

# THE BOOK OF ACTS:

## The birth, growth, and progress of the church

Original Author: Luke, Ph.D Sunday, AD 60 - 62 Sugar Land BC Press

### THE LINK BETWEEN THE GOSPELS & THE NEW TESTAMENT EPISTLES.

CHAPTER 1: The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me, for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." Then they returned to Jerusalem

from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers. At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was counted among us and received his share in this ministry." (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) "For it is written in the book of Psalms, 'LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT'; and 'LET ANOTHER MAN TAKE HIS OFFICE.'" Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us of His resurrection." So they



And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4



Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary













# ISRAEL'S FOUR TEMPLES

1. Solomon's pre-exilic temple (Kings and Chronicles)
2. **Zerubbabel's post exilic temple (Ezra 1-6; John 2:20)**
3. Antichrist's temple (Dan. 9:27; Matt. 24:15; 2 Thess. 2:4; Rev. 11:1-2)
4. Millennial temple (Ezek. 40-48)



# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 89*



“The occasion for the events of Acts 3 and 4 is given in verse 1: *Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.* These two Jewish believers in the Messiahship of Yeshua, Peter and John, did not see a contradiction in attending the Temple service. The verb in the Greek text is in the imperfect tense, emphasizing continuous action in the past and reaching into the present. It was a habitual practice for Peter and John to go to the Temple to pray.”



# I. Miraculous Healing

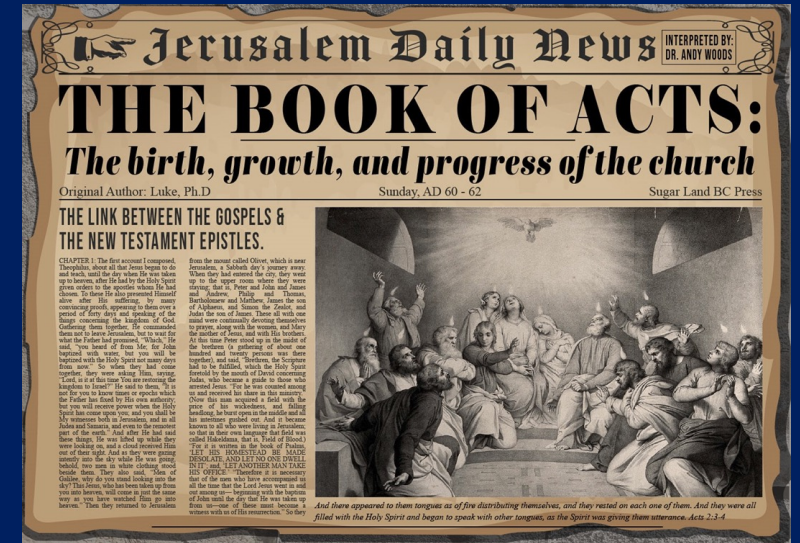
Acts 3:1-11

A. Occasion of the Miracle (1)

B. Encounter with the Lame Man (2-3)

C. Healing of the Lame Man (4-7)

D. Three Results of the Miracle (8-11)



# “SEVEN SIGNS” in Gospel of John



1. Changing Water into Wine

2:11

2. Healing official's son

4:46-54



3. Healing an invalid at the Pool of Bethesda

5:1-18

4. Feeding the 5,000

6:5-14

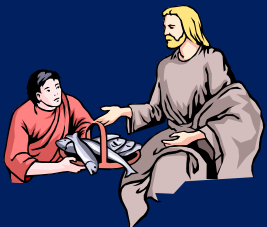


5. Walking on water

6:16-21

6. Healing a blind man

9:1-7



7. Raising dead Lazarus

11:1-45







# I. Miraculous Healing

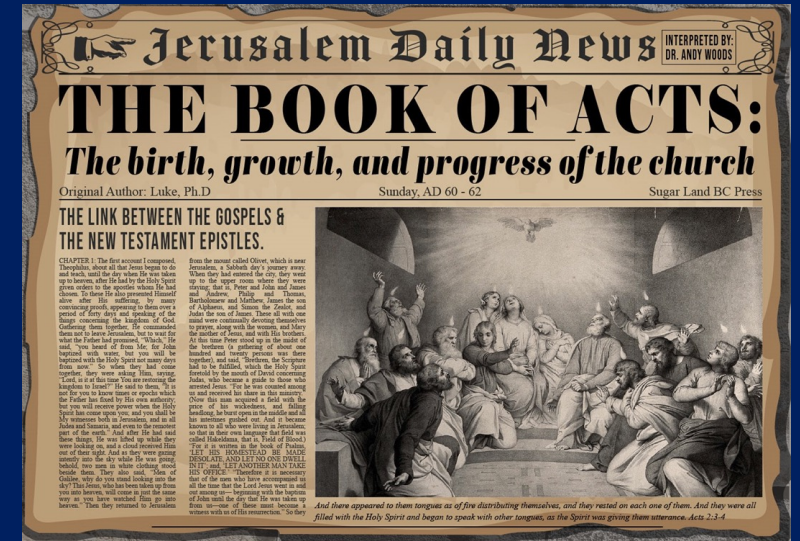
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*The Book of Acts, 91*



“There is a legend that has circulated for years about a discussion between Pope Innocent II and Thomas Aquinas. While counting a large sum of money, the Pope said, “You see, Thomas, the church can no longer say, ‘Silver and gold have I none.’” Thomas answered, “That is true, Holy Father, but neither can she still say, ‘Arise and walk.’”

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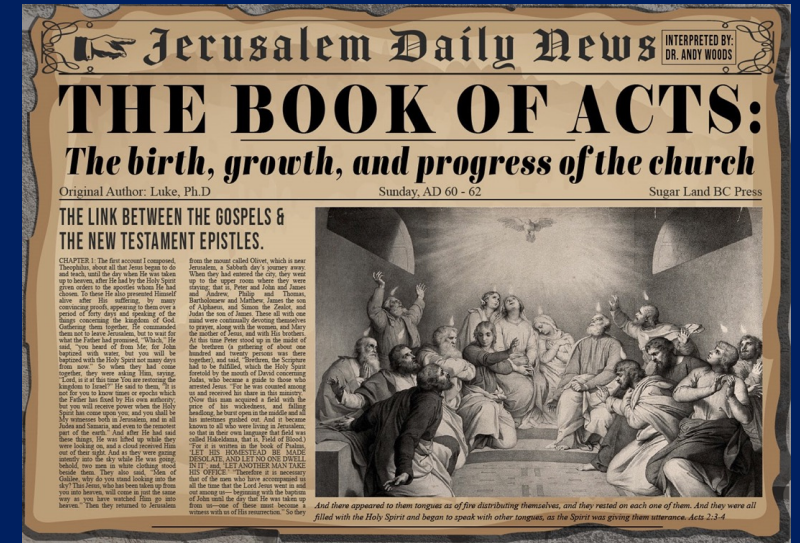
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C. Healing of the lame man (4-7)

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# D. Acts 3:8-11

## Three Results of the Miracle

1. Beggar (8)
2. Reaction of the People (9-10)
3. Gathering of the People (11)

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From the house called Cloves, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, that is, Peter and John and James and Andrew and Thomas Barnabas and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of Joseph. There all with one mind were constantly devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with his brothers, the brethren (a gathering of about one hundred) and several women, who were devoted to the service of the table. In this time Peter stood up to the multitude and said, "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who captured Jesus. For he was counted among us and received his share in this ministry. Close to him stood, a field with the price of the inheritance, and falling headlong, he burst open in the middle and all his contents poured out. And it became known to all who were living in Jerusalem, so that all their ears kept ringing and they were filled with grief. This is written in the book of Psalms: "LET HIS BROTHERS AND NEIGHBORS TAKE HIS OFFICE." Therefore it is necessary that one of the men who have accompanied us all the time that Jesus lived with us and out among us—beginning with the baptism of John until the day that he was taken up from us—one of these must become a witness with us of his resurrection." So they

