

Acts Chapter 3

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

A. Now Peter and John went up together to the temple at the hour of prayer,

1. **Peter**- means *rock*

2. **John**- means *God's beloved*

a. Putting the meaning of their names together- the bedrock of God's love went up to the temple and brought healing to the man at the gate Beautiful.

b. These two were almost always together. Peter means rock and stands for the Word of God. John means God's beloved and stand for the love of God. You need both the Word of God and the love of God in balance to have fruitful ministry. These two brought healing to the lame man.

3. **went up**- Gr. **anabaino**- *to step or go up*

a. There were ascending the terraces to the temple courts.

4. **temple**- Gr. **hieron**- *a sacred place, that is, the entire precincts of the Temple*

a. The temple of Herod was still operating at the time and would do so until some years later when it was destroyed in 70 A. D.

5. **hour**- Gr. **hora**

a. This is an old covenant concept. In the Old Testament there were "hours of prayer". However, in the New Testament we are told to pray without ceasing! We can do this by praying in the Holy Spirit!

b. The early disciples observed these hours of prayer to worship God but also have an opportunity to share their faith with those who had gathered in the temple area.

c. There were three hours of prayer (third, sixth, ninth).

6. **prayer**- Gr. **proseuche**- *to pray towards*

7. **ninth** – Gr. **ennatos**

a. *The Jewish day was divided into twelve equal parts; of course, the ninth hour would be about three o'clock p. m. This*

was the hour of evening prayer. Morning prayer was offered at nine o'clock. -Barnes Commentary

b. Jesus hung on the cross from the third hour of the day [9:00am] until the ninth hour [3:00pm]. He died around 3:00p.m. in the afternoon. [John 11:9](#)

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 from those who entered the temple;

A. And a certain man lame from his mother's womb was carried,

1. certain man- *tis aner*

a. When Luke uses the term "a certain man" in this book this refers to an unbeliever. [Acts 3:2](#), [Acts 5:1](#), [Acts 8:9](#), [Acts 9:33](#), [Acts 10:1](#), [Acts 14:8](#), [Acts 18:7](#), [Acts 18:24](#), [Acts 19:24](#) When Luke speaks of a believer in this book he will use the term "a certain disciple". [Acts 9:10](#), [Acts 9:36](#), [Acts 16:1](#), [Acts 21:6](#)
This man was not born again at this time.

2. lame- Gr. **cholos-** *crippled in the feet, limping, halting, lame, maimed, deprived of a foot*

3. mother's- Gr. **meter**

4. womb- Gr. **koilia**

a. We know this man was above forty years old at this point. [Acts 4:22](#)

b. A similar miracle was performed through Paul in Lystra. [Acts 14:8-9](#)

c. This man grew up with a terrible stigma attached to him because he was born in this condition. The mother also would have born this stigma as well. Hopefully, the mother was still alive to see this miracle and stigma removed!

5. carried- Gr. **bastazo-** *to take up in order to carry or bear, to put upon one's self*

a. Notice that this man did not drag himself there every day. Someone carried him each day to this place. This is important. Some are called to assist another one until the miracle they need occurs. We need to bear people to God in prayer until their miracle happens! Some are called to perform a miracle for another, but some are called to position that person for

their miracle.

b. This was the case of the lame man lowered down through the roof to Jesus. Men had carried this man up on the roof, dug a hole in it and lowered the man down. They were instrumental in positioning this man to receive his miracle.

B. whom they laid daily at the gate of the temple which was called Beautiful,

1. **laid**- Gr. **tithemi**- *to place*

2. **daily**- Gr. **kata hemera**

a. Someone was faithful to do this every single day. Thank God for the faithfulness of others.

b. It is important to note that this man was laid daily at this gate. Jesus had to have walked by this man many times but did not heal him. There was a certain time for his healing, and this day was the day. What if his friends tired of doing this every day failed to bring him to the gate this morning? He would have missed the time and opportunity for his miracle.

3. **gate**- Gr. **thura**- *door*

4. **temple**- Gr. **hieron**

5. **called**- Gr. **lego**

6. **beautiful**- Gr. **horiaos**- *belonging to the right hour or season (timely), that is, (by implication) flourishing*

a. *There are different opinions concerning this gate. Josephus observes, Bell. Jud. lib. v. cap. 5, sect. 3, that the temple had nine gates, which were on every side covered with gold and silver; but there was one gate which was without the holy house, and was of Corinthian brass, and greatly excelled those which were only covered with gold and silver: The magnitudes of the other gates were equal one to another; but that of the Corinthian gate, which opened on the east, over against the gate of the holy house itself, was much larger: for its height was fifty cubits, and its doors were forty cubits, and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than upon the other. This last was probably the gate which is here called Beautiful; because it was on the outside of the temple, to which there was an easy access, and because it was evidently the*

most costly. -Clarke Commentary

b. The word beautiful means belonging to the right hour or season. This man was set at this door so he could receive his miracle at the right hour or season. Those that carried him there positioned him so he could receive his miracle at the right time and season.

c. We need to stay positioned at God's beautiful gate and keep our hopes high for something beautiful to happen to us no matter how long our trial has been.

