

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

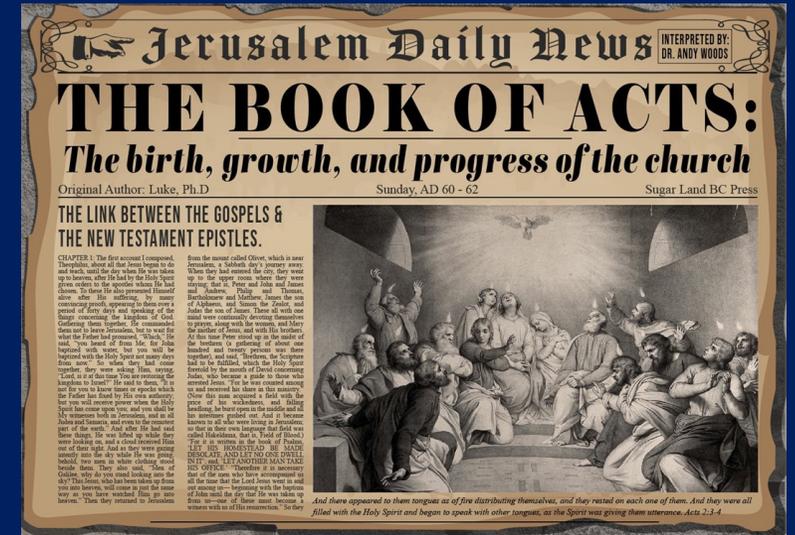
President – Chafer Theological Seminary

Acts 3

Chapter Summary

I. Miraculous Healing (1-11)

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



I. Miraculous Healing

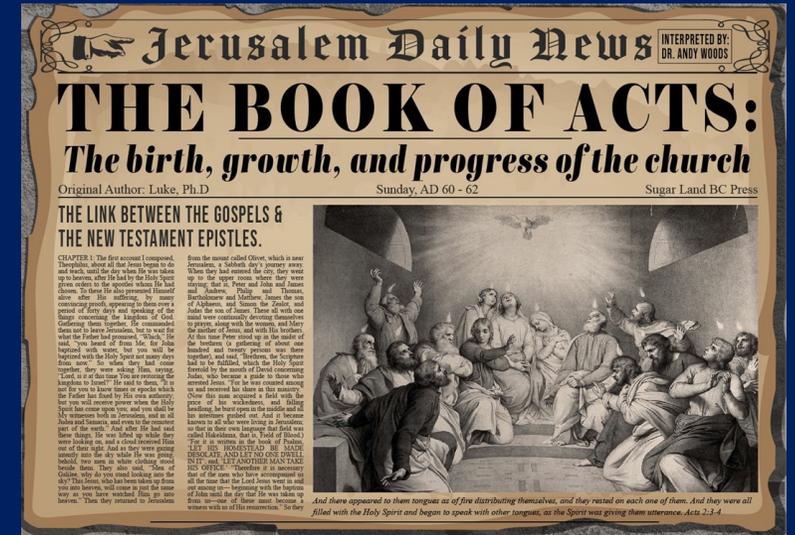
Acts 3:1-11

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)



II. Peter's Second Sermon

Acts 3:12-26

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

B. Israel's Responsibility (19-26)

Jerusalem Daily News INTERPRETED BY DR. ANDY WOODS

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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 multitudes, by name Cornelius, a centurion, appeared to them over a period of forty days, and speaking of the things concerning the Kingdom of God. Cornelius then invited the apostles to come to his house, but to wait for the day when he would come. "The day," he said, "you heard of from Me, the John baptist with regard, but you said, he baptizes with the Holy Spirit and water days thus, now... So when you had come 'Lord, 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 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, 'Son of David, why do you stare looking up to the sky? The men whom you saw standing by you when he was taken up, are still with you in 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 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, and Peter and John and James and Andrew and Thomas and Matthias and Simon the son of Alphaeus, and Cleopas the brother of James, and with them Judas the son of Joseph. There all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with his brethren (a gathering of about one hundred) and several priests, who were devoted to the apostles. In this company Judas, who became a guide to those who captured Jesus. For he was counted among us and received his share in this matter. Close that man acquired a field with the price of his inheritance, and falling headlong, he burst open in the middle and all his bowels gushed out. And it became known to all who were living at Jerusalem, so that all their ears were ringing, and that was Cleopas' brother's name. Paul of Tarsus. This is in mention in the book of Acts. LET US HOPEFULLY SEE THE MESSAGE AND LET US TAKE THE OFFICE. Therefore it is necessary one of the men who have accompanied in all the time and the Lord Jesus took an old man in — bringing with the baptism of John into the day that he was taken up. Now to — one of these men because a witness with of the resurrection. The day.