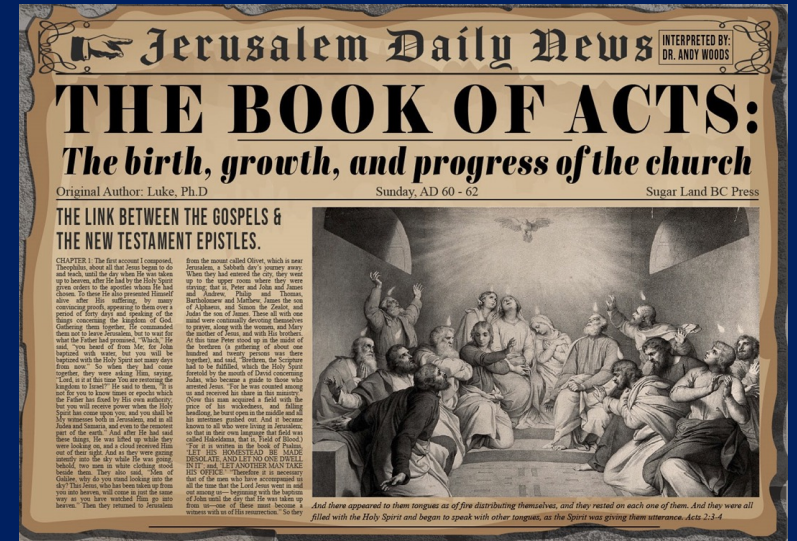


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From the house called Ober, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, that is, Peter and John and James and Andrew and Thomas and Matthias, and Simon the son of Alphaeus, and Thaddeus the son of John, and several women, and Mary the mother of Jesus, and with her brothers. At the time Peter stood up to the multitude of brethren (a gathering of about one hundred and twenty persons, was there present), and said, "Brethren, the Holy Spirit has made us aware of every thing concerning Jesus, who became a guide to those who entered Jerusalem. For he was quoted among us and received his share in this ministry. Close that man requires a field with the price of his inheritance, and falling before to all who were living in Jerusalem, and that he has ever kept saying that Jesus was Christ, as he is written in the book of Isaiah: 'LET HIM BE HOISTED UP: HE SHALL MOURN FOR HIS PEOPLE.' AND LET ANDREW MAN TAKE HIS OFFICE." Therefore it is necessary that one of the men who have accompanied us all the time that Jesus went with us and all things we have heard, shall bear witness with us. Brethren, I have chosen one of these men because a witness with us of the resurrection." So they



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# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 91-92*



“When the people saw this, they recognized who he was and began running together to a place known as Solomon’s Porch, which was located at the eastern end of the Court of the Gentiles. It was called Solomon’s Porch because it was built on the remains of the ancient foundation of the Solomonic Temple.”

# THE NATIONS OF PENTECOST ACTS 2:9-11

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# Acts 3

## Chapter Summary

### I. Miraculous Healing (1-11)

### II. Peter's Second Sermon (12-26)

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From the moment called Olivet, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, and... Peter and John and James and Andrew and Matthias, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one accord were constantly praying, desiring that they might be appointed to accompany the apostles. At this time Peter stood up to the multitude of the brethren (a gathering of about one hundred) and saying, Brethren, ye know that I have been a witness with you all the time that the Lord Jesus Christ was crucified for us, and that he was raised up again, and that he is now seated at the right hand of God, and that he will come again to judge the living and the dead. And ye know that he has sent the Holy Spirit upon you, as he has promised, and that he has given you the gift of repentance, and that he has forgiven you all your sins, and that he has promised to send you the Holy Spirit, who will come upon you, and you shall be witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. And after he had said these things, he was taken up while they were looking on, and a cloud received him out of their sight, and as they were gazing steadfastly into the sky while he was going, behold, two men in white clothing stood beside them. They also said, "Son of David, why do you stand looking up to the sky? The Lord has raised up Jesus, and you see him now, and as he was talking to you, he was taken up to heaven. Then they returned to Jerusalem.



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# II. Peter's Second Sermon

Acts 3:12-26

## A. Israel's Rejection of her Messiah (12-18)

## B. Israel's Responsibility (19-26)

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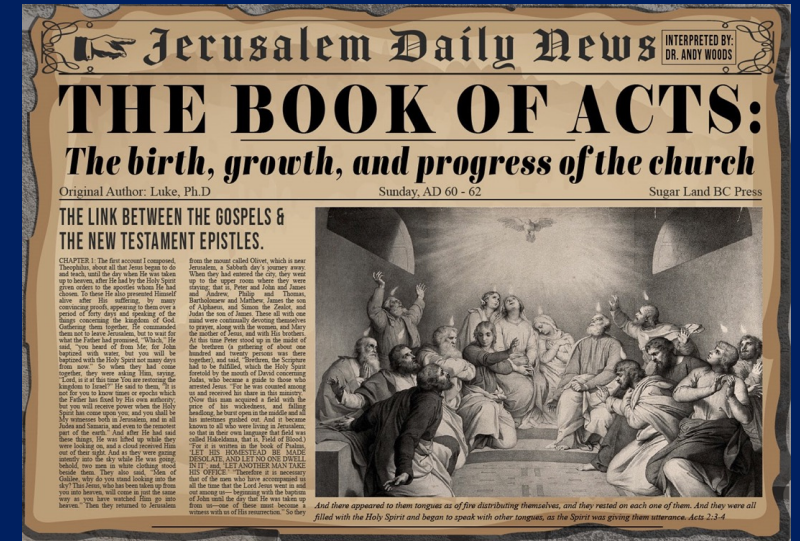
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# A. Acts 3:12-18

## Israel's Rejection of Her Messiah

1. Occasion (12)
2. Rejection (13-15)
3. Jesus Responsible for the Healing (16)
4. Conclusion (17-18)

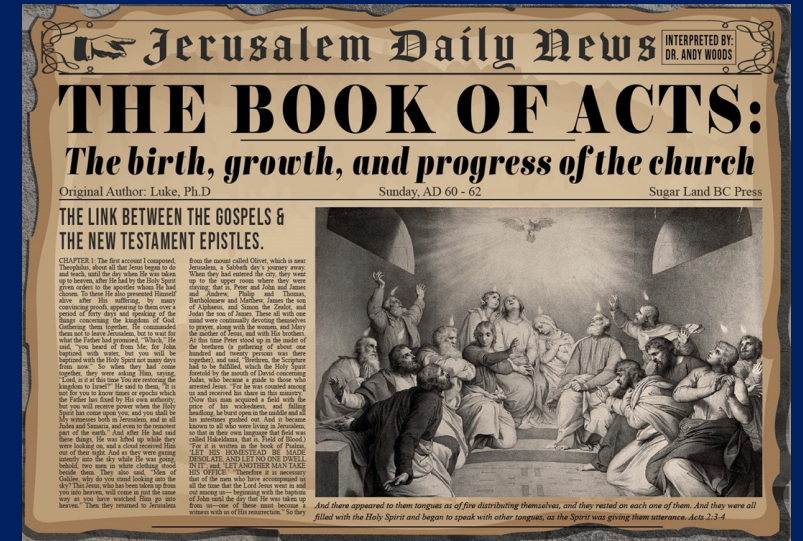




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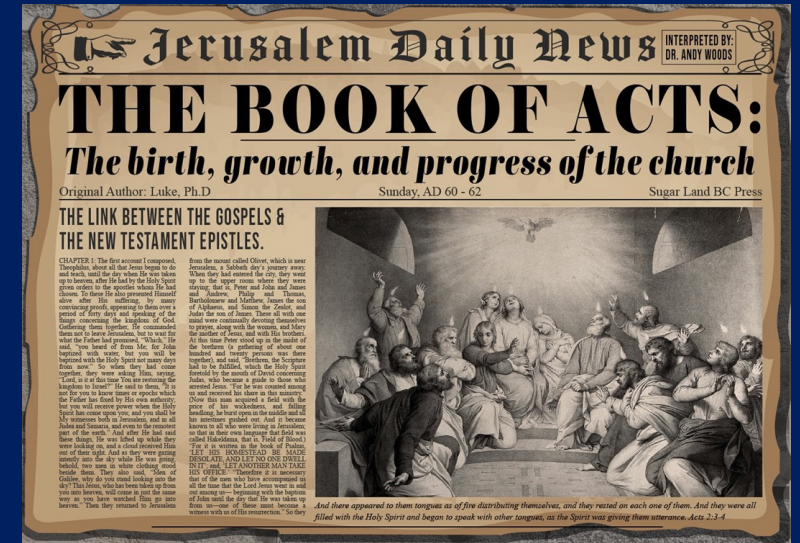
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## 2. Acts 3:13-15

