

## THE BOOK OF ACTS | GOD'S REVELATION OF TRANSITION

### SESSION 10: ACTS 3:1-17

#### ACTS 3:1-11 | MIRACLE AT THE TEMPLE

- *Note – verses 1-11 were included in session 10 and are reproduced here*
- Verse 1 –
  - The **hour of prayer** at about 3:00 PM (**the ninth hour**) involved a lamb sacrifice and several other grain and drink offerings (Ex. 29:39).
  - Peter's presence was, at minimum, an implicit compliance in this sacrifice.
- Verses 2-3 –
  - Peter was **about to go into the temple** through the **gate...which is called Beautiful**. Here, the lame man would **ask alms of them that entered into the temple**.
  - It is believed that the Beautiful gate was between the Court of the Gentiles and the Court of the Jews.
- Verse 4 –
  - The Greek word translated **fastening his eyes** is ἀτενίζω [atenizo], from which we get *attention* (by way of Latin), the word basically means "not to look beyond."
- Verses 5-8 –
  - This is an undeniable miracle and clear manifestation of the Holy Ghost.
    - It was the beginning of many miracles, all similar in scope to those of the Messiah, and almost all at the hands of Peter, who had been given the "keys to the Kingdom."
    - Just like God wanted to give unmistakable evidence that Jesus was Messiah, He also wanted to give unmistakable evidence that the Holy Ghost had descended and thus the time to prepare for the Kingdom was immediate.
  - It would be entirely false to build a miracle working doctrine out of this passage. Even without a dispensational change, there is no evidence that anyone other than Apostles performed these miracles.
  - An often-used preacher line is "The church can no longer say, "Silver and gold have I none," and neither can it say, "rise up and walk." The implication is that church wealth has hindered the church's miracle working ability by diminishing its reliance on God. Such verbiage "preaches" but is not true. The reason the church does not perform miracles is because manifestation gifts belong to the "age of the Kingdom offer."
  - It is worth noting that Peter did presumably have access to silver and gold, as the previous chapter proves. It is likely that 1) Peter had none with him, and 2) Peter was not the treasurer.
- Verses 9-11 –
  - The miracle (as intended) brought amazement to the people and built a ready-to-listen crowd for Peter's second sermon.

#### ACTS 3:12-26 | PETER'S SECOND SERMON

- Verse 12 –
  - Peter's response to the crowd was to give them an address (i.e.: sermon) to the **men of Israel** and concerned their **marvel** (v. 12, compare the last words of v. 11). His first point that it was not the Apostles **own power or holiness** by which **we had made this man to walk**.
  - This is a fundamental part of what is happening theologically: Peter was an instrument in showing that Jesus is the Messiah and that God was offering the Kingdom, and the sharing was now in the power of the Holy Ghost.

- The Holy Ghost was *not given primarily for indwelling* but rather to empower the witness of the Kingdom and prove the Apostolic Kingdom authority.
- Verse 13 –
  - As further evidence that this message was to the **men of Israel**, Peter speaks of the God of the patriarchs and sets forth his second point that this same God **hath glorified his Son Jesus**, and then gives the *bad news* that **ye** (the men of Israel) **delivered up, and denied him** which is a terrible position in which to be.
  - This message is *not* "Good news! Christ died for you." But it is "Bad news! You killed Christ."
- Verses 14-15 –
  - The bad news continued. Not only had they **denied the Holy One** but also **desired a murder to be granted unto you**.
  - Now the one they had killed, **God hath raised from the dead** and Peter and the Apostles (and many others **are witnesses** of the resurrection).
- Verse 16 –
  - This is the first time that **faith** is mentioned in the book of Acts, even though the "standard teaching" is that 3,000 people had been "saved" and had attained personal, individual, go-to-heaven-when-you-die salvation in the days prior. Now, it is shown that **faith in his name had made this man strong** but says nothing about his salvation. This supports Peter's first point (v. 12) that it was not **our own power or holiness** that **made this man to walk**.
  - Thus far in Acts, if you were to build a church doctrine, it would have to be as follows:
    - Repent and be baptized
    - Devote yourselves to Apostolic doctrines
    - Give your possessions to the Apostles for communal use
    - Have faith in the name of Jesus for **perfect soundness** of body.
  - Such a doctrine would not be appropriate for this dispensation. The only natural and Biblical conclusion must be to reject the standard theology and accept the Biblical record.
  - Note: we will not see a mention of *faith for salvation* until Acts 13:39.
- Verse 17 –
  - Peter now comes to the third point of his sermon: that even though they had put to death their Messiah, it was **through ignorance ye did it**, and Peter does not even blame **your rulers** who were the direct force behind the crucifixion. This is easy to understand when you take the clarity of the Scripture:
    - The Apostles did not understand the death of Jesus days before it happened, after clear teaching to them about the subject.
    - The Apostles fled and were not present at the time of the crucifixion, save John.
    - The women were going to the tomb expecting to have to move the stone, and were *surprised* to hear word of the resurrection.
    - The followers of Jesus did not understand what had happened on the day of the resurrection (consider the road to Emmaus).
  - One wonders why the evangelical mantra "always by faith, whether looking forward to the cross or back to the cross" survives at all when the Scripture is so clear. If those closest to him were *not looking forward in faith to the cross* then certainly the enemies of Jesus in Judea were in **ignorance** as well.
  - The word of Jesus to **forgive them, for they know now what they do** (Lk 23:34) provided a second opportunity to recognize Jesus as Messiah, and the **men of Israel** are receiving that opportunity in this passage.