C. to ask alms from those who entered the temple

1. **ask-** Gr. **aiteo**

2. **alms-** Gr. **eleemosune-** *compassionateness, that is, (as exercised towards the poor) beneficence, or (concretely) a benefaction*

a. Beggars wore a special garment. *The garment beggars wore was specially striped in order that people would know the wearer was legitimately begging, that he had no other means of financial support.* -Courson This is the garment that blind Bartimaeus threw away to come to Jesus. [Mark 10:50](#) He was signifying by doing so that his begging days were over!

b. Giving to the poor is an act of mercy. The poor are close to God's heart and mercy.

3. **entered-** Gr. **eisporeuomai-** *travel into, go into*

a. This was a good place to beg. There were a large amount of people streaming by and most had God on their mind and so would be disposed to give out of duty or love of God.

3. who, seeing Peter and John about to go into the temple, asked for alms.

A. **who,**

B. **seeing Peter and John about to go into the temple,**

1. **seeing-** Gr. **eido-** *to perceive, see*

a. There is no indication that this man knew or recognized Peter and John from any other person walking by.

2. **Peter-** means *rock*

3. **John-** means *God's beloved*

a. Again, the bedrock of God's love brought this man his healing.

b. *Peter and John are often found together in Scripture. They*

were partners in the fishing business ([Luk 5:10](#)); they prepared the last Passover for Jesus ([Luk 22:8](#)); they ran to the tomb on the first Easter Sunday morning ([Joh 20:3-4](#)); and they ministered to the Samaritans who believed on Jesus Christ ([Act 8:14](#)). Now that they were filled with the Holy Spirit, the Apostles were no longer competing for greatness, but were at last working faithfully together to build the church ([Psa 133:1-3](#)). -Wiersbe Commentary

4. **go into**- Gr. **eiseimi eis**

5. **temple**- Gr. **hieron**

C. asked for alms

1. **asked**- Gr. **erotao lambano**- *requested to receive*

2. **alms**- Gr. **eleemosune**- see vs. 2

4. And fixing his eyes on him, with John, Peter said, "Look at us."

A. And fixing his eyes on him,

1. **fixing his eyes**- Gr. **atenizo**- *to fix one's eyes upon, look steadily, gaze intently, gaze; look straight; stare.*

a. Most will look away when they see a beggar on the street. Peter and John looked right at him. Often, we are uncomfortable around a beggar because we either do not have any money or do not feel it is best to give them money. If you do not have something to give a beggar it is much easier to just look away from them, then to lock eyes with them. Peter knew he did have something to give this man. It was not money, but it was the healing power of God.

B. with John,

1. It is good to be in ministry with others. It is not good to be a lone minister. There are no lone rangers in the Kingdom of God. We need others in ministry. This is for accountability but also in order to have complimentary gifts to minister to people.

2. *Peter and John were men of flexibility. When they saw this man, they could have said, "We don't have time for him. We have to start the temple prayer meeting in just a few minutes." But they realized what we all must learn: Interruption is often divine inspiration.* - Courson

3. Jesus would often let people interrupt what He was doing so He

could minister to them. For instance, Jesus was on His way to heal Jairus' daughter when the woman with the issue of blood touched Him. He stopped and listened to her story and ministered to her. The daughter of Jairus died in the meantime. Jesus might have gotten to the young girl just in time before she died to heal her, but He would have missed the opportunity to minister to the woman with the issue of blood. Jesus went on and raised Jairus' daughter from the dead, which was a greater work and miracle than a mere healing. God did something greater in the end because He was led to stop and minister to the one right in front of Him. Do not be moved by time and pressure by people. Be Spirit led.

4. You need to walk slowly through the crowd. Do not be in too much of a hurry among people.

C. Peter said,

1. When you see Peter, he is usually talking. God can use and anoint a big mouth. However, we need to submit our big mouth to God for Him to use it!

D. Look at us

1. **look-** Gr. **blepo-** *to turn the eyes to anything: to look at, look upon*

a. Apparently, this beggar was not just looking at Peter and John but also any others that would give him something. He saw Peter and John and asked for alms but apparently Peter and John did not immediately respond to him. They were looking at this beggar and listening for the Holy Spirit's direction on the inside of them. Obviously, the beggar did not think Peter and John were going to give him anything and started looking for others to give him something. Peter told him to look back at them.

b. This brings out a fact that people cannot see the invisible Jesus. They can only see believers in human bodies.

Believers are His billboards. You might be the only Jesus some people will ever see. You need to live such a life that you can tell sinners to look at you to see Jesus and receive from Him.

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

A. So he gave them his attention,

1. **gave attention-** Gr. **epecho-** *to observe, take heed to, attend to, to*

hold out towards, take heed, pay attention to

a. This beggar gave attention to them and held out his hands in expectation to receive something.

B. expecting to receive something from them

1. expecting- Gr. **prodakao-** *expect, wait, look for*

a. It is important to position yourself to receive. Here this man first gave attention to Peter and John and then expected to receive. This is how we receive from God. We need to put our full attention on God and then expect to receive from Him.

2. receive- Gr. **lambano**

a. We do not earn or deserve anything. We have received everything we have. [1 Cor. 4:7](#) Even the job you have is a gift from God. So is the intellect, strength, and opportunity given to you to work a gift.

6. Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk."

