

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

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 Thomas and Matthias and Simon the son of Alphaeus, and Jesus the brother of James. These all with one accord were constantly devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with his brethren. At the time Peter stood up to be made of the brethren (a gathering of about one hundred and twenty persons, was there besides, 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." Those that men acquired 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 at Jerusalem, so that they even began to say that Judas was Caddanah. This it is written in the book of Psalms: "LET HIM THAT HATH MOUTH AND TONGUE SPEAK UPON HIMSELF, AND LET HIM THAT HATH MOUTH AND TONGUE SPEAK UPON HIMSELF." Therefore it is necessary that one of the men who have accompanied us all the time that Jesus lived with us and was with us — beginning with the baptism of Jesus 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

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CHAPTER 3: 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. It came to pass that certain men stood about Peter all the while he was saying these things, by name: Cornelius the centurion, a Cappadocian, a man of power, who was called to the Holy Spirit, and the centurion Claudius Lysias, and the centurion Julius, who became a guide to those who entered Jerusalem. They all were going up to prayer, along with the women, and Mary the mother of Jesus, and with the brethren, and the brethren (a gathering of about one hundred) and certain women, who were standing, and said: Brothers, the Holy Spirit has testified for the apostles in every country, that Jesus, who became a guide to those who entered Jerusalem, was crucified and buried, and he rose again, and he is seated at the right hand of the Father, and he will come again to judge the living and the dead, and he will receive power when the Holy Spirit has come upon you, and you shall be baptized with the Holy Spirit, and in all things you shall be obedient to the Lord Jesus Christ, and in all things you shall be obedient to the Lord Jesus Christ, and in all things you shall be obedient to the Lord Jesus Christ. Therefore, let us turn back to the Holy Spirit, and let us be baptized with the Holy Spirit, and let us be obedient to the Lord Jesus Christ, and let us be obedient to the Lord Jesus Christ, and let us be obedient to the Lord Jesus Christ. Amen.



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

I. Miraculous Healing

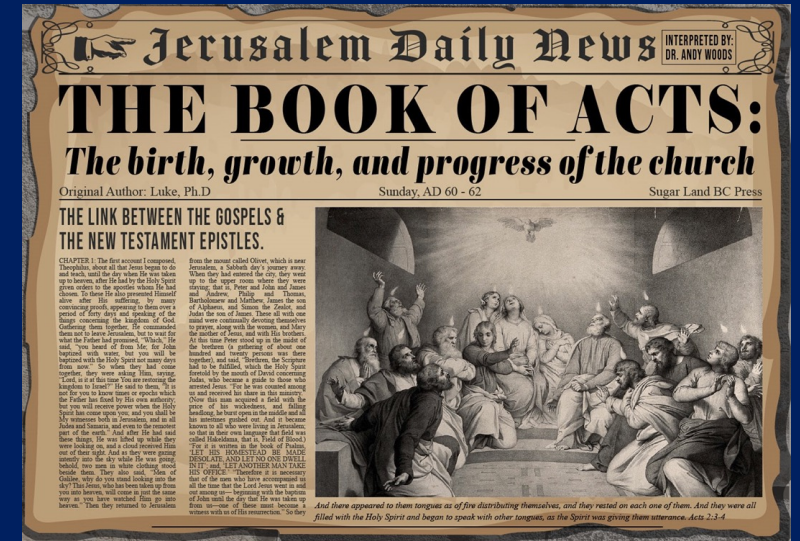
Acts 3:1-11

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)



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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

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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From the moment called Pentecost, which is now 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 together 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, "Brethren, we know how that in the days before Jesus was taken up to heaven, he had appointed 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 name of the field called Akeldama, which is called in Hebrew, the field of blood. For he had bought a field with the money of his betrayal, and he had fallen headlong, and his head burst open, and he had poured out all his contents. And he became known to all who were living in Jerusalem, and they all saw his hanging from the tree. When he had fallen, he was buried in the field, which is called in Hebrew, Akeldama, and in Greek, the field of blood. 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 with the lips of Jesus be taken up to heaven, and 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