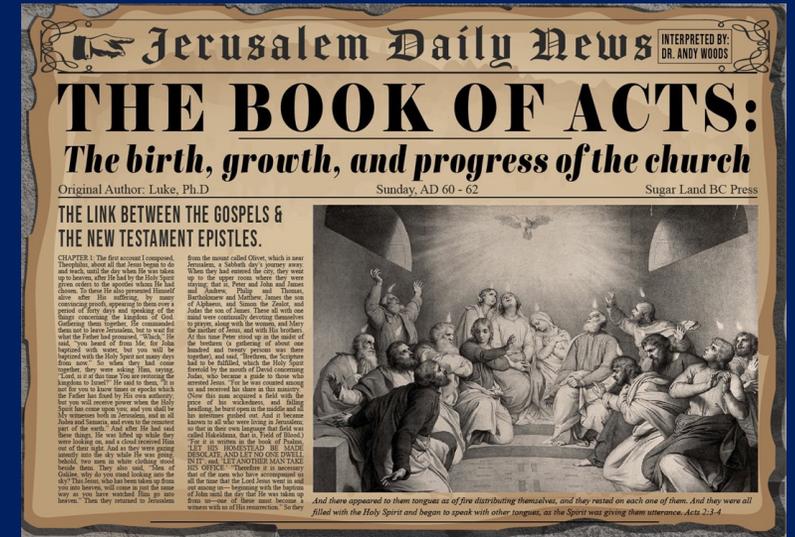


And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4

A. Acts 3:12-18

Israel's Rejection of Her Messiah

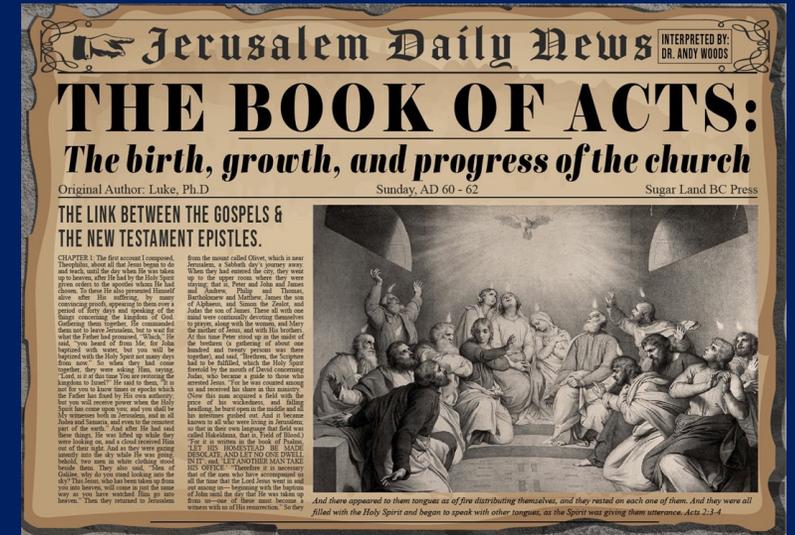
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2. Rejection (13-15)
3. Jesus Responsible for the Healing (16)
4. Conclusion (17-18)



2. Acts 3:13-15

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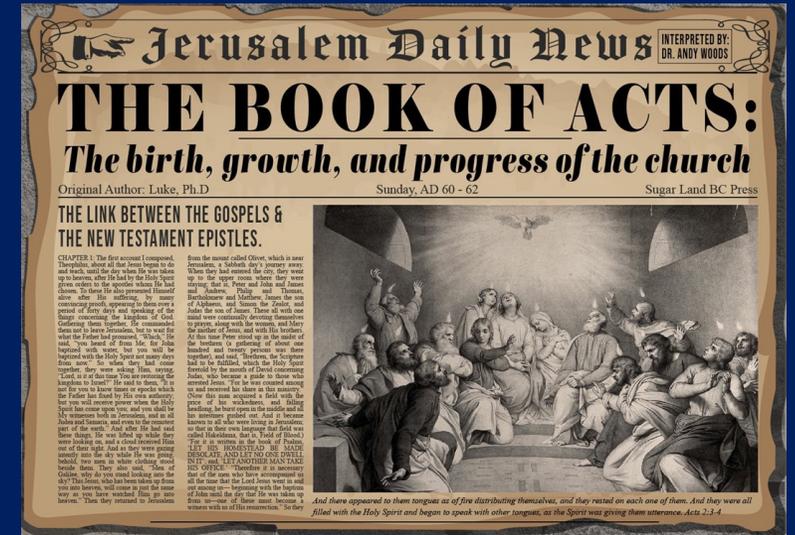
- a) God sent His Son (13a)
- b) Delivered to Pilate (13b)
- c) Rejection of the Holy & Righteous One (14)
- d) Killed the Prince of Life (15a)
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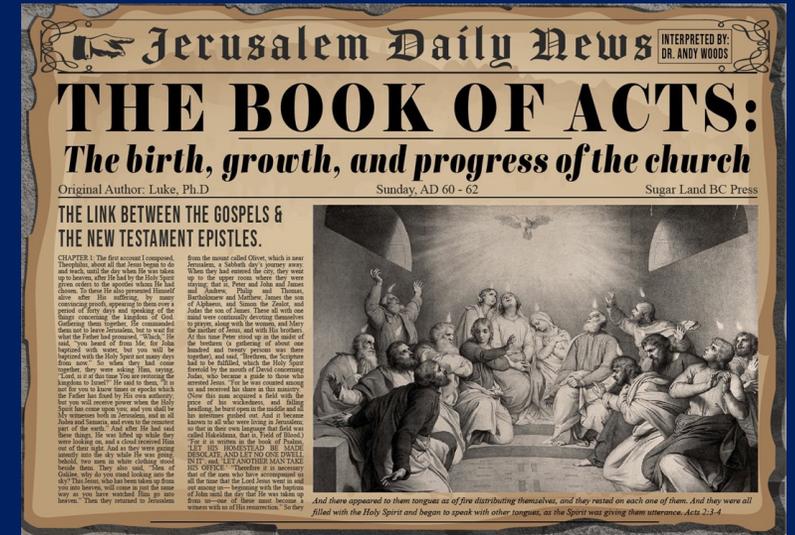
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Acts 2:23