A. Then Peter said,

1. said- Gr. **epo**

B. Silver and gold I do not have,

1. Silver- Gr. **augurion**

2. gold- Gr. **chrusion**

a. It is easy to see in this man an illustration of what salvation is like. He was born lame, and all of us are born unable to walk so as to please God. Our father Adam had a fall and passed his lameness on to all of his descendants ([Rom 5:12-21](#)). The man was also poor, and we as sinners are bankrupt before God, unable to pay the tremendous debt that we owe Him. ([Luk 7:36-50](#)). He was "outside the temple," and all sinners are separated from God, no matter how near to the door they might be. The man was healed wholly by the grace of God, and the healing was immediate ([Eph 2:8-9](#)). He gave evidence of what God had done by "walking, and leaping, and praising God" ([Act 3:8](#)) and by publicly identifying himself with the Apostles, both in the temple ([Act 3:11](#)) and in their arrest ([Act 4:14](#)). Now that he could stand, there was no question where this man stood! -Wiersbe Commentary

3. have- Gr. **huparcho-** *to have at hand, have ready*

a. This does not mean Peter did not have money. He just did not have any on hand right then.

C. but what I do have I give to you

1. have- Gr. **echo**

a. This is the healing power of God available by faith in the name of Jesus.

b. We cannot give what we do not have or know that we have. Many Christians are ignorant of what they have available to them in Christ.

2. give- Gr. **didomi**

a. The man did not get the money he asked for that day, instead he got something money could not buy- he got legs that worked!

D. in the name of Jesus Christ of Nazareth,

1. name- Gr. **onoma-** *the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.*

a. Using someone's name is like using a power of attorney. You are authorized to speak and act on behalf of another person. What is said and done is backed up by the power and resources of the person who authorized you to use their name.

b. We have the power of attorney to use the name of Jesus. He will back us up with His power and resources. [John 14:14](#)

E. rise up and walk

1. rise up- Gr. **egeiro**

a. You must first rise up before you walk. Rising up means you must first cast off unbelief, despair, and a victim mentality.

2. walk- Gr. **peripateo**

a. God will do what we cannot do- heal us, but we must do what we can do- walk. We cannot do God's part and He will not do our part.

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

A. And he took him by the right hand and lifted him up,

1. took- Gr. **piazo-** *to squeeze, that is, seize (gently by the hand)*

a. You need to know that you know God is telling you to do this with invalids or great harm can occur. Great embarrassment and harm have come by people trying to do this out of presumption and in the flesh.

2. right hand

a. Peter had seen Jesus do this. [Mar 1:31](#); [Mar 5:41](#);

b. It is interesting to note that Luke was very specific here and said Peter lifted him up using his right hand. The right hand speaks of authority and power. Peter was standing in for Jesus. It was as if God was lifting this man up by His own right hand of authority and power!

3. lifted him up- Gr. egeiro

a. The Lord lifted up this man through Peter. God wants to lift up many others through us!

b. The gift of faith was probably in operation here. This is a supernatural ability to trust God in a particular situation.

B. and immediately his feet and ankle bones received strength

1. immediately- Gr. parachrema- *immediately, forthwith, instantly*

a. This was an instant miracle.

b. This miracle would be a catalyst for evangelism but also persecution by the religious leadership of Jerusalem. [Acts 4:4](#), [Acts 4:6-7](#)

2. feet- Gr. basis- *a pace ("base"), that is, (by implication) the foot*

3. ankle bones- Gr. sphuron- *from a presumed derivative probably of the same as sphaira (a ball, "sphere", compare the feminine sphura, a hammer)*

4. received strength- Gr. stereoo- *to make solid, make firm, strengthen, make strong*

a. This man's base was made firm and solid. This was his feet and ankles. God does the same thing for us spiritually. He will provide strength to give us a firm and solid base for our spiritual walk. He then lifts us up by His mighty right hand, which is Jesus!

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

A. So he,

B. **leaping up**- Gr. **exallomai**- *to leap or spring up or forth*

C. **stood and walked and entered the temple with them**

1. **stood**- Gr. **histemi**

a. For the first time in his life. This was a new state of existence for him. This is what happens when we get born again. We have a new standing in Christ- a new state of existence we had never experienced before.

2. **walked**- Gr. **peripateo**

a. He first stood and then walked. This is the same for us spiritually as Christians. We must first understand our standing in Christ before we can walk in Him.

3. **entered**- Gr. **eiserchomai**

a. This man's natural need was taken care of. He was healed. Notice, what he did after this. He followed them into the temple to worship God himself. Healings and miracles are for the purpose to connect people to God themselves in relationship.

b. Spiritually speaking we first know our **standing** in Christ, then enter into the **walk** of faith, and then **enter** into the things and activities of God that He has for us.

4. **temple**- Gr. **hieron**

D. **walking**- Gr. **peripateo**

E. **leaping**- Gr. **hallomai**

1. This lame man leaping was a fulfillment of Scripture. In Isaiah it says that a lame man would leap as a deer. [Is. 35:6](#)

F. **and praising God**

1. **praising**- Gr. **aineo**

a. The Christian life should be an upward progression.
Walk, leap, praise.

