19, parallels the plural noun *χρονῶν*, 'seasons' or 'times' in v21 (which is translated 'period' in the NASB). The two terms refer to the same era, and the plural forms simply emphasize duration. The context makes it clear that the synonyms refer to the future kingdom, with *καιροι* ('times') emphasizing the quality of time and *χρονῶν* ('seasons' v21) emphasizing the duration of the time."

Acts 3:19-21



John A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?,"
Bibliotheca Sacra 151, no. 602 (April–June 1994): 223–25.

"Bock argues for two separate time periods for these events in support of his 'already, not yet' view on the Davidic kingdom. He says the 'periods of refreshing' refer to the present time when sins can be wiped away through repentance, and that the 'times of restoration of all things' refers to the millennium. 'Among the points in support of this distinction is that in the LXX translation by Symmachus, a reference to the descent of the Spirit in Is 32:15 uses the term ἀνάψυξις (refreshment), a term related to the one in Acts 3:20.' However, the context of Is 32:15 refers to millennial blessings to national Israel, a fact that supports the single-stage restoration view, not a two-phase 'already, not yet' restoration. Walker suggests a..."

Acts 3:19-21



John A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?,"
Bibliotheca Sacra 151, no. 602 (April–June 1994): 223–25.

...two-stage restoration in Acts 3:19–21. He, like Bock, maintains that the καιροὶ ἀναψύξεως ('times of refreshing') relates to special experiences of grace and blessing in this age, whereas the χρόνων ἀποκαταστάσεως ('period of restoration') in v21 refers to the climactic age of blessings for the nation of Israel in fulfillment of OT messianic promises.... The main weakness in dividing these two events into separate time periods is that the text connects the events with a coordinating καὶ ('and') in Acts 3:20. The syntactical structure coordinates the two verbs ἔλθωσιν ('come,' v19) and ἀποστείληται ('send') of the subordinate clause ὅπως ἄν in v20 with the two main verbs μετανοήσατε ('repent') and ἐπιστρέψατε...

Acts 3:19-21



John A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?,"
Bibliotheca Sacra 151, no. 602 (April–June 1994): 223–25.

...('return') in v19. Repentance and turning to God result in the coming of the times of refreshing and the sending of Jesus Christ at the restoration of all things God spoke about in the prophets. The sending of Jesus Christ will provide the personal presence that will result in the times of refreshing. These results are not events separated by time. They are mutual benefits that will come when the Father sends the Son so that believers may be refreshed in His presence. Conzelmann argues that 'the parallelism between the two halves of the verse shows that the *καιροὶ ἀναψύξεως*, 'times of refreshing,' are not intervals of respite in the eschatological distress, but rather the final salvation (like the *χρόνοι ἀποκαταστάσεως*...)

Acts 3:19-21



John A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?,"
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...('restoration'). The main weakness in dividing these two events into separate time periods is that the text connects the events with a coordinating *καὶ* ('and') in Acts 3:20. The syntactical structure coordinates the two verbs *ἔλθωσιν* ('come,' v19) and *ἀποστείλην* ('send') of the subordinate clause *ὅπως ἀν* in v20 with the two main verbs *μετανοήσατε* ('repent') and *έπιστρέψατε* ('return') in v19. Repentance and turning to God result in the coming of the times of refreshing and the sending of Jesus Christ at the restoration of all things God spoke about in the prophets. The sending of Jesus Christ will provide the personal presence that will result in the times of refreshing. These results are not events separated by time. They...

Acts 3:19-21



John A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?,"
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...are mutual benefits that will come when the Father sends the Son so that believers may be refreshed in His presence. Conzelmann argues that 'the parallelism between the two halves of the verse shows that the καιροὶ ἀναψύξεως, 'times of refreshing,' are not intervals of respite in the eschatological distress, but rather the final salvation (like the χρόνοι ἀποκαταστάσεως, 'restoration')."

20 **and** that He may send Jesus, the Christ **appointed for you**,
20 and that He may send Jesus, the Christ appointed for you,
20 so that times of refreshing may come from the presence of the Lord and so that he may send you Jesus, whom he appointed long ago to be the Messiah.
20 And he shall send Jesus Christ, which before was preached unto you:
- "and" - *kai*, connect the two phrases "times of refreshing" (v19) and "restoration of all things" (v21)
- "...appointed for you" - Jesus the Messiah was "appointed" for Israel; when He returns at the Second Coming, after Israel recognizes Him as their Messiah and calls out to Him (Cf. Matt 23:39), He will rescue Israel from the invasion of the forces of the Antichrist by wiping them out.
- Until such repentance on the part of Israel takes place, Peter says that Jesus must remain in heaven (v21), because the Second Coming is pre-conditioned by Israel's national salvation
— Until the national repentance of Israel takes place, there will be no Second Coming. See note: [Basis of the Second Coming](#); see Tag: [Basis for Second Coming](#).