B. Acts 3:19-26

Israel's Responsibility

1. Necessity of Repentance (19a)
2. Results of Repentance (19b-21)
3. Present Fulfilled Prophecy (22-26)

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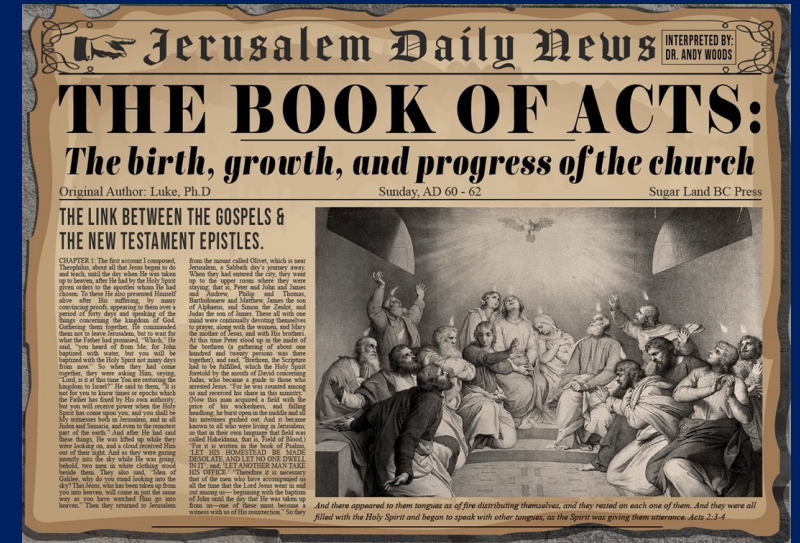


And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4

2. Acts 3:19b-21

Results of Repentance

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





Statue & Stone

2. A Statue and a Stone



Statue is destroyed by a great stone, which represents Jesus Christ



HEAD
GOLD

WORLD POWER
BABYLON
606-539

CHEST AND ARMS
SILVER

WORLD POWER
PERSIA
539-331

STOMACH AND THIGHS
BRASS

WORLD POWER
GREECE
331-323

LEGS AND FEET
IRON & CLAY

WORLD POWER
ROME
322 B.C.—A.D. 476
FUTURE

Acts 3:19-21

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



Acts 3:19-21

“¹⁹ 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; ²⁰ and [*kai*] that He may send [*apostellō*] Jesus, the Christ appointed for you,²¹ 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

“¹⁹ 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; ²⁰ and [kai] that He may send [apostellō] Jesus, the Christ appointed for you,²¹ 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?,"
Bibliotheca Sacra 151, no. 602 (April–June 1994): 223–25.

... ('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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...‘restoration’). The main weakness in dividing these two events into separate time periods is that the text connects the events with a coordinating *καί* (‘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* (‘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...

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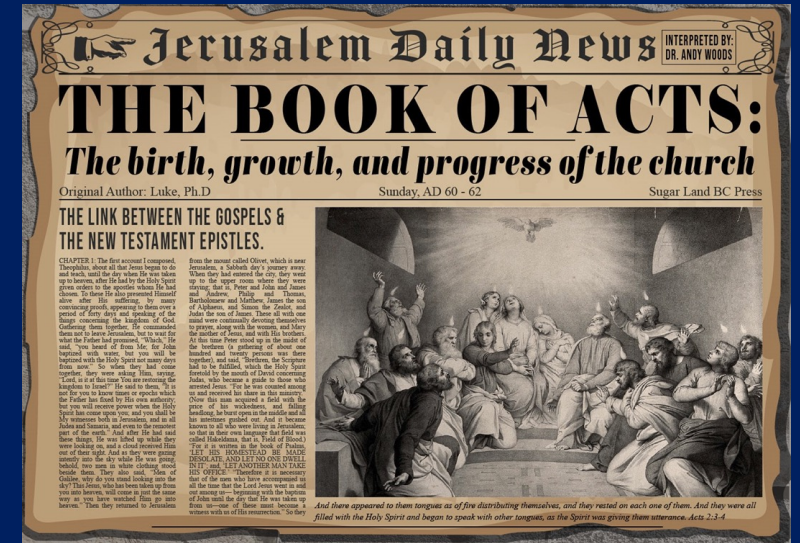


... are mutual benefits that will come when the Father sends the Son so that believers may be refreshed in His presence. Conzelmann argues that 'the parallelism between the two halves of the verse shows that the καιροὶ ἀναψύξεως, 'times of refreshing,' are not intervals of respite in the eschatological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