9. **And all the people saw him walking and praising God.**

A. **people**- Gr. **laos**- *covenant people*

B. **saw**- Gr. **eido**

1. This was a very notable and public miracle.

C. **walking**- Gr. **peripateo**

D. **praising**- Gr. **aineo**

1. We need more Christians walking and praising God!

10. Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

A. Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple,

1. **knew-** Gr. **epiginosko-** *to become thoroughly acquainted with, to know thoroughly*

a. This Greek word is the word used for revelation knowledge in the New Testament. However, here in this context it means to become thoroughly acquainted with something, which in this case was this man and his miracle.

2. **sat-** Gr. **kathemai**

3. **begging alms-** Gr. **eleemosune-** *act of mercy or compassion, compassion expressed in giving*

4. **beautiful-** Gr. **horiaos-** *blooming, beautiful*

5. **gate-** Gr. **pule-** *gate, the large door or entrance of an edifice*

6. **temple-** Gr. **hieron**

B. and they were filled with wonder and amazement at what had happened to him

1. **filled-** Gr. **pletho**

2. **wonder-** Gr. **thambos-** *astonishment, amazement, awe*

3. **amazement-** Gr. **ekstasis-** *a throwing of the mind out of its normal state, displacement of the mind*

a. This miracle blew the people's mind.

b. Signs and wonders are for the purpose of unbelievers turning to God and being saved. For the 5000 people who got saved from seeing this miracle it worked as it was intended to!

[Acts 4:4](#)

c. Your miracle is not just for you, but for others to see and turn to God themselves!

d. Seeing a miracle and being filled with wonder and amazement does not mean you are full of faith. The faith comes when you turn to the Lord. He is the author of faith.

e. The disciples saw Jesus' miracles and were amazed but it also said that their hearts were hardened in unbelief at the same time! [Mark 6:51-52](#)

f. If you are blown away and amazed that God does a miracle it speaks about the condition of your heart. We should not be

amazed to see miracles. We should be amazed if we do not see them!

4. **happened-** Gr. **sumbaino-** *of things which fall out at the same time, to happen, turn out, come to pass*

11. Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed.

A. Now as the lame man who was healed held on to Peter and John,

1. lame man- Gr. **cholos**

a. Often people will still assign labels upon us from our past. We say, "Rahab the Harlot" and "Doubting Thomas" even though Rahab is not a harlot anymore and Thomas is no longer in doubt. We cannot control what others label us, but we do have control on what labels we put on ourselves. We need to label ourselves according to what God says about us in Christ-righteous, holy, blessed...etc.

2. healed- Gr. **iaomai**

3. held on- Gr. **krateo-** *to get into one's power, lay hold of, seize, apprehend*

a. This healed man was holding tightly onto Peter and John because he saw them as agents for his healing. He saw them as his lifeline to his miracle and him staying healed. This is very indicative of new converts. They will cling to people instead of God because they see people as their lifeline and those who hold the key to their provision. A Christian leader need to point such people to God as their source and not let them cling to them as their answer and source.

4. Peter and John

a. He held on to both Peter and John, although, it was Peter who was the acting agent in this healing.

B. all the people ran together to them in the porch which is called Solomon's,

1. **people**- Gr. **laos**

2. **ran together**- Gr. **suntrecho**

a. I believe we will see such miracles in the public squares of our day more and more as the day of Jesus' return draws closer.

3. **porch**- Gr. **stoa**

4. **Solomon's**

a. *The outer part of the temple had porches on all four sides; the Royal Porch, on the south, had four rows of pillars.*

Solomon's Porch was on the east side of the temple, with two rows of pillars (as on the west and north sides). The south portico was called Solomon's because people thought that it contained remains of Solomon's temple. Greek public buildings often included such porches, and they had long been a popular place for public lectures and discussions. It was cool in Jerusalem in winter, so people would be especially inclined to walk under the colonnades. -Bible Background Commentary

C. **greatly amazed**- Gr. **ekthambos**- *quite astonished, amazed*

12. **So, when Peter saw *it*, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?"**

A. **So, when Peter saw it,**

1. **saw**- Gr. **eido**

a. When Peter saw the amazement on the faces of all the people.

B. **he responded to the people,**

1. **responded**- Gr. **apokrinomai**- *to begin to speak, but always where something has preceded*

a. The look on people's faces was speaking loudly that they attributed the miracle to them.

2. **people**- Gr. **laos**

C. **Men of Israel,**

1. **Men**- Gr. **aner**

2. **Israel**

D. **why do you marvel at this?**

1. **marvel**- Gr. **thaumazo**- *be filled with wonder, admiration, or*

astonishment, (be) amazed; astound; marvel.

- a. This is not the first time they saw a miracle happen. Jesus had performed many miracles recently among their midst. They should have not been so shocked to see this healing.

E. Or why look so intently at us,

1. **look intently-** Gr. **atenizo-** *to fix one's eyes upon, look steadily, gaze intently, look straight; stare*

F. as though by our own power or godliness we had made this man walk?

1. **power-** Gr. **dunamis**

2. **godliness-** Gr. **eusebeia**

- a. These are two reasons most Christians are hesitant about praying for healing for others. They either think they lack the spiritual power to do it or the necessary godliness. The fact is that God does not base His healing people through your own power or godliness. He heals people by His power by faith in the name of Jesus. God heals based upon His own power and the holiness and righteousness of Christ. That is why we pray in Jesus' name, not our own! In Bible times, a person's name stood for their character, merits, and standing. God's standard is perfection, and only One Person qualifies, and that one person is NOT you! It is Jesus. God has never had anyone qualified working for Him yet. It is God's gift of righteousness by Jesus Christ which qualifies us to minister to others.