Was the Kingdom Re-Offered to Israel in Acts?

Hyper-dispensationalists believe this passage is a re-offer of the kingdom ("repent"); they believe that if Israel would've repented, Jesus would've come back from heaven to rule and reign on the earth and setup the kingdom. This will bring about the "times of refreshing" and the "restoration of all things." But Peter was *not* re-offering the kingdom to the nation, nor was he telling them that if the nation repented the kingdom would be instituted at that time. Rather he was telling the nation—the same nation that had committed the sin for which there is no forgiveness (the unpardonable sin, Matt 12:22-37)—what they must do as a nation in order to enter into the benefits of the kingdom that had been covenanted and

promised to them. In a word, they must "repent." They had rejected the Kingdom in Matt 12, and from then on they were under the judgment of the unpardonable sin, the judgment of 70 AD. That judgment was irrevocable and there was no possibility of change.

The time for God to restore everything, to which Peter refers in v21, is the same restoration referred to in 1:6. Therefore, this statement does not constitute a re-offer of the kingdom, since the necessary prerequisites are not at hand. Jesus Christ is not personally present and offering Himself to the nation. Only He could make a genuine offer of the kingdom.

10 Reasons the Kingdom Was Not Re-Offered to Israel in Acts

1. The King was absent (Acts 1:9-11)
2. Irreversible language found in Gospels (Matt 12:31-32; 21:42; 22:7)
3. A new age in the kingdom's absence had already been disclosed (Luke 19:11-27; Matt 13; 24-25)
4. "Kingdom" is mentioned 45x in Luke's Gospel but only 8x in Acts
5. The expression "repent for the kingdom of heaven is at hand" is absent in Acts
6. To make v19 a re-offer of the kingdom co-mingles kingdom truth with Church Age truth
7. The timing of the kingdom has already been fixed by the Father's authority (Acts 1:6-7)
8. Peter was merely preaching the personal gospel in Acts 2
9. Acts 3:19-21 is laying out the condition by which the kingdom will ultimately come to the earth
10. The miracles in Acts authenticate the new age of the Church (Heb 2:2-3), not the on-going offer of the kingdom



Dr. Arnold G. Fruchtenbaum

The Book of Acts, 98



“Three observations can be made about Peter’s sermon. The first observation is that it was not a re-offer of the Messianic kingdom. The Jewish people had rejected the kingdom in Matt 12, and from then on, they were under the judgment of the unpardonable sin, the judgment of 70 AD. That judgment was irrevocable, and there was no possibility for change. Peter simply restated the requirements for the kingdom. The prerequisite for the second coming and the kingdom is Israel’s national salvation.”



Dr. Arnold G. Fruchtenbaum

The Book of Acts, 98



“The Messiah left the earth because of Israel’s rejection and will not come back unless Israel accepts His Messiahship. That will happen someday, but Peter’s words were not a re-offer to this generation since they had already committed the unpardonable sin. Because the sin was unpardonable, they could not see the kingdom established in their day and the judgment of 70 AD would come.”

What Place Does Repentance Have in Salvation?

What is repentance, and what place does it have in salvation? The Greek noun translated “repentance” (*metanoia*) literally means “to change your mind.” Concerning salvation, it means to think differently about Jesus than you used to think. Peter’s hearers did not think that Jesus was the Messiah. They needed to change their minds about this fact. Doing so would constitute repentance.

The Greek verb *metanoeō*, translated “repent,” does not mean to be sorry for sin or to turn from sin. These are the *results* or fruits of repentance. The conclusive evidence that repentance does not mean to be sorry for sin or to turn from sin is this: in the OT, God

repents. In the KJV, the word *repent* occurs 46x in the OT. In 37x, God is the one repenting (or not repenting). If repentance meant sorrow for sin, God would be a sinner.

People can repent concerning many things, not just sin, as the Scriptures use this term. They can change their minds about God (Acts 20:21), Christ (Acts 2:37-38), and works (Heb 6:1; Rev 9:20; 16:11), as well as sin (Acts 8:22; Rev 9:21). This shows that in biblical usage, repentance means simply "a change of mind" about something, not just about sin or Jesus Christ.