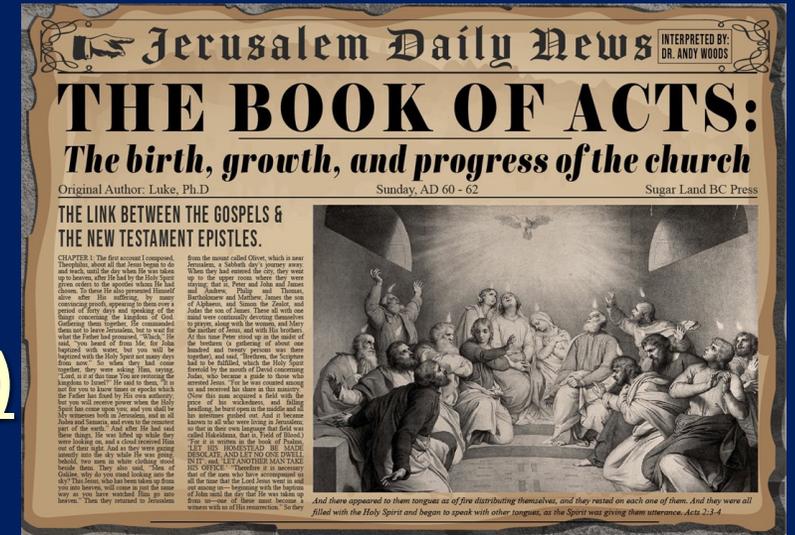
“this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.”



2. Acts 3:13-15

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Names for Jesus in Acts 3

1. Holy One (14a)
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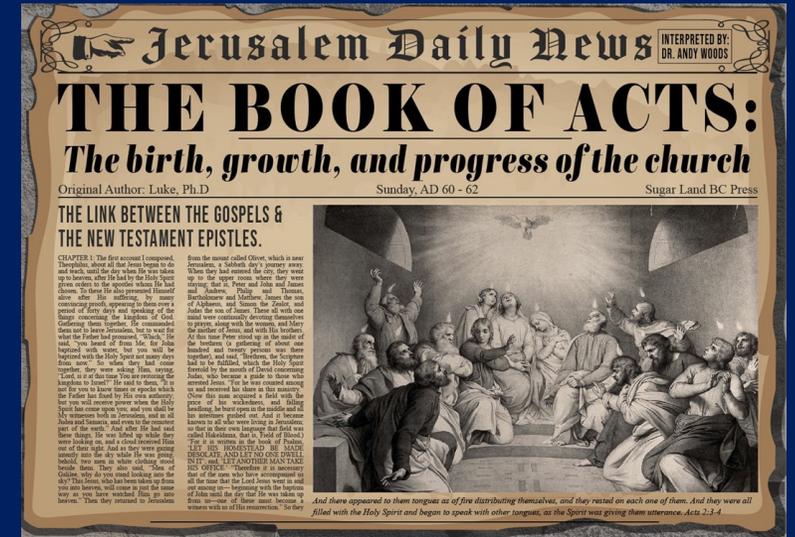
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Daniel 9:26

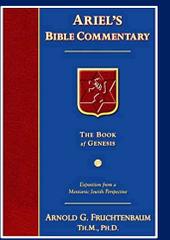
“Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.”





Dr. Arnold G. Fruchtenbaum

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

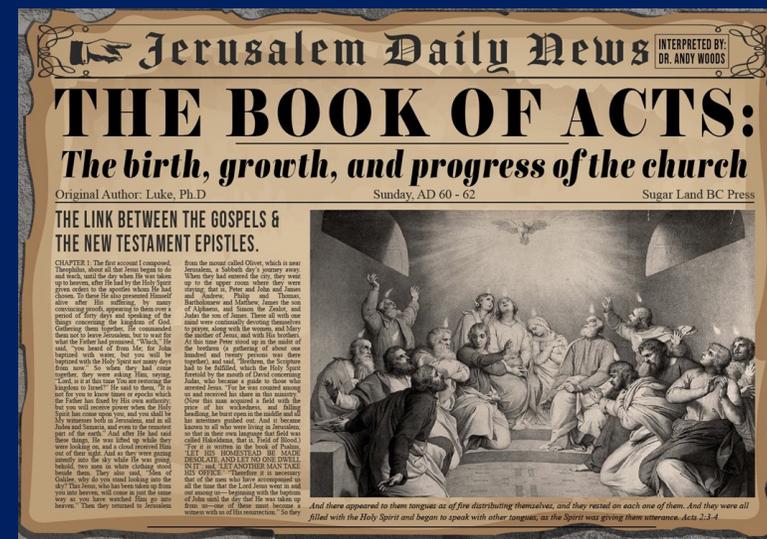


“The problem Amillennialism faces is that while the Bible portrays the relationship between Christ and the Church in various metaphors (head and body, groom and bride, vine and branches, foundation and stones of the building, etc.), king and kingdom is not one of them. . . . Christ is indeed referred 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

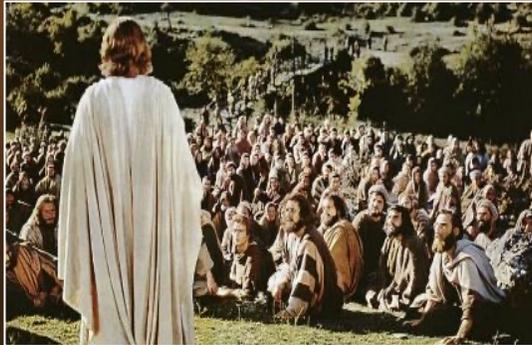
(1 Corinthians 15:5-11)

- 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

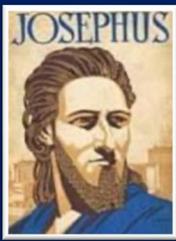
“⁶ After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; ⁷ then He appeared to James, then to all the apostles...”