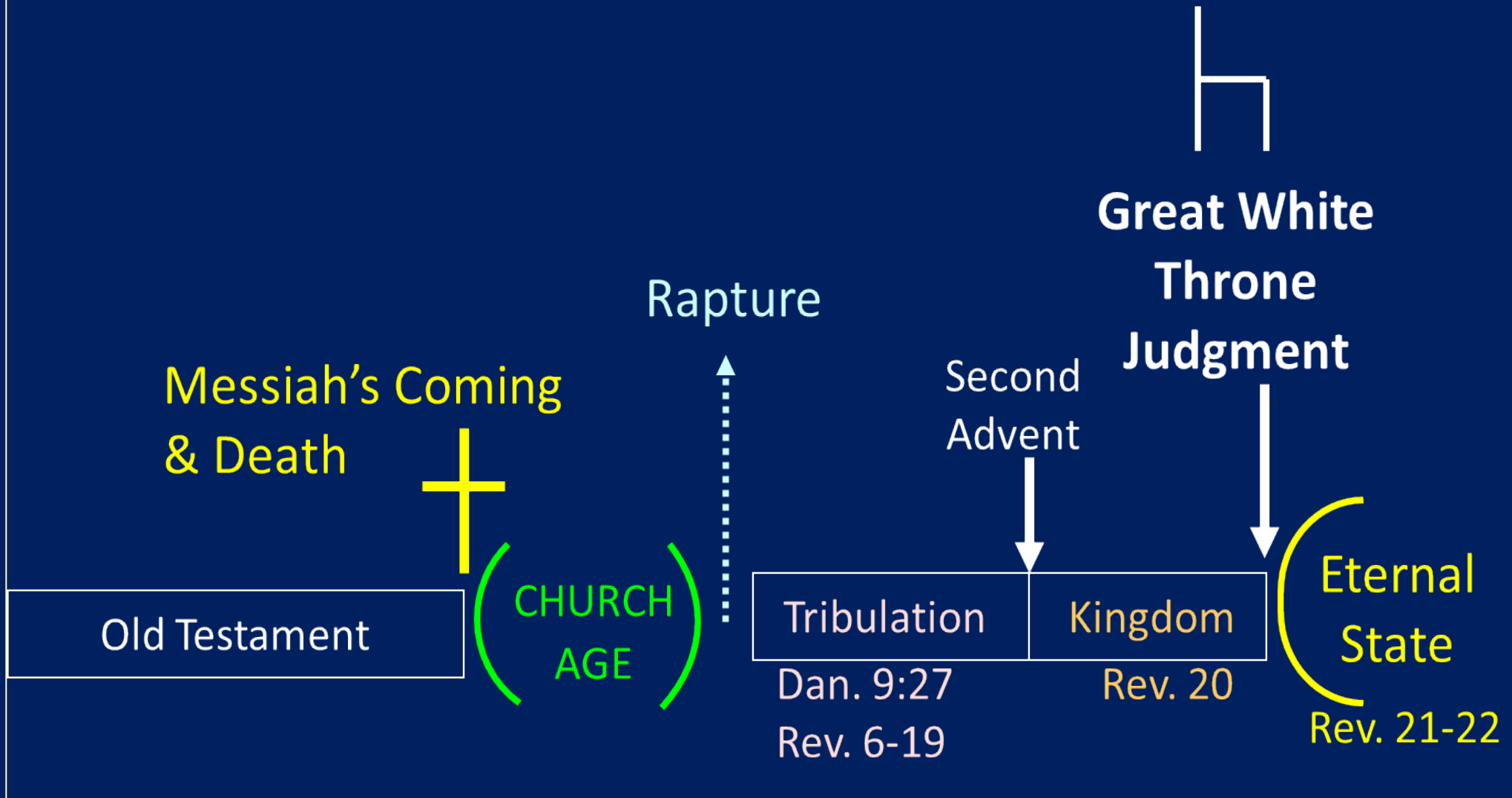
2. Acts 3:19b-21

Results of Repentance

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



Prophecy Panorama



Matthew 23:37-39

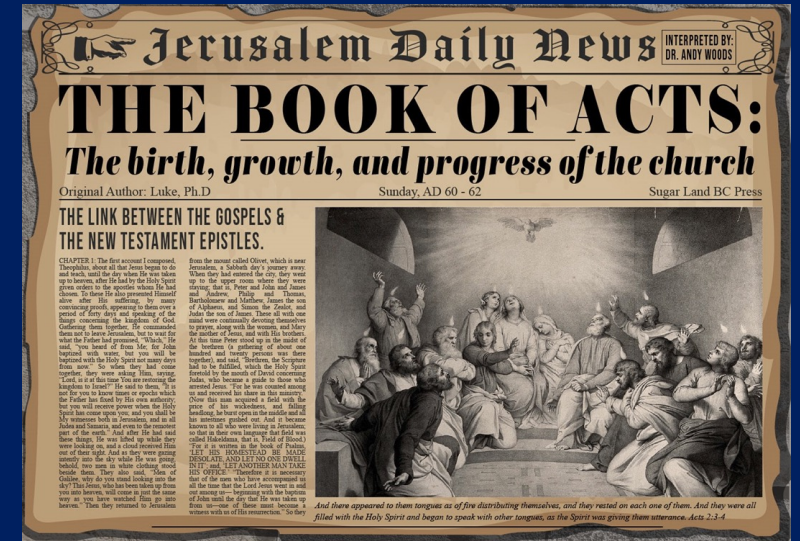
³⁷ “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather [*episynagō*] your children together, the way a hen gathers [*episynagō*] her chicks under her wings, and you were unwilling. ³⁸ Behold, your house is being left to you desolate! ³⁹ For 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!’”