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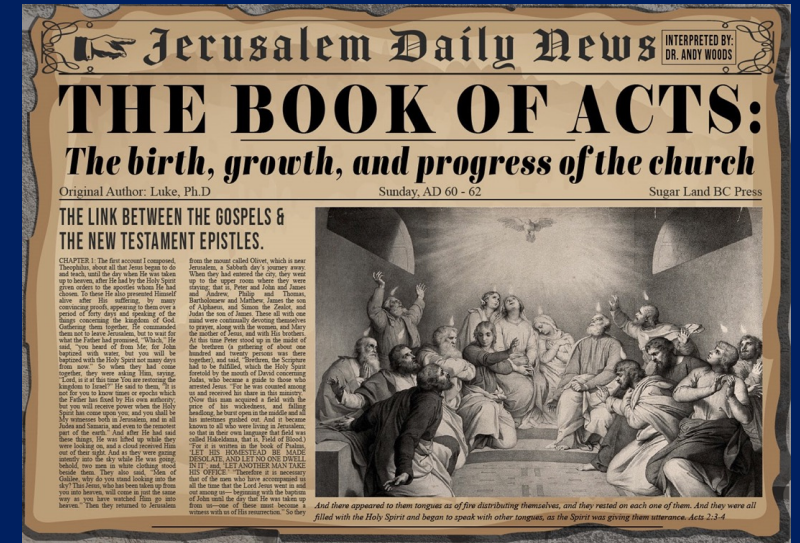
- a) God sent His Son (13a)
- b) Delivered to Pilate (13b)
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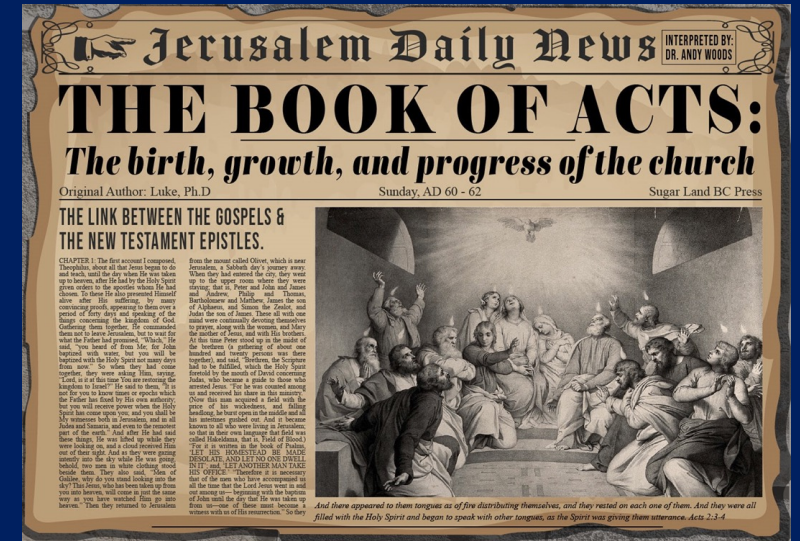
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## Acts 2:23

“this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.”



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LET US, HOPEFULLY, BY THE SPIRIT OF MESSIAH, AND LET US SPEAK WITH OTHER TONGUES, AS OF FIRE DISTRIBUTING THEMSELVES, AND THEY RAISED ON EACH ONE OF THEM. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4

## Names for Jesus in Acts 3

1. Holy One (14a)
2. Righteous One (14b)
3. Prince of Life (15a)
4. “Christ” or “The Messiah” (18)
5. Prophet Like Moses (22-23)
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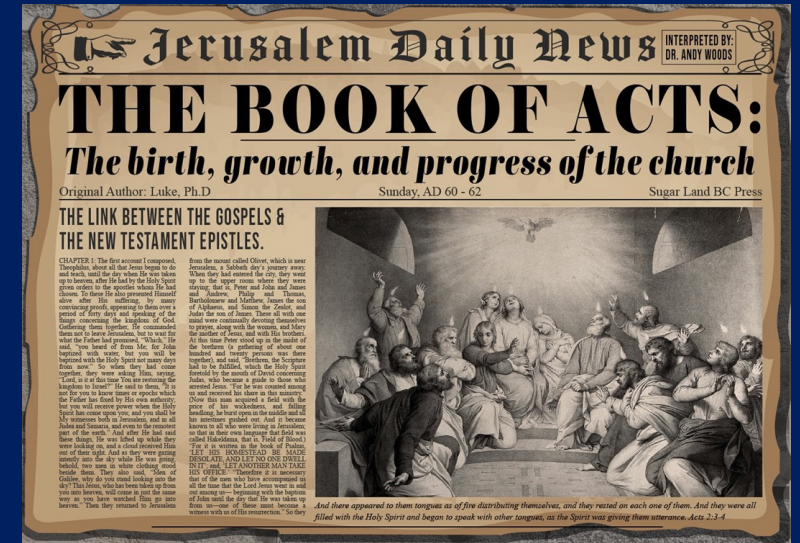
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## Daniel 9:26

“Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.”







## Dr. Arnold G. Fruchtenbaum

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



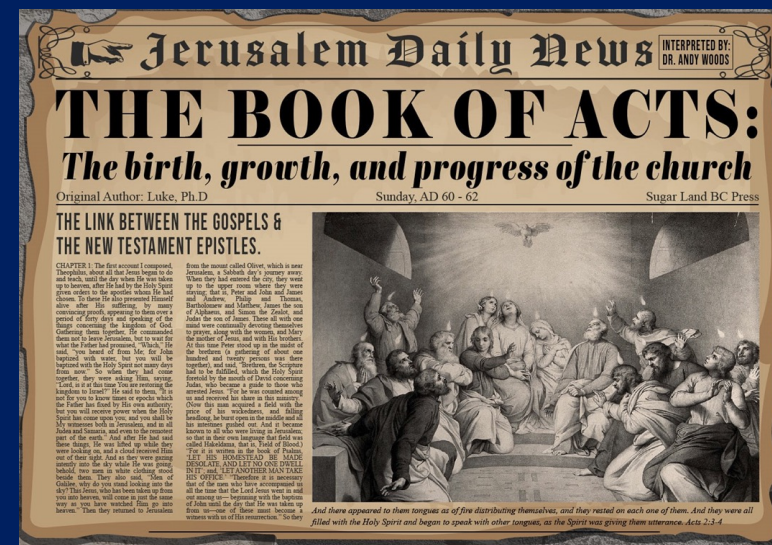
“The problem Amillennialism faces is that while the Bible portrays the relationship between Christ and the Church in various metaphors (head and body, groom and bride, vine and branches, foundation and stones of the building, etc.), king and kingdom is not one of them. . . . Christ is indeed referred to as the head of the Church, but never its king.”



# Acts 2:15-35

## Refutation of the Charge of Drunkenness

1. Too early (15)
2. Use of Joel 2:28-32 (16-21)
3. Christ's miracles (22)
4. Crucifixion (23)
5. Resurrection (24)
6. Use of Psalm 16:8-11 (25-29)
7. Use of Psalm 132:11 (30-32)
8. High priestly ministry (33)
9. Use of Psalm 110:1 (34-35)



# Christ's Resurrection Attested to by Eyewitnesses

(1 Corinthians 15:5-11)

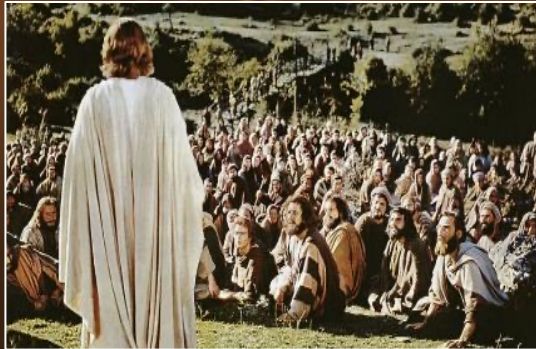
- Cephas (5a)
- The twelve (5b)
- The five hundred (6)
- James (7a)
- The rest of the apostles (7b)
- Paul (8-11)





## 1 Corinthians 15:6-7

“<sup>6</sup> After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; <sup>7</sup> then He appeared to James, then to all the apostles...”







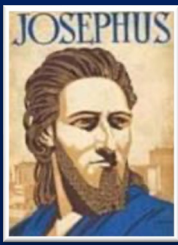


## Acts 2:22

“Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know.”







# Josephus

*Antiquities 18.3.3*

“About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Christ. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.”