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.”





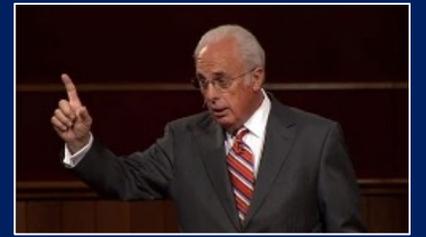
Josephus

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.”

John MacArthur

The Gospel According to the Apostles, p. 69



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

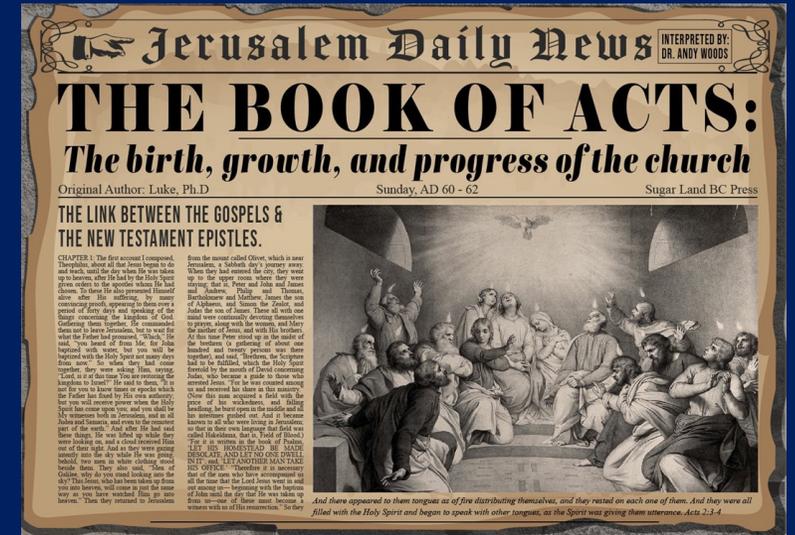
Dr. René A. Lopez

“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)
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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.’”



John 5:39, 46

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



Acts 17:1–3

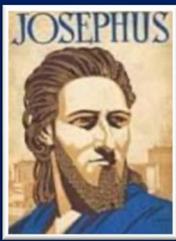
¹ Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a **synagogue of the Jews**. ² And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the **Scriptures**, ³ explaining and giving evidence that the **Christ 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

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





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“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

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

OT Prophecies About Christ

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

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.”



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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



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

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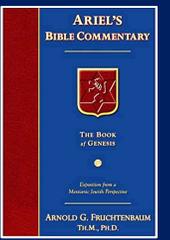


6. Co-mingling of kingdom truth with Church Age truth
7. The timing of the kingdom has already been fixed by the Father's authority (Acts 1:6-7)
8. Peter was merely preaching the personal Gospel in Acts 2
9. Acts 3:19-21 is laying out the condition by which the kingdom will ultimately come to the earth (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

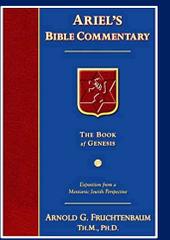


“Three observations can be made about Peter’s sermon. The first observation is that it was not a re-offer of the Messianic kingdom. The Jewish people had rejected the kingdom in Matthew 12, and from then on, they were under the judgment of the unpardonable sin, the judgment of A.D. 70. That judgment 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

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!’”



2. Acts 3:19b-21

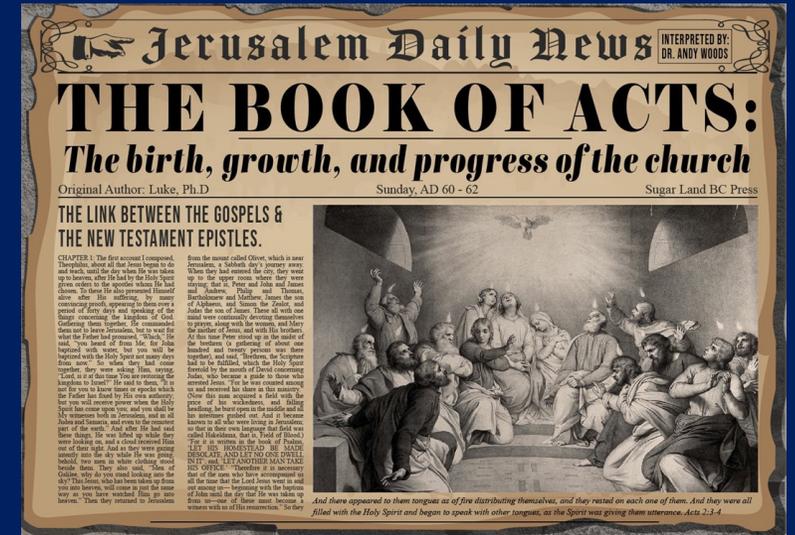
Results of Repentance

a) Salvation (19b)

b) Kingdom (19c)

c) Second Advent (20)

d) Termination of Present Session (21)