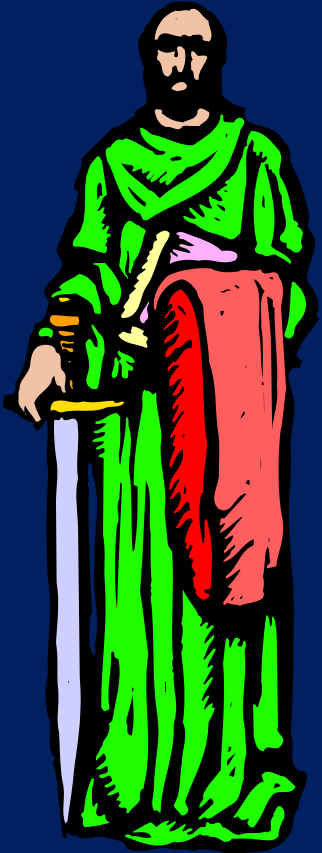
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Results of Repentance

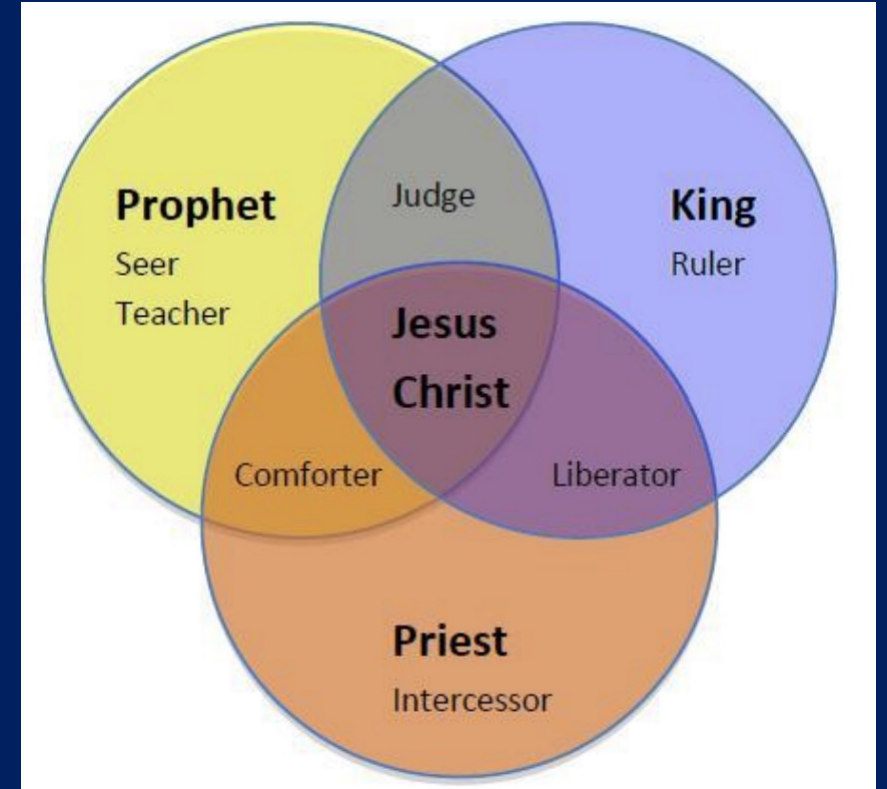
- a) Salvation (19b)
- b) Kingdom (19c)
- c) Second Advent (20)
- d) Termination of Present Session (21)



CHRIST'S THREE OFFICES



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



Isaiah 2:1-4

¹ “The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.² 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.³ 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.⁴ 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

⁶ “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.⁷ Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox. ⁸ The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper’s den. ⁹ 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

¹⁷ “For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind.¹⁸ “But be glad and rejoice forever in what I create; For behold, I create Jerusalem for rejoicing And her people *for* gladness.¹⁹ “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.²⁰ “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**.²¹ “They will build houses and inhabit *them*; They will also plant vineyards and eat their fruit.²² “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**.²³ “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