Repentance and faith are not two steps in salvation, but one step looked at from two perspectives. Appeals to repent do not contradict the numerous promises that faith is all that is necessary for salvation (Cf. John 1:12; 3:16,36; 5:24; 6:47; 20:30-31; Rom 4). The faith that saves includes repentance (a change of mind). One changes their mind from unbelief to belief (Acts 11:17-18). Sometimes the NT writers use the two terms, "repent and believe" together (Cf. Mark 1:15; Acts 20:21; Heb 6:1). Sometimes they use repentance alone as the sole requirement for salvation (Acts 2:38; 3:19; 17:30; 26:20; 2 Peter 3:9). Nonetheless, whether one term or both occur, they are as inseparable as the two sides of a coin. Repentance is a synonym for belief; you can't believe unless you change your mind about Jesus. See [Soteriology 06 - Repentance \(Acts 2:38\)](#) for more details about repentance.

Biblical repentance may be described thus: the sinner has been trusting in himself for salvation, his back turned upon Christ, who is despised and rejected. Repent! About face! The sinner now despises and rejects himself, and places all confidence and trust in Christ. Sorrow for sin comes later, as the Christian grows in appreciation of the holiness of God, and the sinfulness of sin. [D.G. Barnhouse]

21 whom heaven must receive until the period of restoration of all things, about which God spoke by the mouths of His holy prophets from ancient times.

21 whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

21 He must remain in heaven until the time of universal restitution, which God announced long ago through the voice of his holy prophets.

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

- "...whom heaven must receive" - heaven received Jesus at the ascension (Cf. 1:9-11)

— When Jesus ascended to heaven, He ended His earthly ministry and His office of Prophet, and began to operate in His office of High Priest

— When Jesus returns at the Second Coming to restore all things, He will end operation in His office as High Priest and begin operating in His office of King

- "...until" - again, Peter reiterates that Israel must repent before Jesus will leave heaven to come back to earth
- "...period of restoration of all things" - the dispensation of the kingdom (Cf. Is 2:1-4; 11:6-9; 65:17-25); see note on v19; see Tag: **Basis for Second Coming**
- "restitution" - this noun is from the same Greek root used in 1:6 as a verb when the disciples asked Jesus when He would "restore" the kingdom to Israel
- "...about which God spoke by the mouths of His holy prophets from ancient times" - you could spend literally years studying and understanding the vast amount of knowledge that God gave about the kingdom through the OT prophets (see The Coming Kingdom, chapter 6).
- "holy prophets" - the specific prophet Peter is referring to is Moses (among many others), who stated that Israel must set a king over them of God's own choosing (Deut 17:15)
- This passage further confirms and develops the progress of God's revelation concerning Israel's kingdom promises from the OT, which are not being superseded by the establishment of the Church
- Clearly this is a NT confirmation of the "interval" in Daniel's 70 Weeks prophecy

22 Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR COUNTRYMEN; TO HIM YOU SHALL LISTEN regarding everything He says to you.

22 Moses said, 'The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you.

22 In fact, Moses said,

'The Lord your God will raise up for you a prophet like me from among your brothers. You must listen to everything he tells you.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

- Quoted from Deut 18:15...
- Peter proceeded to quote Moses, the first writing prophet, to confirm what he had just said: that another "Prophet like unto Moses," with whom God will speak face to face
- Moses had predicted that God would provide prophets, similar to himself, through whom He would make His will known to His people (Deut 18:15-19; Cf. Lev 23:29)
- When John the Baptist showed up, the priests and Levites were sent to question him about who he was (John 1:21). One of the questions they asked was whether he was "the Prophet" to which John answered, No.
- Note that Peter ascribes Moses as the author of Deuteronomy

23 And it shall be that every soul that does not listen to that prophet shall be utterly destroyed from among the people.'

23 And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'

23 Any person who will not listen to that prophet will be utterly destroyed from among the people.'

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

- Quoted from Deut 18:19...