Romans 11:25-26

“²⁵For 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;²⁶ 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

“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

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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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Acts 3:19-21

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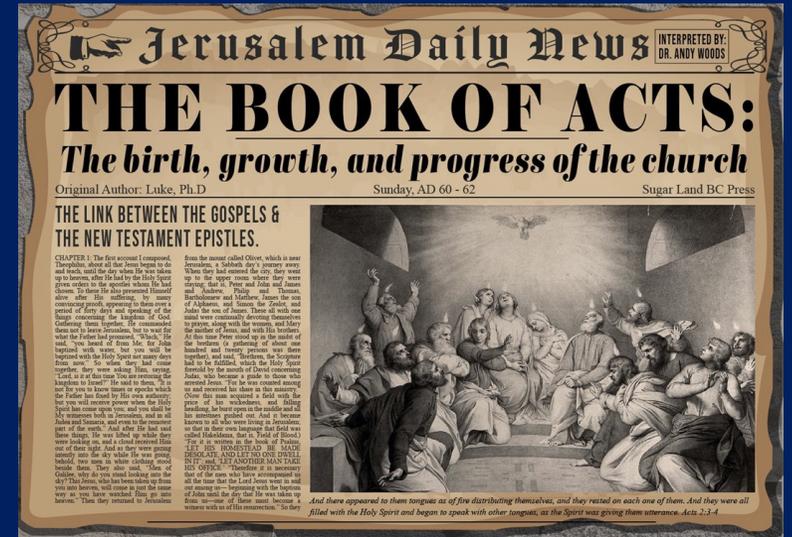


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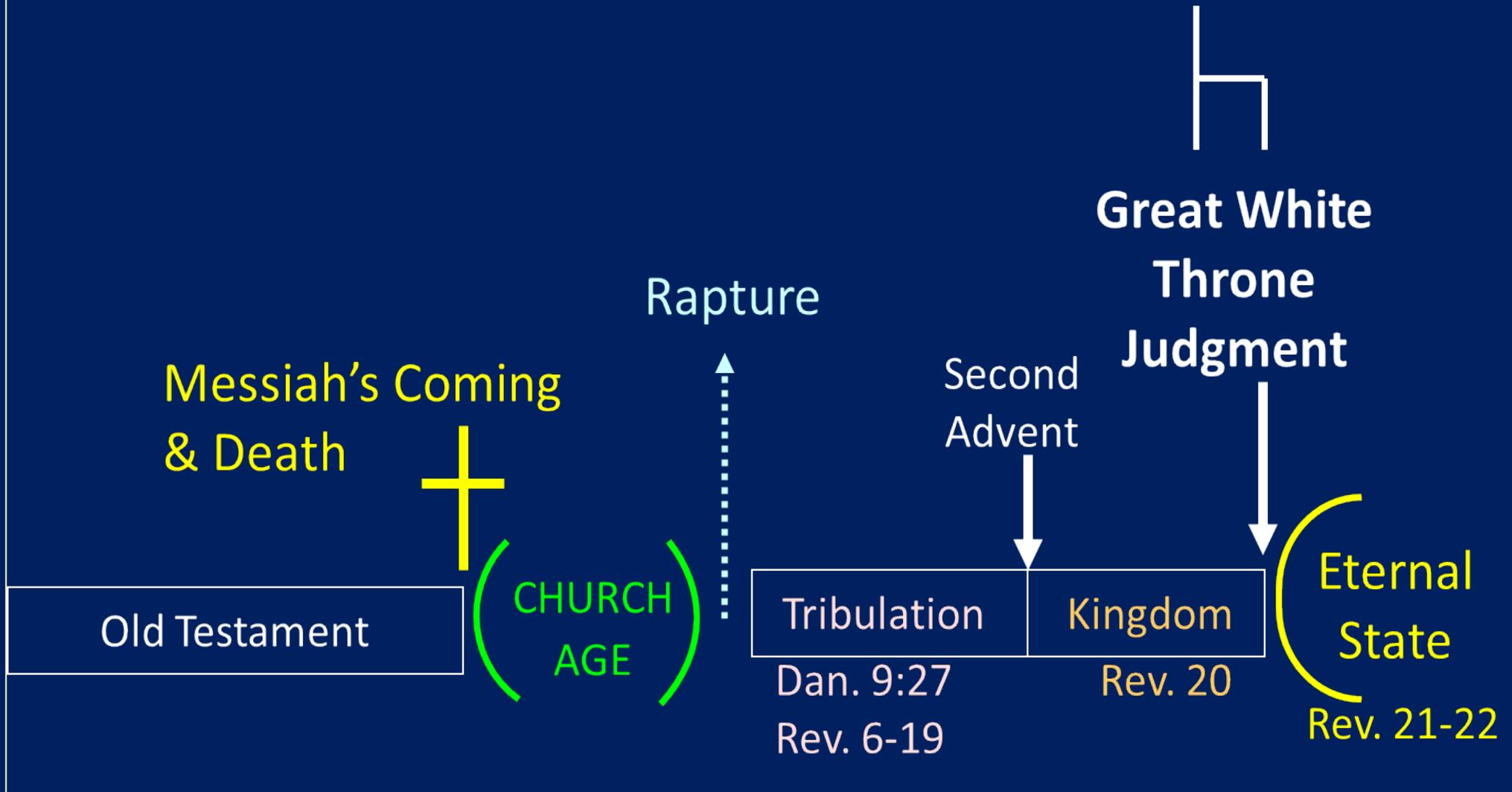
2. Acts 3:19b-21