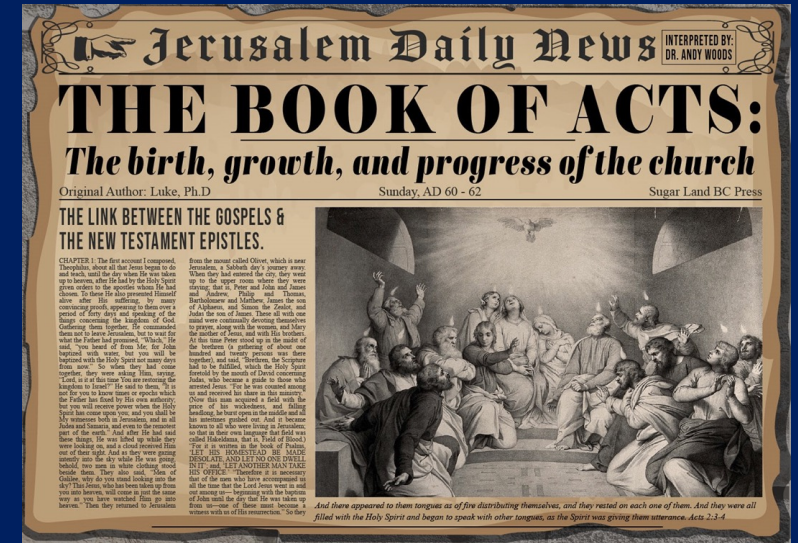
...with them.²⁴ It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear.²⁵ **The wolf and the lamb will graze together**, and **the lion will eat straw like the ox**; and dust will be the serpent's food. They will do no evil or harm in all My holy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



3. Acts 3:22-26

Present Fulfilled Prophecy

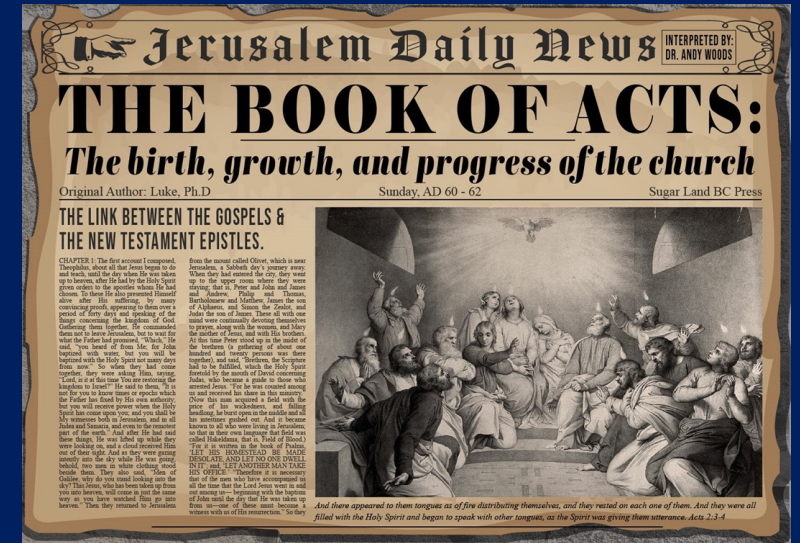
- a) Deuteronomy 18:15 (22)
- b) Deuteronomy 18:19 (23)
- c) Prophets' Summary (24)
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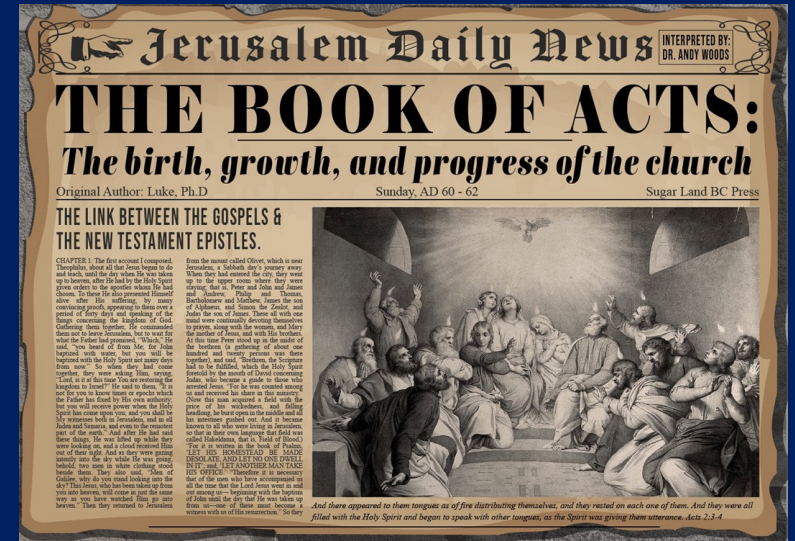
Names for Jesus in Acts 3