[2Co 3:5, Col 1:12](#)

3. **made-** Gr. **poieo**

4. **man-** Gr. **autos**

5. **walk-** Gr. **peripateo**

- a. The power of God that makes people walk when they could not walk before. This is true naturally and spiritually. [Ezek.](#)

[36:27](#)

13. The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go.

A. The God of Abraham,

1. **God-** Gr. **theos**

2. **Abraham-** means *father of a multitude*

B. **Isaac**- means *laughter*

C. **and Jacob**,

1. **Jacob**- means *supplanter*

a. God is the God of Abraham, Isaac, and Jacob. It does not say He **was** the God of Abraham, Isaac, and Jacob. Jesus actually uses this to prove that those who died still live on afterwards and their bodies will be resurrected one day. [Mark 12:26-27](#)

D. **the God of our fathers**,

1. **fathers**- Gr. **pater**

E. **glorified His Servant Jesus**,

1. **glorified**- Gr. **doxazo**

a. By resurrecting Him from the dead.

2. **Servant**- Gr. **pais**- *child, son, servant*

a. This word is used for a literal child but also of a servant that is dear to a master. Jesus is both, in relation to God the Father.

F. **whom you delivered up and denied in the presence of Pilate**,

1. **delivered up**- Gr. **paradidomi**- *to give over*

a. Peter was not shy to tell the Jews in Jerusalem that they were guilty of the death of Jesus. He said the same thing to another crowd on the day of Pentecost.

2. **denied**- Gr. **arneomai**- *not to accept, to reject, to refuse something offered, contradict*

a. They denied He was the Messiah and their long-awaited King. [John 19:15](#)

3. **presence**- Gr. **kata prosopon**- *against the face*

4. **Pilate**- means *armed with a spear or dart*

G. **when he was determined to let Him go**

1. **determined**- Gr. **krino**- *to decide or make a judgment*

a. This made their guilt even more glaring.

2. **go**- Gr. **apoluo**- *to let go, set free*

a. Pilate was determined that Jesus go free, but God the Father had determined He go to the cross for you and I. [Acts 2:23](#)

b. Although God had determined that Jesus die on the cross for us, He did not make Judas betray Him, or the Jews to give Him over to the Romans, or for Pilate to crucify Him. They were all guilty of these decisions themselves and will be accountable for them. However, God knew they would do these things and

used their decisions to bring about salvation for all of us.

14. But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

A. But you denied the Holy One and the Just,

1. **denied-** Gr. **arneomai-** *not to accept, to reject, to refuse something offered, contradict*

a. Again, Peter is putting the blame for Jesus' death squarely on the shoulders of this audience. He surely did not graduate from the school of popular preaching!

2. **Holy One-** Gr. **hagios-** *the Holy*

3. **the Just-** Gr. **dikaios-** *righteous, just, innocent*

a. A believer is holy and righteous because they are in Christ. We partake of what Jesus is.

b. Jesus was the Just suffering for he unjust- you and me.

[1Pe 3:18](#)

c. Jesus is the righteous one who advocates for those who are not. [1Jn 2:1](#)

B. and asked for a murder to be granted to you

1. **asked-** Gr. **aiteo**

2. **a murderer-** Gr. **aner phoneus-** *a man a murderer*

a. This was Barabbas. [Luk 23:18-19](#); [Luk 23:25](#)

3. **granted-** Gr. **charizomai-** *to grant as a favor*

a. Here we see Jesus is condemned and in consequence a guilty sinner is set free. This is the gospel folks. We were all Barabbas. Jesus took our place and was condemned in our place and we were set free.

15. and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

A. and killed the Prince of life,

1. **killed-** Gr. **apokteino**

2. **Prince-** Gr. **archegos-** *the chief leader, prince, one that takes the lead in any thing and thus affords an example, a predecessor in a matter, pioneer, author, a military leader, or commander*

3. **life-** Gr. **zoe**

a. Jesus Christ does not just have eternal life, but is eternal life

itself. [1Jn 5:20](#)

B. whom God raised from the dead,

1. raised- Gr. **egeiro**

a. Not only raised from the dead but resurrected. Various people have been raised from the dead, but only one person was resurrected in a glorified body. This is Jesus!

2. dead- Gr. **nekros**

C. of which we are witnesses

1. witnesses- Gr. **martus**

a. The disciples witnessed Jesus' resurrection and interacted with Him after He was raised.

16. And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which *comes* through Him has given him this perfect soundness in the presence of you all.

A. And His name,

1. name- Gr. **onoma-** *the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.*

a. Jesus gave the church power of attorney to use His name in its stead on earth. This right is only valid if it is used in accordance with His will.

B. through faith in His name,

1. faith- Gr. **pistis**

a. The name of Jesus holds power but it can only be released in your life when you put your faith in that name.

b. This was Peter's faith, not the lame man's faith.

C. has made this man strong,

1. man- Gr. **touton-** *this one*

2. strong- Gr. **stereo-** *to be made stable, solid*

a. Faith in Jesus always brings stability in one's life. One person full of fear is a very unstable person.

b. A person of faith is a strong person.