## Dr. 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.”

# A. Acts 3:12-18

## Israel's Rejection of Her Messiah

1. Occasion (12)
2. Rejection (13-15)
3. Jesus Responsible for the Healing (16)
4. Conclusion (17-18)



# 4. Acts 3:17-18

## Conclusion

- a) Israel's Ignorance (17)
- b) Fulfilled Prophecy (18)

**Jerusalem Daily News** INTERPRETED BY DR. ANDY WOODS

# THE BOOK OF ACTS:


## The birth, growth, and progress of the church

Original Author: Luke, Ph.D. Sunday, AD 60 - 62 Sugar Land BC Press

### THE LINK BETWEEN THE GOSPELS & THE NEW TESTAMENT EPISTLES.

**CHAPTER 1:** The first account (compared, Theophilus, show all that Jesus began to do and teach, until the day when he was taken up to heaven, after he had by the Holy Spirit given orders to the apostles whom he had chosen. It came to pass that in a certain place above all the multitude, by name concerning proofs, appearing to them over a period of forty days, and speaking of the things concerning the Kingdom of God. Customed them together, for conversation. Then now to leave Jerusalem, but to wait the time the Father had promised, "which," He said, "you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days hence. So when they had come together they were asking him, saying, "Lord, is it at this time You are restoring the Kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority. But you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. And after he had said these things, he was taken up while they were looking on, and a cloud received him out of their sight, and as they were gazing upward into the sky while he was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking up into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven. Then they returned to Jerusalem.

From the house called Clove, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, that is, Peter and John and James and Andrew and Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. There all with one accord were constantly devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers, the brethren (a gathering of about one hundred) and several priests, who were devoted to the apostles. In this room stood up the man called Julius, who became a guide to those who entered Jerusalem. For he was a native of Rome and received his share in this ministry. Close that man acquired a skill with the pipe of the flute-maker, and having knowledge, he bore open in the middle and all his structures, great and small, and he became known to all who were living in Jerusalem, so that on their own language and their own speech he had become a Jew. This is in evidence in the book of Acts. LET HIM, HOPEFULLY, BE MADE MINDFUL, AND LET US KNOW THE WILL OF GOD. Therefore it is necessary one of the men who have accompanied in all our time and have been with us all our days — beginning with the baptism of John until the day that he was taken up from us — one of these must become a witness with us of the resurrection." So they



*And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4*







## Luke 24:27, 44

“<sup>27</sup>Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures...<sup>44</sup> Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’”





## John 5:39, 46

“<sup>39</sup> You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me...<sup>46</sup> For if you believed Moses, you would believe Me, for he wrote about Me.”





## Acts 17:1–3

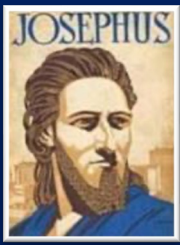
<sup>1</sup> Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a **synagogue of the Jews**. <sup>2</sup> And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the **Scriptures**, <sup>3</sup> explaining and giving evidence that the **Christ had to suffer and rise again from the dead**, and *saying*, "This Jesus whom I am proclaiming to you is the Christ."



## 1 Corinthians 15:3-4

“<sup>3</sup> For I handed down to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, <sup>4</sup> and that He was buried, and that He was raised on the third day according to the Scriptures.”





# Josephus

*Antiquities 18.3.3*

“About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Christ. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.”

# OT Prophecies About Christ

<b>Prophecy</b>	<b>Scripture</b>	<b>Years in Advance</b>
<b>Manner of Birth</b>	<b>Isaiah 7:14</b>	<b>700 years</b>
<b>Place of Birth</b>	<b>Micah 5:2</b>	<b>700 years</b>
<b>Nationality</b>	<b>Numbers 24:17</b>	<b>1400 years</b>
<b>Tribe</b>	<b>Genesis 49:10</b>	<b>1800 years</b>
<b>Time of and Response to His Messiahship</b>	<b>Dan. 9:25-26</b>	<b>600 years</b>



# OT Prophecies About Christ

<b>Prophecy</b>	<b>Scripture</b>	<b>Years in Advance</b>
<b>Crucified Between Thieves</b>	<b>Isaiah 53:9</b>	<b>700 years</b>
<b>Pierced</b>	<b>Isaiah 53:5</b>	<b>700 years</b>
<b>No Broken Bones</b>	<b>Psalms 22:17</b>	<b>1000 years</b>
<b>Gamble for His Clothing</b>	<b>Psalms 22:18</b>	<b>1000 years</b>
<b>Buried in Rich Man's Tomb</b>	<b>Isaiah 53:9</b>	<b>700 years</b>

## Daniel 9:26

“Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.”



## Names for Jesus in Acts 3

1. Holy One (14a)
2. Righteous One (14b)
3. Prince of Life (15a)
4. “Christ” or “The Messiah” (18)
5. Prophet Like Moses (22-23)
6. Servant (26)

# II. Peter's Second Sermon

Acts 3:12-26

## A. Israel's Rejection of her Messiah (12-18)

## B. Israel's Responsibility (19-26)

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CHAPTER 1: The first account (compared, Theophilus, about all that Jesus began to do and teach, until the day when he was taken up to heaven, after he had by the Holy Spirit given orders to the apostles whom he had chosen. In the past he had presented himself alive after his suffering, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the kingdom of God. He ordered them to remain in Jerusalem, until they were sent to receive the promise of the Holy Spirit, which, he said, "you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now. So when you had come together and were praying, and you had some 'Lord, as it is at that time You are remaining the kingdom to Israel?' He said to them, 'It is not for you to know times or epochs which the Father has fixed by His own authority. But you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.' And after he had said these things, he was lifted up while they were looking on, and a cloud received him out of their sight, and as they were gazing upward into the sky while he was going, behold, two men in white clothing stood beside them. They also said, 'Son of David, why do you stand looking up to the sky? The Lord will come back to you just as you saw him go to heaven. You must remain in Jerusalem. Then they returned to Jerusalem.

From the moment called Cleve, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, and Peter and John and James and Andrew and Thomas and Matthias, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were constantly agreeing themselves to pray, along with the women, and Mary the mother of Jesus, and with his brothers. At the time Peter stood up to the middle of the brethren (a gathering of about one hundred) and saying, present, was there kneeling, and said, 'Brethren, the Scripture had to be fulfilled, which the Holy Spirit said by the mouth of David concerning Judas, who became a guide to those who captured Jesus. 'For he was counted among us and received his share in this ministry.' Close that man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. And it became known to all who were living in Jerusalem, so that in their own hearing they did away Cleve's field, which is called in Hebrew, 'Field of Blood.' It is in evidence in the book of Psalms: 'LET HIS BLOOD BE LIKE MIRTH TO ALL MEN, AND LET ANOTHER MAN TAKE HIS OFFICE.' Therefore it is necessary that one of the men who have accompanied us all the time that Jesus lived with us and all things we began to see the baptism of John until the day that he was taken up from us—one of these must become a witness with us of the resurrection.' So they



And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4









## Lewis Sperry Chafer

vol. 7, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

“This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a synonym for believing at times (cf. Acts 17:30; 20:21; 26:20; Rom. 2:4; 2Tim. 2:25; 2 Pet. 3:9). Repentance nevertheless cannot be added to believing as a condition of salvation, because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).”

## Matthew 12:24

“But when the Pharisees heard *this*, they said, ‘This man casts out demons only by Beelzebul the ruler of the demons.’”





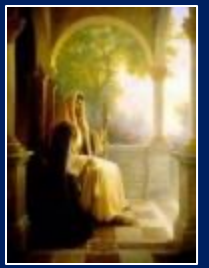
# Matthew Outline

## Pedigree of the king (1–2)

- Preparation of the king (3–4)
  - Pedagogy of the king (5–7)
    - Power of the king (8–9)
      - Program of the king (10)
        - **Progressive rejection of the king (11–12)**
        - Preparation of the king's disciples (13–20)
        - Presentation & rejection of the king (21–23)
      - Prophecies of the king (24–25)
    - Passion of the king (26–27)

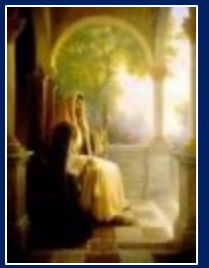
## Proof of the king (28)

# Was the kingdom re-offered in Acts? No!



1. The king was absent (Acts 1:9-11)
2. Irreversible language found in the Gospels (Matt. 12:31-32; 21:42; 22:7)
3. A new age in the kingdom's absence has 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. Expression “repent for the kingdom of heaven is at hand” is absent from Acts

## Was the kingdom re-offered in Acts? No!

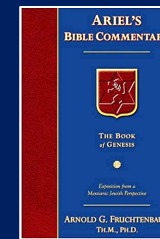


6. Co-mingling of kingdom truth with Church Age truth
7. The timing of the kingdom has already been fixed by the Father's authority (Acts 1:6-7)
8. Peter was merely preaching the personal Gospel in Acts 2
9. Acts 3:19-21 is laying out the condition by which the kingdom will ultimately come to the earth (Acts 3:19-21)
10. The miracles in Acts authenticate the new age of the Church (Heb. 2:2-3) and not the ongoing 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 Matthew 12, and from then on, they were under the judgment of the unpardonable sin, the judgment of A.D. 70. 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 A.D. 70 would come.”