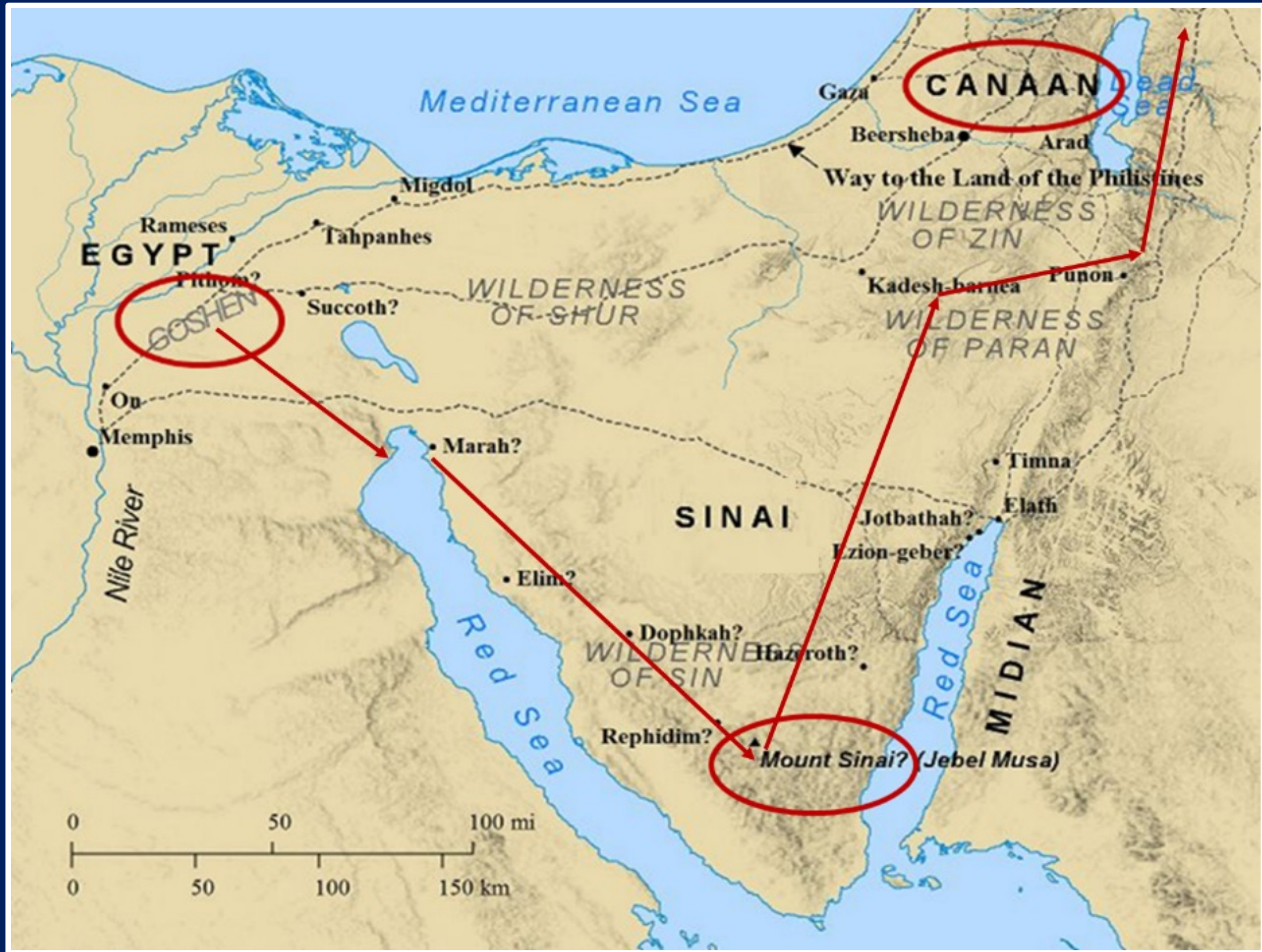
1. Holy One (14a)
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Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- Blessings and curses (28)



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Deuteronomy 28:49-50

⁴⁹ “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, ⁵⁰ 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)