D. whom you see and know

1. see- Gr. **theoreo-** *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention*

2. **know**- Gr. **eido**- *to see or know* -perf. tense- *have known in the past with a resulting present condition*

a. This man was well-known. Everyone saw him daily.

E. **Yes**- Gr. **kai**

F. **the faith which comes through Him has given him this perfect soundness in the presence of you all**

1. **faith**- Gr. **pistis**

a. Jesus is both the object and source of faith.

b. Faith comes by hearing, and hearing by the Word of Christ.

[Rom. 10:17](#)

2. **given**- Gr. **didomi**

3. **perfect soundness**- Gr. **holokleria**- *complete and whole in all parts, of an unimpaired condition of the body, in which all its members are healthy and fit for use*

a. Faith in Jesus leads to perfect soundness.

4. **presence**- Gr. **apenanti**- *in sight of, before*

a. God has given us faith to receive from Him, but also that it may be made manifest in the presence of others that they might believe as well.

17. **"Yet now, brethren, I know that you did *it* in ignorance, as *did* also your rulers.**

A. **Yet now,**

1. **now**- Gr. **nun**

B. **brethren**- Gr. **adelphos**

1. Peter uses this term to relate the audience to himself by his natural heritage as Jews, not as born-again Christians.

C. **I know that you did it in ignorance,**

1. **know**- Gr. **eido**

a. A spiritual person knows what others in ignorance do not. However, this should never lead to pride, because what has been revealed has been from grace not personal merit.

2. **did**- Gr. **prasso**- *to act or perform*

3. **ignorance**- Gr. **agnoia**

a. Peter does not mean to affirm that they were innocent in having put him to death, for he had just proved the contrary, and he immediately proceeds to exhort them to repentance.

But he means to say that their offence was mitigated by the fact that they were ignorant that he was the Messiah. The same thing the Saviour himself affirmed when dying, [Luk 23:34](#); "Father, forgive them, for they know not what they do." The same thing the apostle Paul affirmed in relation to himself, as one of the reasons why he obtained pardon from the enormous crime of persecution, [1Ti 1:13](#). -Barnes Commentary

D. as did also your rulers

1. rulers- Gr. **archon**

- a. This refers to the chief priests and magistrates of the Jewish nation- the members of the Sanhedrin.
- b. If these rulers knew who Jesus was, they would have not crucified Him. [1Co 2:7-8](#)

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

A. But those things which God foretold by the mouth of all His prophets,

1. foretold- Gr. **prokataggello-** *to announce beforehand (that a thing will be)*

2. mouth- Gr. **stoma**

3. prophets- Gr. **prophetes**

a. *That is, by the prophets in general, without affirming that each individual prophet had uttered a distinct prediction respecting this. The prophets "taken together," or the prophecies "as a whole," had declared this. The word "all" is not infrequently used in this somewhat limited sense,*

[Mar 1:37](#); [Joh 3:26](#). -Barnes Commentary

b. Such prophecy's: [Gen 3:15](#), [Psalm 22](#), [Isa 50:6](#), [Isa 53:1-12](#), [Zec 12:10](#); [Zec 13:7](#).

c. Moses was a prophet and Christ's suffering and death was seen in every blood sacrifice in the Law.

d. This was both recorded messages in Scripture and those not recorded that they spoke to their generation.

B. that the Christ would suffer,

1. the Christ- Gr. **Christos**

a. The Jews of Jesus' day were expecting a conquering and

ruling Messiah, not a suffering one.

b. Even Peter recoiled at Jesus suffering. [Matt. 16:22](#) He accepted Him as the promised Messiah but recoiled from Him suffering.

c. Christians love to focus on reigning with Jesus, but they do not really see the need or accept that they must suffer with Him. [2 Tim. 2:12](#), [Rom. 8:17](#)

2. **suffer**- Gr. **pascho**

C. **He has thus fulfilled**

1. **fulfilled**- Gr. **pleroo**

a. Every prophecy of Jesus' first coming has been fulfilled.

[Mat 26:56](#) Every prophecy of His second coming surely will be as well.

19. Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

A. **Repent therefore and be converted,**

1. **Repent**- Gr. **metanoeo**- *change the mind*

a. They were to change their mind on who Jesus was. He was the Messiah.

2. **converted**- Gr. **epistrepho**- *to turn towards; to turn round; to bring back, convert*

a. This is the same as being born again.

B. **that your sins may be blotted out,**

1. **sins**- Gr. **hamartia**

a. These are all sins past, present, and future sins.

2. **blotted out**- Gr. **exaleipho**- *to obliterate, erase, wipe out, blot out*

a. This was done by the blood of Jesus. [Eph. 1:7](#), [Col. 2:13-14](#)

C. **so that times of refreshing may come from the presence of the Lord**

1. **times**- Gr. **kairos**- *seasons*

a. Notice this word is plural. This refers to seasons of the moves of the Spirit in the church. We had a number of moves of God in this last century- Azusa, Healing, Charismatic, Word of Faith, and Grace movements. Each of these brought in a time of God's refreshing for the church. This keeps the church from growing stale.

b. Every believer that has been baptized in the Holy Spirit with

the evidence of speaking in other tongues can have a time of refreshing every time they speak in tongues. Speaking in tongues is referred to refreshing in Isaiah. [Is. 28:12](#)

c. These times comprise the initial outpouring of the Spirit upon the church to the last outpouring of the Spirit upon the church which will usher in the fulness of the gentiles.