## Matthew 23:37-39

<sup>37</sup> “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather [*episynagō*] your children together, the way a hen gathers [*episynagō*] her chicks under her wings, and you were unwilling. <sup>38</sup> Behold, your house is being left to you desolate! <sup>39</sup> For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”

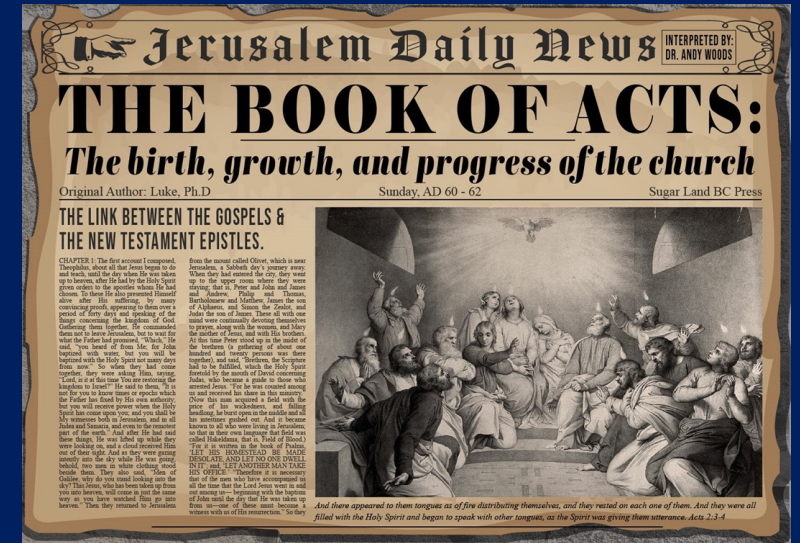




# 2. Acts 3:19b-21

## Results of Repentance

- a) Salvation (19b)
- b) Kingdom (19c)
- c) Second Advent (20)
- d) Termination of Present Session (21)

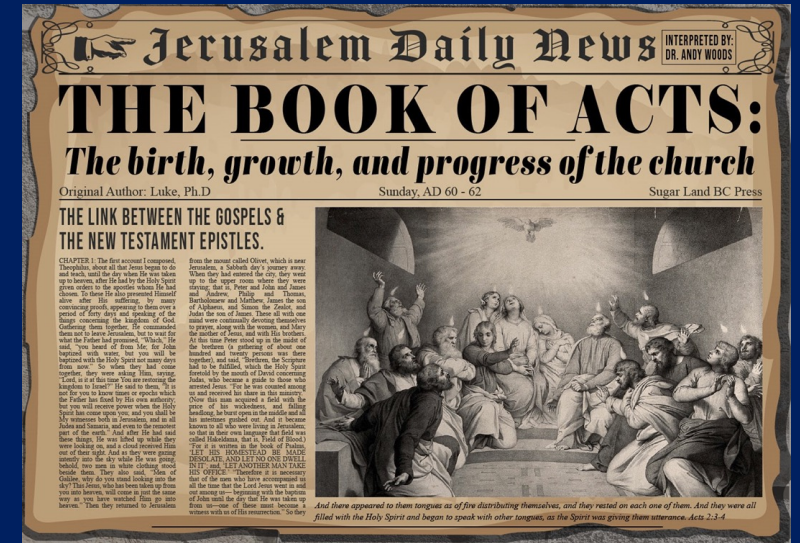




# 2. Acts 3:19b-21

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- a) Salvation (19b)
- b) Kingdom (19c)
- c) Second Advent (20)
- d) Termination of Present Session (21)



## Romans 11:25-26

“<sup>25</sup>For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;<sup>26</sup> and so all Israel will be saved; just as it is written, ‘The Deliverer will come from Zion, He will remove ungodliness from Jacob.’”







## Acts 3:19-21

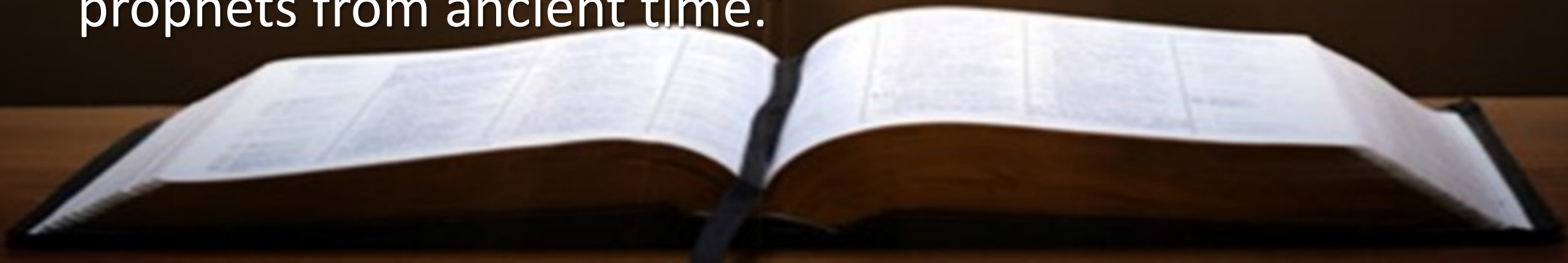
“<sup>19</sup> Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; <sup>20</sup> and that He may send Jesus, the Christ appointed for you, <sup>21</sup> whom heaven must receive until *the* period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.”





## Acts 3:19-21

“<sup>19</sup> Therefore repent and return, so that your sins may be wiped away, in order that [hopōs] times [kairos] of refreshing may come [erchomai] from the presence of the Lord; <sup>20</sup> and [kai] that He may send [apostellō] Jesus, the Christ appointed for you,<sup>21</sup> whom heaven must receive until *the* period [chronos] of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.”



## 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 ὅπως 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 καὶ. The noun ἀναψύξεως, translated “refreshing,” is a New Testament *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, v. 11), 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 καιροὶ, ‘times,’ in Acts 3:19, parallels the plural noun χρονῶν, ‘seasons’ or ‘times,’ in verse 21 (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 καιροὶ emphasizing the quality of time and χρονῶν 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 Isaiah 32:15 uses the term ἀνάψυξις (refreshment), a term related to the one in Acts 3:20.’ However, the context of Isaiah 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 verse 21 refers to the climactic age of blessings for the nation of Israel in fulfillment of Old Testament messianic promises. . . ." "The main weakness in dividing these two events into separate time periods is that the text connects the events with a coordinating και ('and') in Acts 3:20. The syntactical structure coordinates the two verbs ἔλθωσιν ('come,' v. 19) and ἀποστείλη ('send') of the subordinate clause ὅπως ἂν in verse 20 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?,"  
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... ('return') in verse 19. 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