Results of Repentance

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



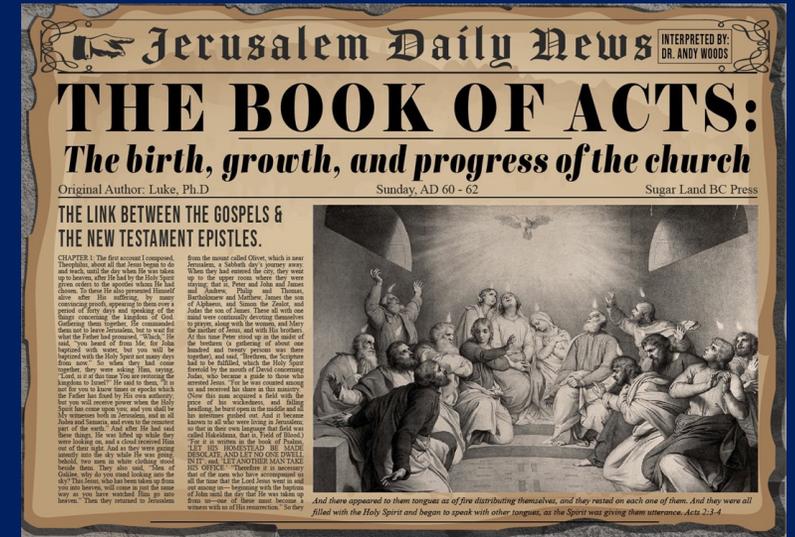
Prophecy Panorama



2. Acts 3:19b-21

Results of Repentance

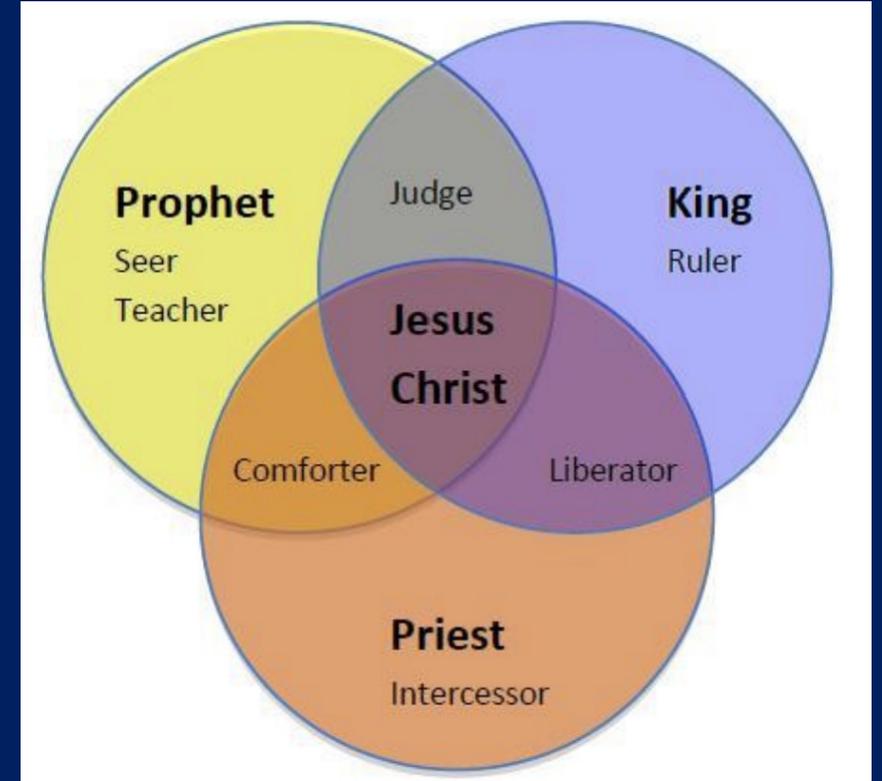
- a) Salvation (19b)
- b) Kingdom (19c)
- c) Second Advent (20)
- d) Termination of Present Session (21)



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; . . .