2. **refreshing-** Gr. **anapsuxis-** *a refreshing coolness after heat; met. refreshing, recreation, rest*

a. Often a fresh move of the Spirit will come after a time of heat and persecution by the enemy.

3. **come-** Gr. **erchomai**

4. **presence-** Gr. **prosopon**

a. The Spirit of God was sent from the presence of the Lord.

b. It is the presence of God that brings us refreshing by the Holy Spirit. Every move of God is the presence of the Lord among us by the Spirit.

5. **Lord-** Gr. **kurios**

a. This is the Lord Jesus.

20. **and that He may send Jesus Christ, who was preached to you before,**

A. and that He may send Jesus Christ,

1. **send-** Gr. **apostello-** *to order (one) to go to a place appointed*

a. Jesus will not be sent back to earth until the fulness of the Gentiles come in and the church age ends with the rapture of the church. [Rom. 11:25](#) Then the last week of Daniel's seventy weeks, in which God opens the eyes of many Jews, expires and Jesus will return to restore all things. [Dan. 9:24](#)

B. who was preached to you before

1. **preaching before-** Gr. **prokerusso-** *to announce beforehand*

a. Both in the Old Testament and up until that very day.

21. **whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.**

A. whom heaven must receive until the times of restoration of all things,

1. **heaven-** Gr. **ouranos**

a. Jesus was received up into the third heaven where He is seated right now.

2. **receive-** Gr. **dechomai-** to welcome, *to receive by deliberate and ready reception of what is offered*

a. Jesus was welcomed back into heaven in joyous reunion with the Father, the Holy Spirit, and the angels. [Mar 16:19](#)

3. **times-** Gr. **chronos**

a. Jesus talked about that times and seasons are in the Father's hands.

b. The times of restoration started at the day of Pentecost and will end after the end of the Millennium where satan is forever cast into the lake of fire. During this duration there have been and will be stages of restoration of all things. Some time markers are the rapture of the church, the second coming of Christ after the Tribulation, and the Millennium.

4. **restoration-** Gr. **apokatastasis-** *a restitution or restoration of a thing to its former state; hence, the renovation of a new and better era*

a. There is a new and better era awaiting us!

5. **all things**

a. This will take place after the Millennium. Death will be removed and there will be new heavens and a new earth. Scripture is silent what will transpire after that time. I am sure it will be exciting!

b. *Verse 21 has been used in an effort to disprove the pretribulation Rapture. The argument is that if the heavens must receive Jesus until the beginning of the Millennium, then He cannot come before then to take the church home to heaven. The answer, of course, is that Peter is speaking here to the men of Israel (v. 12). He is discussing God's dealings with Israel nationally. As far as the nation of Israel is concerned, the Lord Jesus will remain in heaven until He comes to reign at the end of the Tribulation. But individual Jews who believe on Him during this Church Age will share with believing Gentiles in the Rapture of the church, which could take place at any moment. Also, in the Rapture, the Lord does not leave the heavens; we go to Him in the air. -Believer's Bible Commentary*

B. which God has spoken by the mouth of all His holy prophets since the world began

1. **spoken**- Gr. **laleo**
2. **mouth**- Gr. **stoma**
3. **prophets**- Gr. **prophetes**
 - a. [Amo 9:11-15](#)
 - b. This was both recorded in Scripture and non-recorded messages they gave while they ministered to their generation.
4. **world began**- Gr. **apo aion**- *from the age*
 - a. From the beginning of the age of man. There were ages before the creation of man.

22. For Moses truly said to the fathers, 'THE LORD YOUR GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN. HIM YOU SHALL HEAR IN ALL THINGS, WHATEVER HE SAYS TO YOU.

A. For Moses truly said to the fathers,

1. **Moses**- means *drawn out*
2. **truly**- Gr. **men**
3. **said**- Gr. **epo**
 - a. [Deut. 18:15](#)
4. **fathers**- Gr. **pater**
 - a. Those of Moses' generation.

B. The Lord your God will raise up for you a prophet like me from your brethren.

1. **Lord**- Gr. **kurios**
 - a. This speaks of God the Father. All three members of the Godhead have the title "Lord". [[2 Cor. 3:17](#) -The Holy Spirit is called Lord.]
2. **raise up**- Gr. **anistemi**
 - a. Jesus did not raise Himself up. He let His Father raise Him up. Likewise, we should not try to raise ourselves up but let God do it!
3. **prophet**- Gr. **prophetes**
 - a. This refers to Jesus.
 - b. Some believed during Jesus' ministry that He was the prophet that would come. [Joh 6:14](#)
 - c. The Jews understood that the Messiah would be this prophet to come. That is why the religious leaders of Jesus' day stated, "Search and look, for no prophet has arisen out of

Galilee." [John 7:52](#) They said this because they believed the Messiah to be the coming prophet and did not think Jesus qualified.

4. **like-** Gr. **hos**

a. This reveals that Moses was a prophet.