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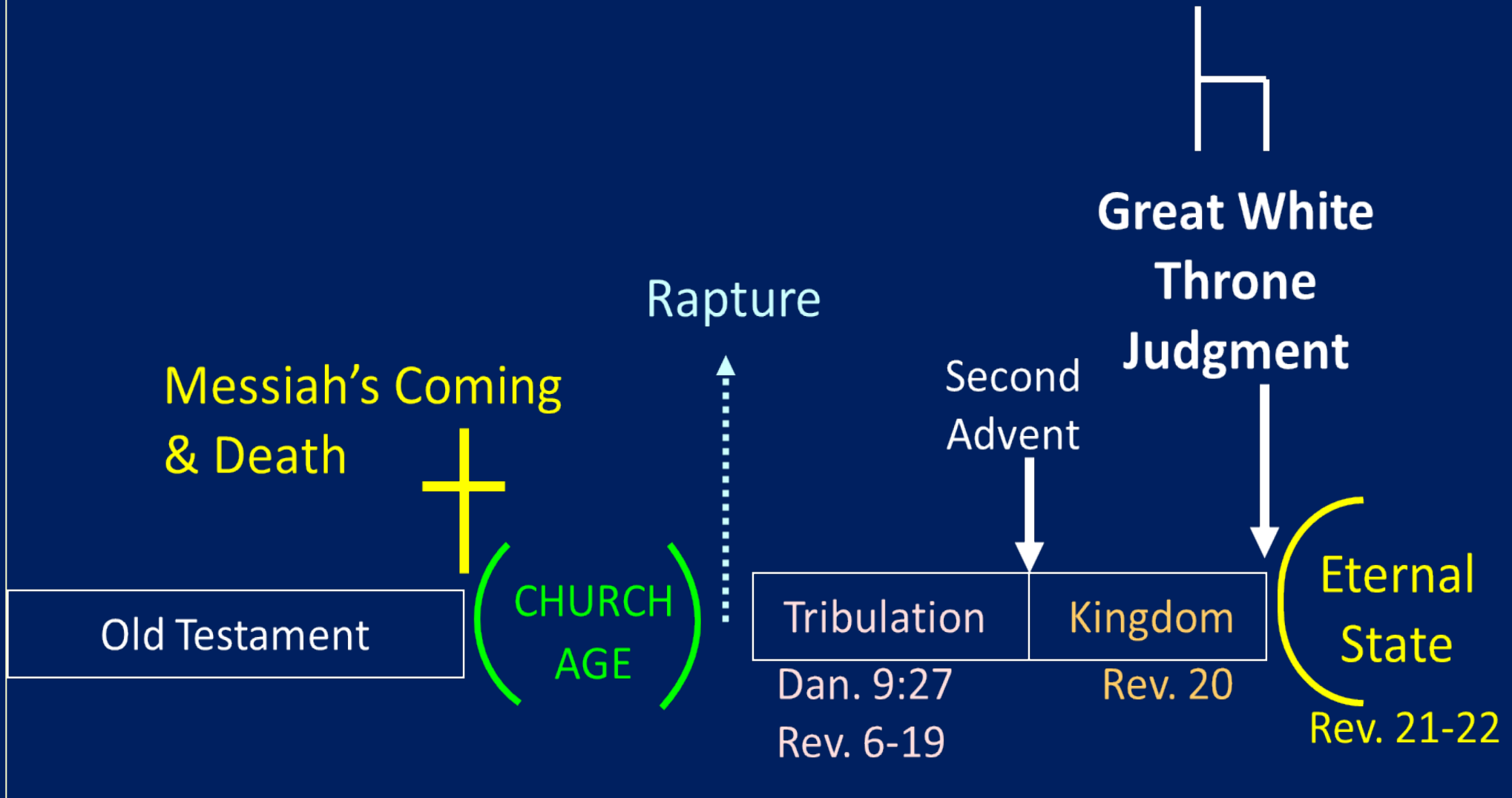
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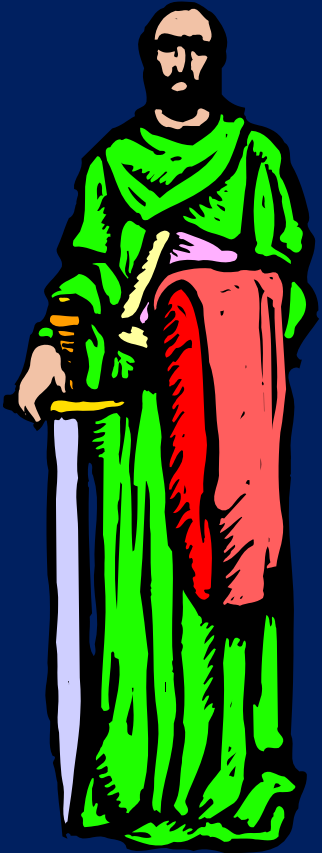


# Prophecy Panorama

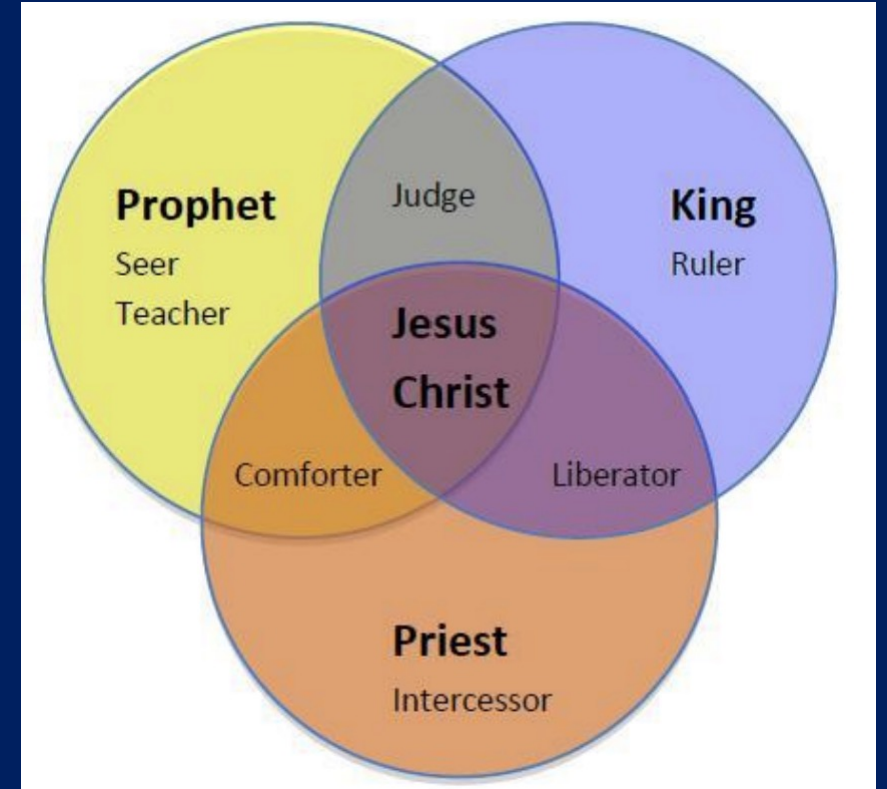




# CHRIST'S THREE OFFICES



- Prophet (First Coming)
- Priest (Present Session)
- King (Second Coming)





## Isaiah 2:1-4

<sup>1</sup> “The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.<sup>2</sup> Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised **above** the hills; And all the nations will stream to it.<sup>3</sup> And many peoples will come and say, “Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; . . .



## Isaiah 2:1-4

. . .That He may teach us concerning His ways And that we may walk in His paths.” For the law will go forth from Zion And the word of the LORD from Jerusalem.<sup>4</sup> And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.”





## Isaiah 11:6-9

<sup>6</sup> “And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them.<sup>7</sup> Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox. <sup>8</sup> The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper’s den. <sup>9</sup> They will not hurt or destroy in all My holy mountain, **For the earth will be full of the knowledge of the Lord**  
**As the waters cover the sea.**”



## Isaiah 65:17-25

<sup>17</sup> “For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind.<sup>18</sup> “But be glad and rejoice forever in what I create; For behold, I create Jerusalem for rejoicing And her people *for* gladness.<sup>19</sup> “I will also rejoice in Jerusalem and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying.<sup>20</sup> “No longer will there be in it an infant *who lives but a few days*, Or an old man who does not live out his days; **For the youth will die at the age of one hundred** And the one who does not . . .





## Isaiah 65:17-25

...reach the age of one hundred Will be *thought* **accursed**.<sup>21</sup> “They will build houses and inhabit *them*; They will also plant vineyards and eat their fruit.<sup>22</sup> “They will not build and another inhabit, They will not plant and another eat; For as the **lifetime of a tree**, *so will be* the days of My people, And My chosen ones will **wear out the work of their hands**.<sup>23</sup> “They will not labor in vain, Or bear *children* for calamity; For they are the offspring of those blessed by the LORD, And their descendants...



## Isaiah 65:17-25

...with them.<sup>24</sup> It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear.<sup>25</sup> **The wolf and the lamb will graze together**, and **the lion will eat straw like the ox**; and dust will be the serpent's food. They will do no evil or harm in all My holy mountain," says the LORD.