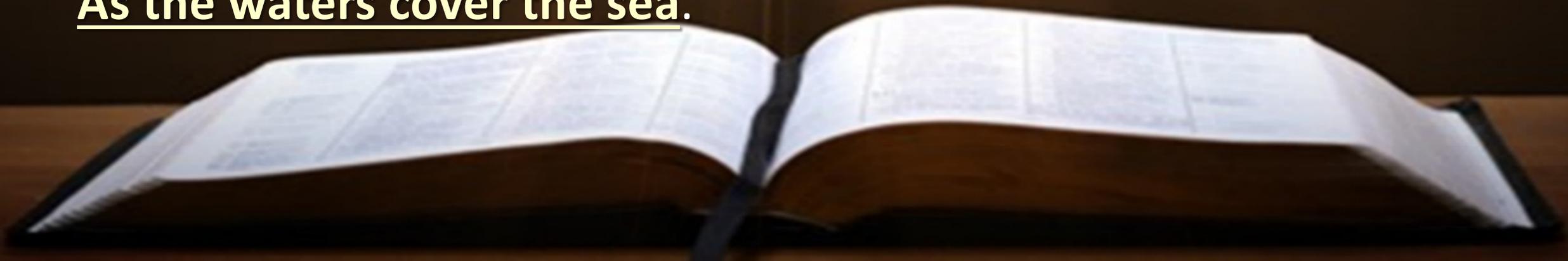
Isaiah 2:1-4

. . .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

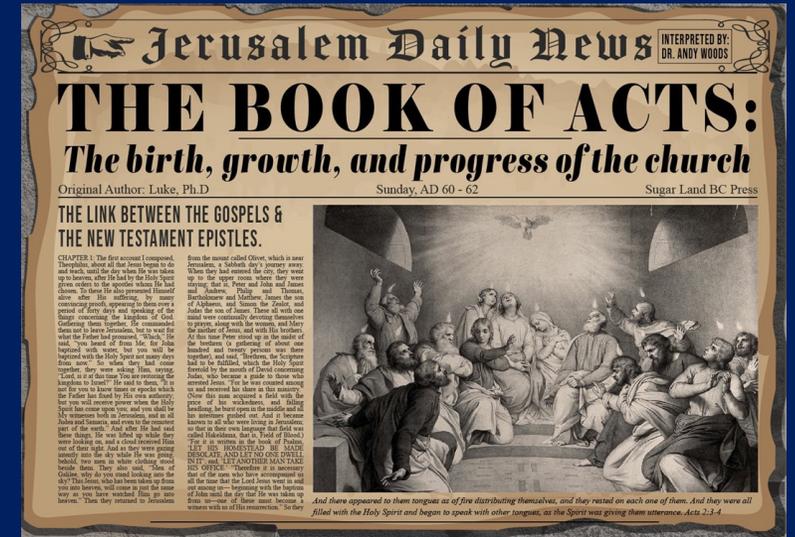
...with them.²⁴ It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear.²⁵ **The wolf and the lamb will graze together**, and **the lion will eat straw like the ox**; and dust will be the serpent's food. They will do no evil or harm in all My holy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