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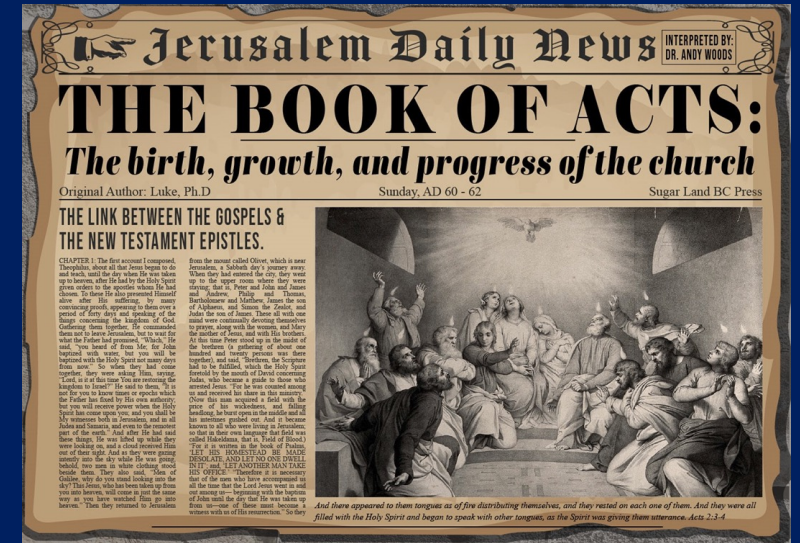
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Luke 24:27, 44

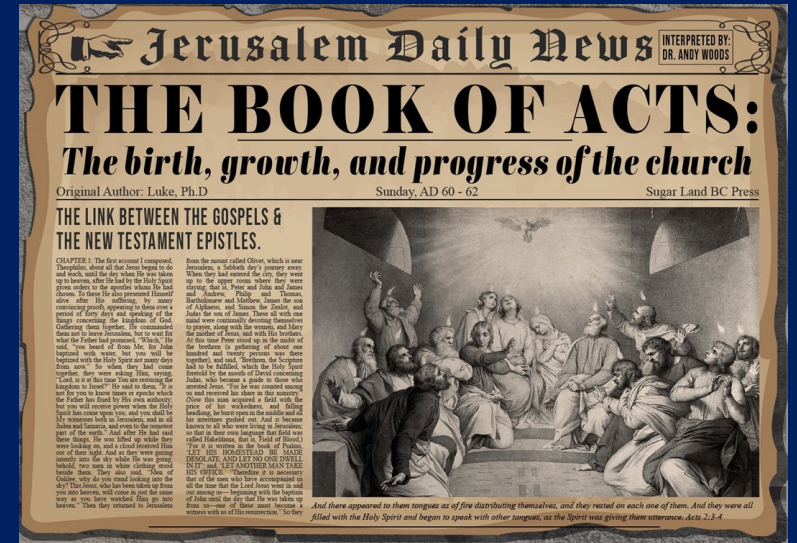
“²⁷ Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures...⁴⁴ Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets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



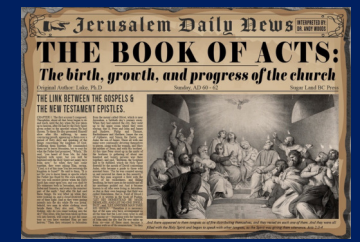
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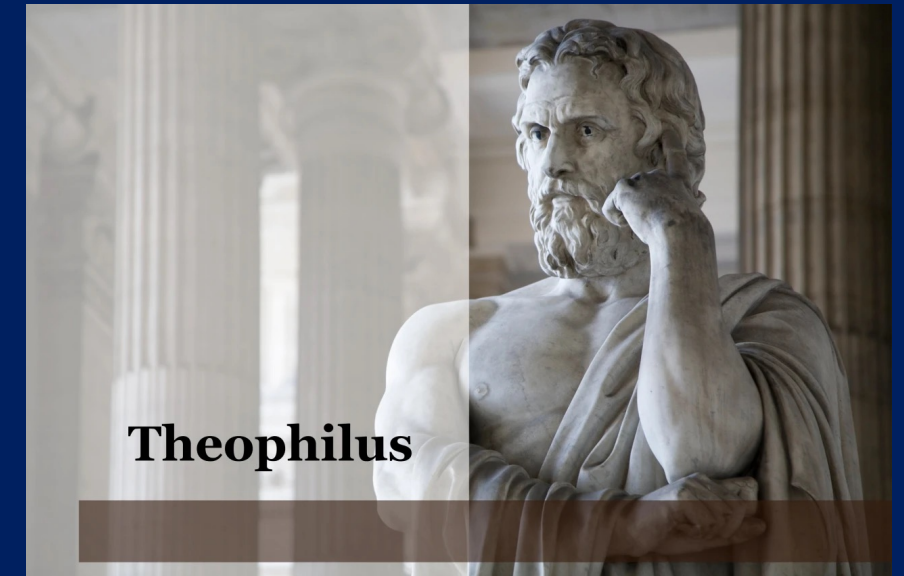
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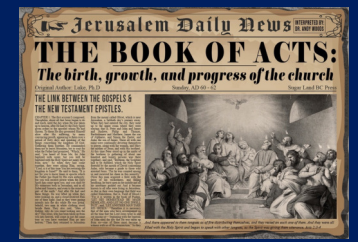
Purpose



- 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.