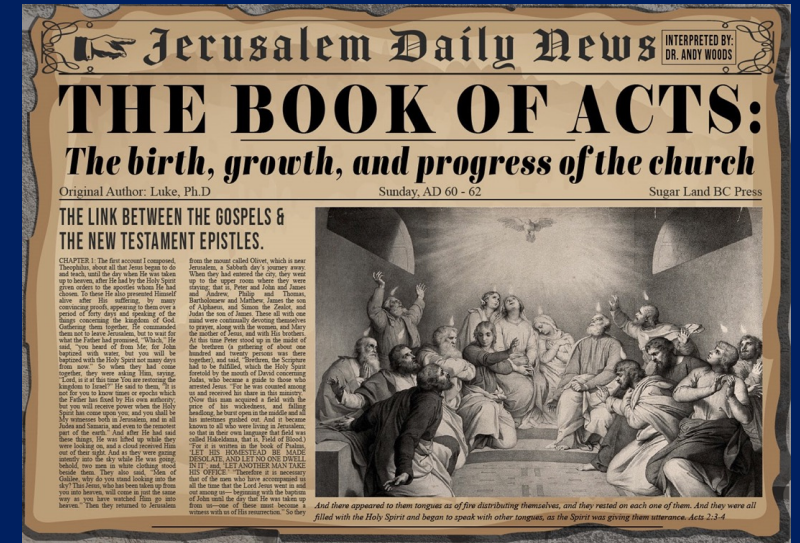
## Names for Jesus in Acts 3

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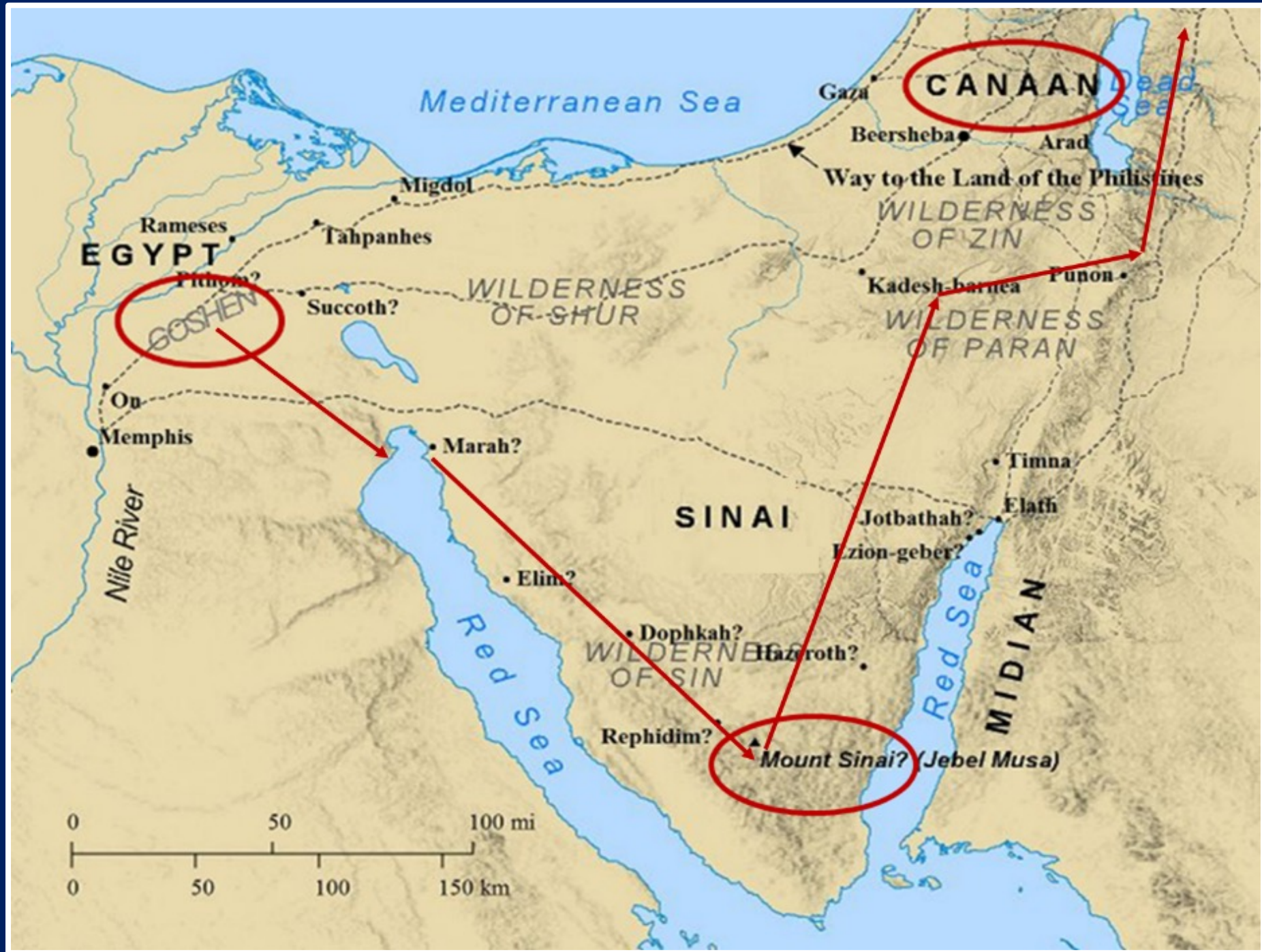
# 3. Acts 3:22-26

## Present Fulfilled Prophecy

- a) Deuteronomy 18:15 (22)
- b) Deuteronomy 18:19 (23)
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# Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
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- Blessings and curses (28)



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- ***Blessings and curses (28)***



## Deuteronomy 28:49-50

<sup>49</sup> “The Lord will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a nation whose language you shall not understand, <sup>50</sup> a nation of fierce countenance who will have no respect for the old, nor show favor to the young.”



# ISRAEL'S JUDGMENTS

- Division of the kingdom in 931 B.C. (1 Kgs. 12)
- Assyrian judgment in 722 B.C. (2 Kgs. 17)
- Babylonian captivity in 586 B.C. (2 Kgs. 25)
- Rome *Diaspora* in A.D. 70 (Luke 19:41-44)





# ISRAEL'S JUDGMENTS

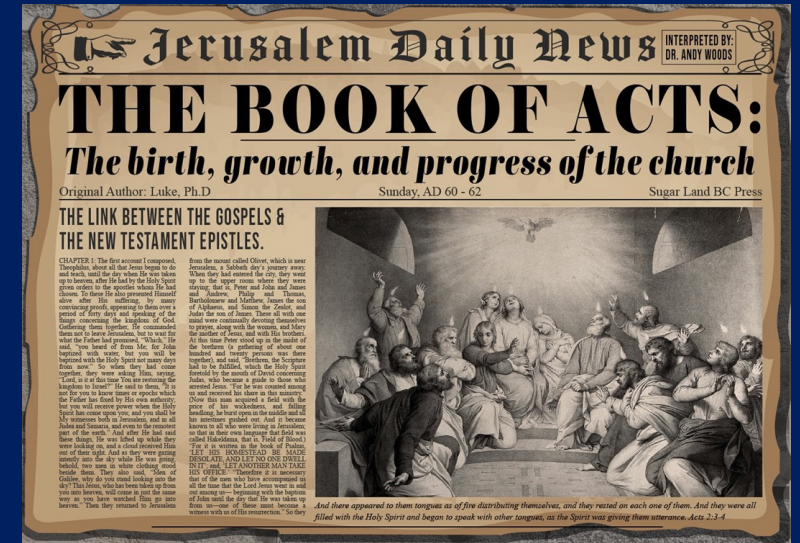
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## Luke 24:27, 44

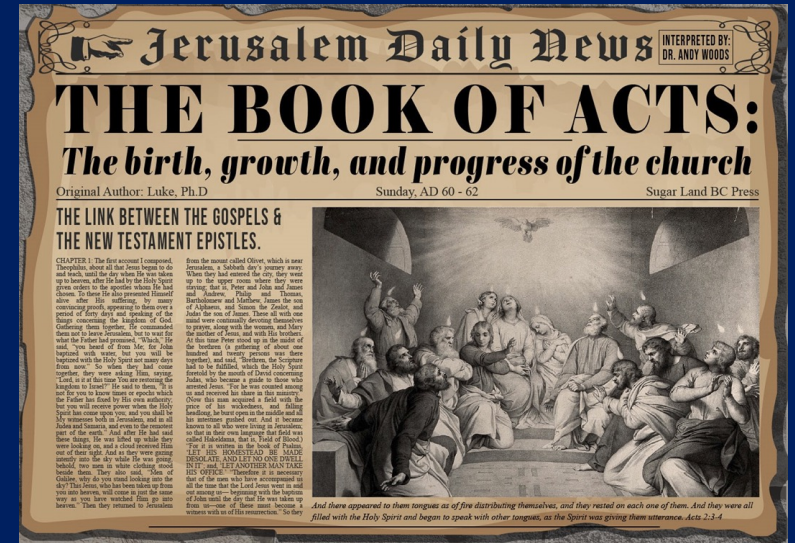
“<sup>27</sup>Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures...<sup>44</sup> Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’”