- This quote admonishes Israel that they better pay attention to this "Prophet" (the Messiah) otherwise you're going to go into tremendous discipline as a nation

— This relates to the Mosaic Covenant structure, which had blessings for obedience and curses for disobedience (Lev 26 (given to the first generation out of Egypt); Deut 28 (given to the second generation out of Egypt)

— One of the curses, predicted 1500 years before the time of Christ, was that at the height of Israel's disobedience, the Lord will bring a nation from against them from far away, a language that they will not understand, and fierce nation, who will have no respect for either the young or the elderly (Deut 28:49-50)

— Believers in Peter's day regarded this passage as messianic (Cf. John 1:21b,25; 7:40)

— Peter, by quoting this prophecy, affirmed that Jesus was the Messiah, then urged his readers to accept Him or face destruction (v23); this destruction followed in 70 AD

— Belief in Moses should have led to belief in Jesus, and belief in Jesus would have made Peter's hearers obedient to Moses

Israel's Cycles of Discipline

- Division of the kingdom (931 BC, 1 Kings 12)
- Assyrian judgment (722 BC, 2 Kings 17)
- Babylonian Captivity (586 BC, 2 Kings 25)
- Rome Diaspora (70 AD, Luke 19:41-44)

24 And likewise, all the prophets who have spoken **from Samuel** and *his* successors onward, have also announced these days.

24 And likewise, all the prophets who have spoken, from Samuel and *his* successors onward, also announced these days.

24 "Indeed, all the prophets who have spoken, from Samuel and those who followed him, also announced these days.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

- "...from Samuel" - Samuel is named as the first of the prophets; the job of a prophet was to call wayward kings back into obedience to the Mosaic Law, which Samuel did with Saul (Cf. 1 Sam 13:8-14)
- In many cases, the Lord also used them in such a way that they gave predictive prophecy about the future, but their primary job description was to warn, exhort and urge wayward kings back to the Mosaic Law. He announced that David would replace Saul (1 Sam 13:14; 15:28; 28:17; Cf. 1 Sam 16:13), but we have no record he ever gave an explicit messianic prophecy.
- Peter seems to mean that by announcing David's reign, Samuel was also anticipating Messiah's reign
- He would warn them of the curses pronounced in Lev 26; Deut 28, and if Israel was under those curses at the time, he would tell them that if they wanted the curses to stop, they would have to begin obeying the Mosaic Law. But if you keep doing what you're doing and don't heed my (the prophets') warning, it will get so bad that you'll be invaded by a foreign power (Deut 28:49-50).
- For the most part, the kings did not give the prophets a warm thank you for their instruction and warnings...most of the time they ended up canceling and eventually killing the prophets (Cf. Matt 23:35)

25 It is you who are the sons of the prophets and of the covenant which God ordained with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.'

25 It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'

25 You are the descendants of the prophets and the heirs of the covenant that God made with your ancestors when he told Abraham, 'Through your descendant all the families of the earth will be blessed.'

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

- Peter quoted from Gen 12:3...

- One of the eight promises that God made to Abraham was that Abraham and his seed/descendants would be a blessing to the entire world (Gentiles)
- So God took lemons (Israel's rejection and murder of her Messiah, in ignorance) and made lemonade (the death of Christ paid the sin debt of the world). Peter says, this was tragic, unfortunately, but look what God has done with Israel's disbelief and subsequent murder of God's Son.

- Remember Luke's purpose in writing Acts: To present Theophilus, a Gentile, with an orderly account of the birth and growth of the church so as to affirm him in what he had already believed.
- Luke's purpose was apologetic instead of evangelistic. He's writing to ease Theophilus' mind and doubts by giving him objective evidence, chronologically, about what Jesus said and did, and how the church in Acts continued that same ministry.
- With this quote, Luke is telling Theophilus point-blank: you better believe it that you, as a Gentile, were contemplated in the mind of God because God intended from the beginning to bless the entire world through Israel.
- Luke is telling Theophilus that God will bless the entire world when Israel rejects her King, and I'll bless the world even more when Israel accepts her King.

26 God **raised up** His Servant **for you first**, and sent Him to bless you by turning every one of you from your wicked ways."

26 For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways."

26 When God raised up his servant, he sent him first to you to bless you by turning every one of you from your evil ways."

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

- "...raised up" - refers to God raising up Jesus as a prophet like Moses (v22); he probably did not mean that God raised Him up from the grave, although He obviously did that too.

- "...for you first" - *hymin proton*, reflects the emphatic position of this phrase in Greek, stressing the primacy of Jewish blessing; to the Jews first, as God's elect nation (Cf. Deut 7:7)

— Because of this, Israel was given "first chance" at Jesus' first coming through the Offer of the Kingdom

— The gospel went to the Jews before it went to the Gentiles (Cf. Matt 10:5-6; Acts 13:46; Rom 1:16) because the establishment of Christ's earthly reign depends upon Israel's acceptance of the Messiah (Matt 23:39; Rom 11:26); before Christ can reign on earth, Israel must repent (Zech 12:10-14)