Message



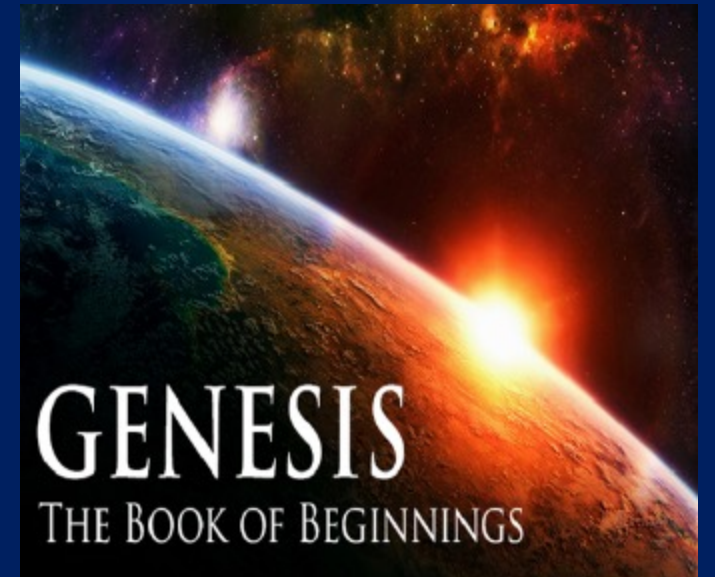
- Birth and growth of the church numerically, geographically, ethnically.
- Components
 - Numerically (progress reports)
 - Geographically (From Jerusalem to Rome)
 - Ethnically (From Judaism to Gentile domination)



8 New Promises

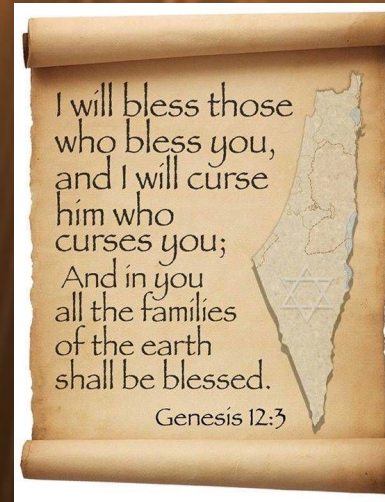
Genesis 12:1-3

- 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

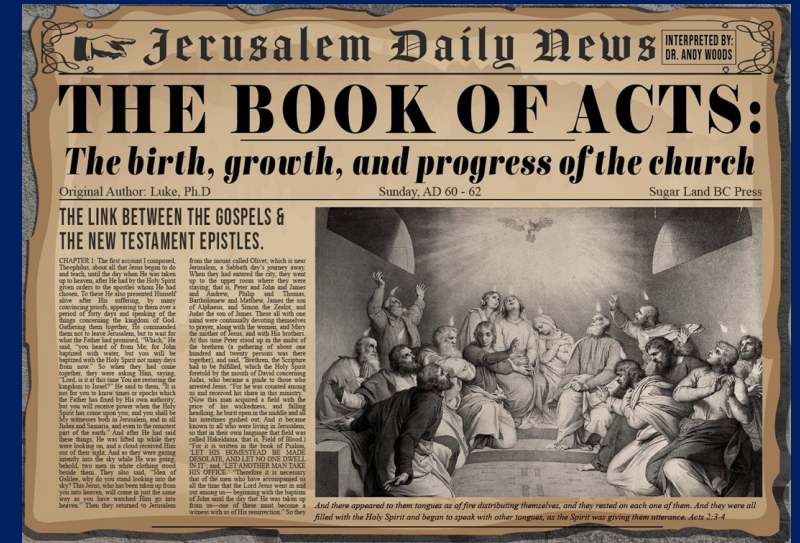
“And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”



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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**; ⁶ but rather go to the lost sheep of the **house of Israel**. ⁷ 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

Acts 3

Chapter Summary

I. Miraculous Healing (1-11)

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

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 composed, Theophilus, shows 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 tells of his personal farewell discourse to the first converts gathered about him 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. Christ's final message to the apostles is that they were to wait for the Father's gift, the Holy Spirit. Christ then tells them to be baptized in the name of the Father, Son, and Holy Spirit, and to receive the gifts of the Holy Spirit. He then tells them to be baptized in the name of the Father, Son, and Holy Spirit, and to receive the gifts of the Holy Spirit. He then tells them to be baptized in the name of the Father, Son, and Holy Spirit, and to receive the gifts of the Holy Spirit.



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