5. **brethren-** Gr. **adelphos**

C. **Him you shall hear in all things,**

1. **you**

a. This is not referring to those Moses spoke to that day, but of their offspring in the day Jesus would appear on the scene.

2. **hear-** Gr. **akouo**

a. This does not mean all who heard believed, however.

b. All those who are the Lord's sheep not only hear Him but also follow Him. [Joh 10:27](#)

D. **whatever He says to you**

1. **says-** Gr. **laleo**

a. Mary told the servants in Cana, whatever He says to you, do it. [John 2:5](#) If those who venerate Mary could talk to her right now, she would tell them the exact same thing!

23. AND IT SHALL BE THAT EVERY SOUL WHO WILL NOT HEAR THAT PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE.'

A. **soul-** Gr. **psuche**

1. This word often means the person themselves, not just their mind, will, and emotion.

B. **hear-** Gr. **akouo**

C. **prophet-** Gr. **prophetes**

D. **utterly destroyed-** Gr. **exolothreuo-** *to destroy out of its place, destroy utterly, root out and destroy completely*

1. Every person whether Jew or Gentile who refuses to listen to Christ and His gospel for salvation will be utterly destroyed in the lake of fire. [2Th 1:7-9](#)

E. **people-** Gr. **laos**

1. All the people whether Jew or Gentile who hear Christ and His gospel will go into Christ's everlasting kingdom.

24. **Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.**

A. **Yes,**

B. **and all the prophets,**

1. **prophets-** Gr. **prophetes**

a. All the prophets spoke about Christ and the days Peter was in. Some of this was recorded in Scripture and some of what they told their generation is not recorded.

C. **from Samuel and those who follow,**

1. **Samuel-** means *heard of God*

a. Peter moves from Moses to Samuel. There were no other prophets between these two.

2. **follow-** Gr. **kathexes-** *one after another, successively, in order*

a. God sent a long succession of prophets to warn people of going their own way, but also to speak of the coming Messiah in which salvation could be found.

D. **as many as have spoken,**

1. **spoken-** Gr. **laleo**

a. Some of what they spoke was recorded and some was not recorded.

E. **have also foretold these days**

1. **foretold-** Gr. **prokataggello**

2. **days-** Gr. **hemera**

a. The days of Christ's suffering, resurrection, and subsequent church age.

25. **You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.'**

A. **You are sons of the prophets,**

1. **sons-** Gr. **huios**

a. *The meaning is, not that they were literally the "descendants" of the prophets, but that they were their "disciples," "pupils," "followers." They professed to follow the prophets as their teachers and guides. Teachers among the Jews were often spoken of under the appellation of fathers,*

and disciples as sons, [Mat 12:27](#). See notes on [Mat 1:1](#). As they were the professed disciples of the prophets, they should listen to them. As they lived among the people to whom the prophets were sent, and to whom the promises were made, they should avail themselves of the offer of mercy, and embrace the Messiah. -Barnes Commentary

2. **prophets**- Gr. **prophetes**

a. In the OT, the main ministry was that of prophecy. In the NT, the main ministry is that of teaching.

B. and of the covenant which God made with our fathers,

1. **covenant**- Gr. **diatheke**- *a testamentary disposition, will; a covenant*

2. **made**- Gr. **diatithemai**- *to arrange; to arrange according to one's own mind; to make a disposition, to make a will; to settle the terms of a covenant, to ratify*

3. **fathers**- Gr. **pater**

a. Abraham, Isaac, Jacob...

C. saying to Abraham,

1. **Abraham**- means *father of a multitude*

D. and in your seed all the families of the earth shall be blessed

1. **seed**- Gr. **sperma**

a. Paul tells us in Galatians the seed of Abraham is Jesus Christ. [Gal. 3:16](#)

b. Peter is tying Jesus Christ back to the covenant of Abraham and shows him to be His promised seed.

2. **families**- Gr. **patria**- *a group of families, all those who in a given people lay claim to a common origin*

3. **earth**- Gr. **ge**

4. **blessed**- Gr. **eneulogeo**- *to confer benefits on, to bless*

a. The blessing of Abraham was both spiritual and natural. We thus are also blessed both spiritually and naturally.

26. To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

A. To you first,

1. **first**- Gr. **proton**

a. Peter is referring to the fact that God first sent Jesus to the Jews. [Rom 1:16](#)

B. God,

1. The Father

C. having raised up His Servant Jesus,

1. **raised-** Gr. **anistemi**

- a. Jesus was raised up by God's grace and nurturing. God needs to raise us before He can use us. He was also raised up after His death.

2. **Servant-** Gr. **pais-** *son, servant*

D. sent Him to bless you,

1. **sent-** Gr. **apostello-** *to order (one) to go to a place appointed*

- a. We must first be raised up by God before we are sent. Some people raise themselves up in pride and send themselves.

- b. It is important to only go to the place and to the people appointed by God.

2. **bless-** Gr. **eulogeo**

- a. The greatest blessings we have as Christians is forgiveness and freedom from sin.

E. in turning away every one of you from your iniquities

1. **turning away-** Gr. **apostrepho**

- a. We do this by faith. If we will turn away from sin by faith, He will turn us by His grace and power.

2. **iniquities-** Gr. **poneria-** *evil, depravity, iniquity, wickedness*