# 3. Acts 3:22-26

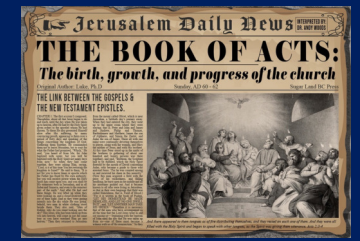
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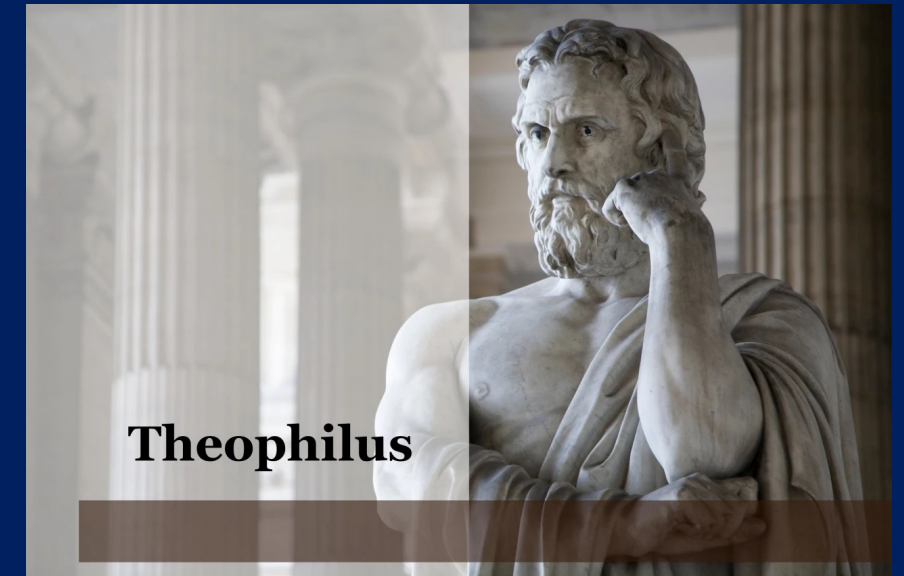




# Purpose

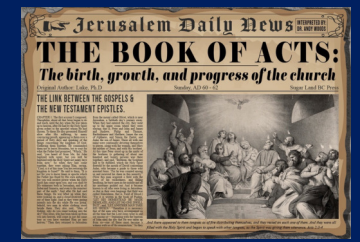


- To present Theophilus with an orderly account of the birth and growth of the church so as to affirm him in what he has believed.



**Theophilus**

# Message



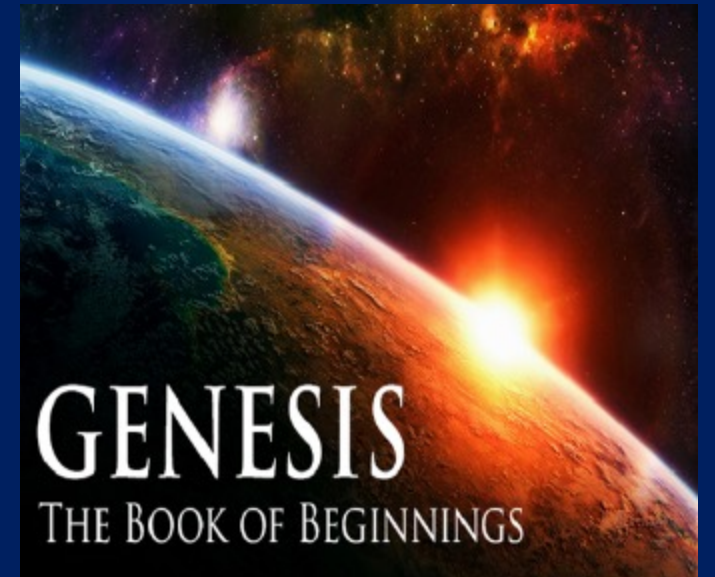
- Birth and growth of the church numerically, geographically, ethnically.
- Components
  - Numerically (progress reports)
  - Geographically (From Jerusalem to Rome)
  - Ethnically (From Judaism to Gentile domination)



# 8 New Promises

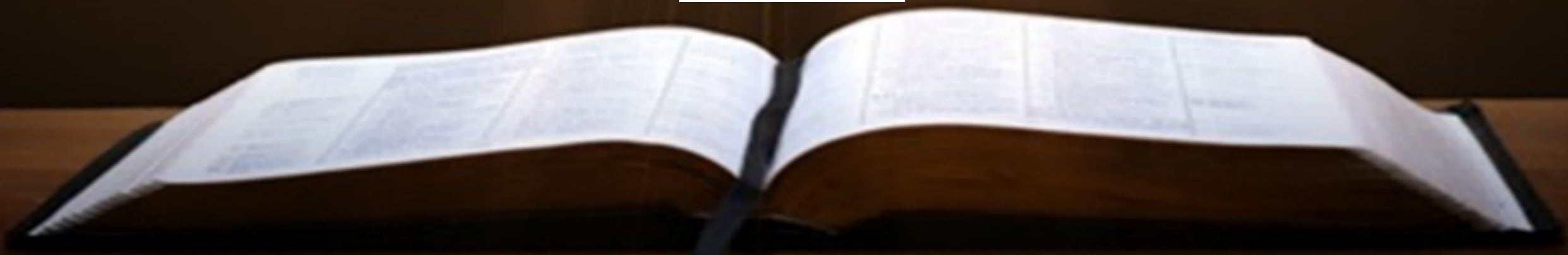
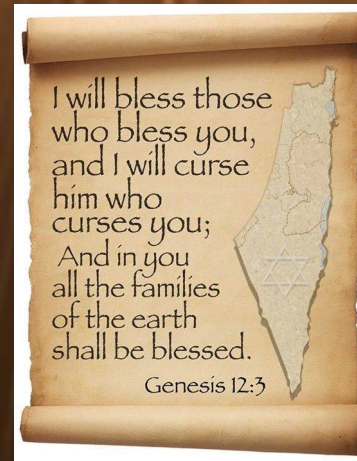
Genesis 12:1-3

- A. Land (Gen. 12:1b)
- B. Great nation (Gen. 12:2a)
- C. Personal blessing (Gen. 12:2b)
- D. Great name (Gen. 12:2c)
- E. Blessing to others (Gen. 12:2d)
- F. Blessing to blessers (Gen. 12:3a)
- G. Cursing to cursers (Gen. 12:3b)
- H. **Blessing to the world (Gen. 12:3c)**



## Genesis 12:3

“And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”

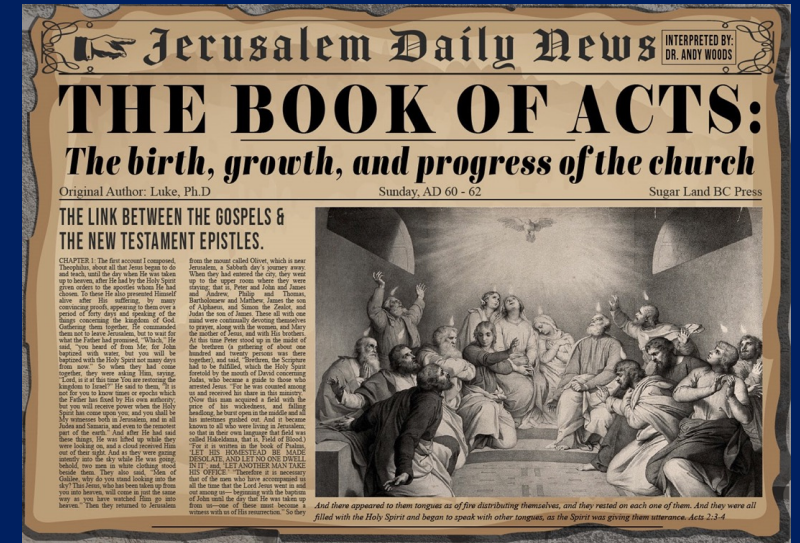




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# Messengers of the Kingdom In Matthew



- John the Baptist – 3:2
- Jesus Christ – 4:17
- 12 Apostles – 10:5-7
- Seventy – Luke 10:1, 9

## Matthew 10:5-7

“These twelve Jesus sent out after instructing them: “Do not go in *the* way of *the* **Gentiles**, and do not enter *any* city of the **Samaritans**; <sup>6</sup> but rather go to the lost sheep of the **house of Israel**. <sup>7</sup> And as you go, preach, saying, ‘The kingdom of heaven is at hand.’”





## Matthew 15:24

“But He answered and said, ‘I was sent only to the lost sheep of the house of Israel.’”



Conclusion