3. Acts 3:22-26

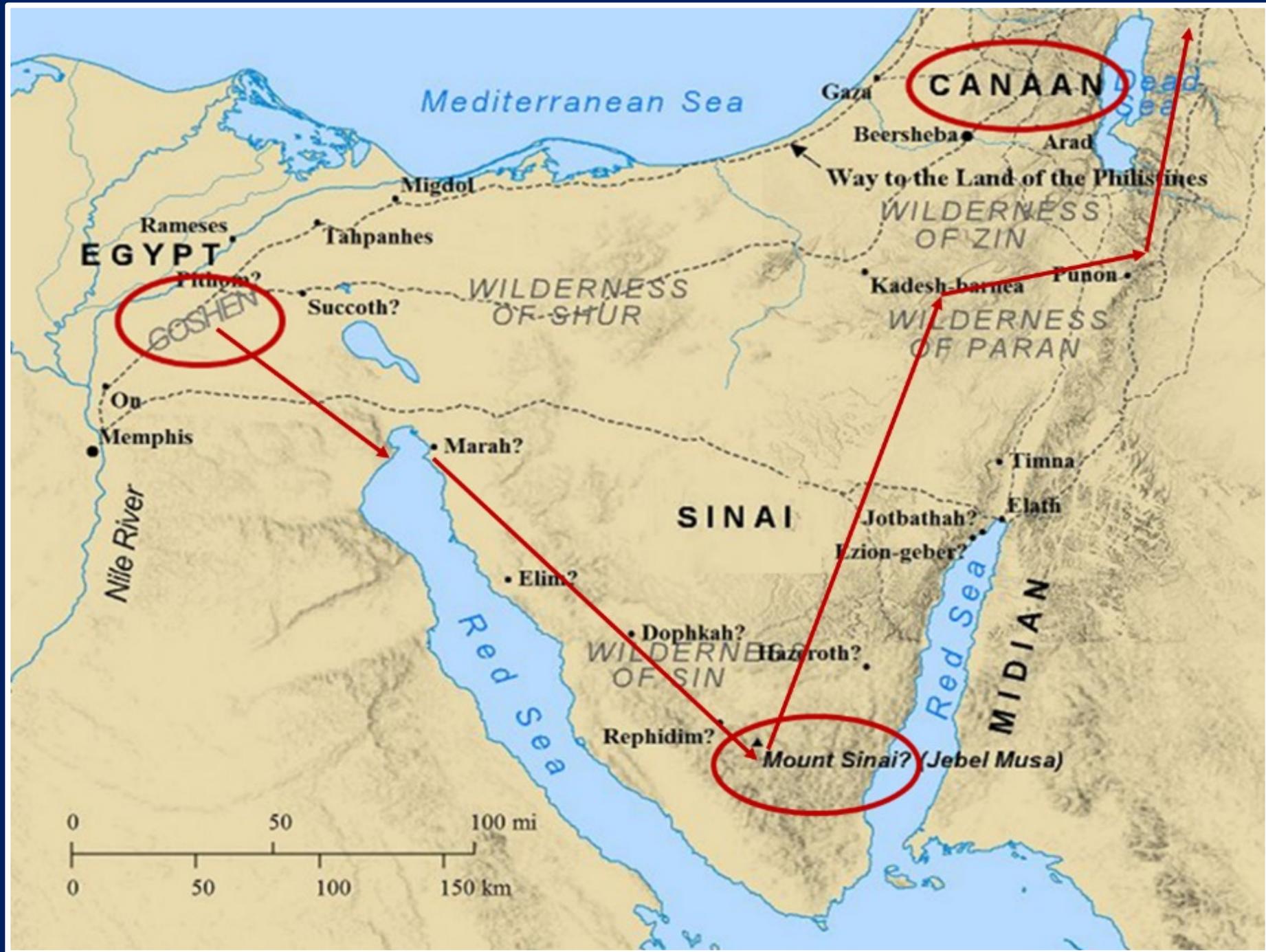
Present Fulfilled Prophecy

- a) Deuteronomy 18:15 (22)
- b) Deuteronomy 18:19 (23)
- c) Prophets' Summary (24)
- d) Blessing to the Gentiles (25)
- e) Application to Israel (26)



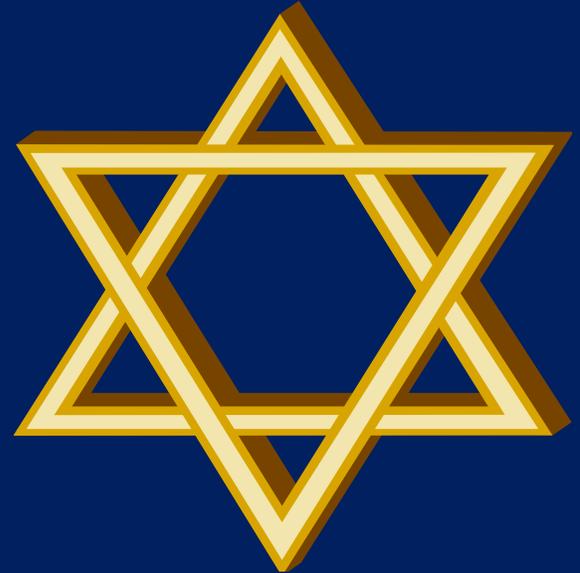
Names for Jesus in Acts 3

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)



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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- Witnesses (32:1)
- ***Blessings and curses (28)***



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.”



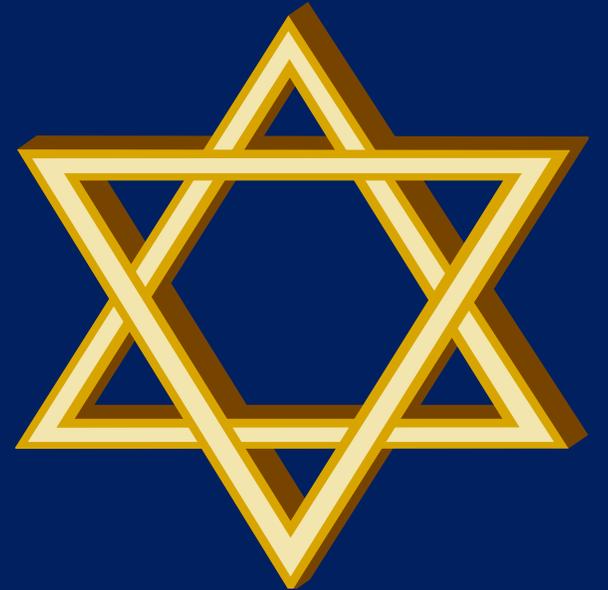
ISRAEL'S JUDGMENTS

- 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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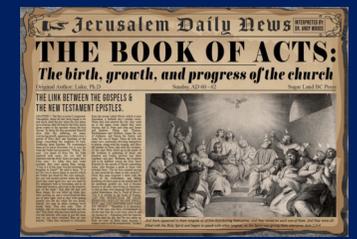


Luke 24:27, 44

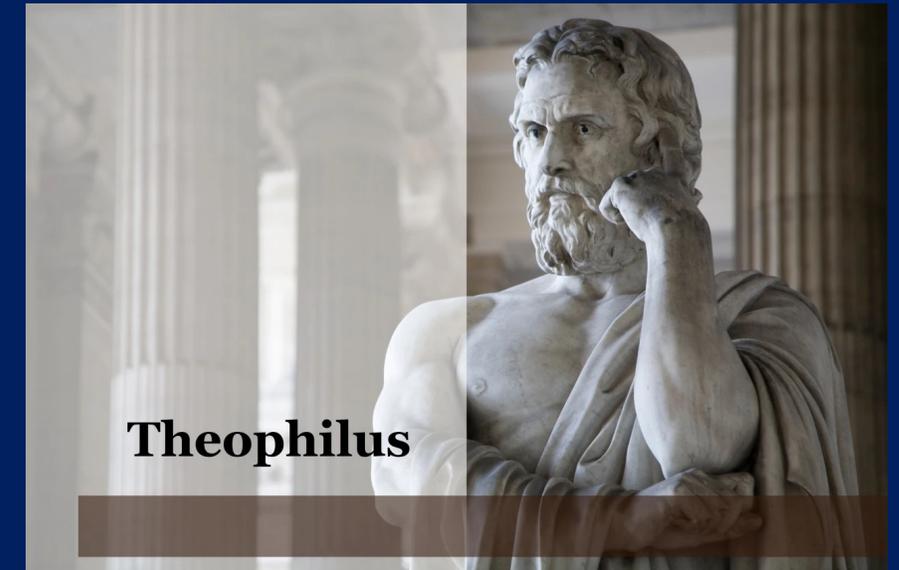
“²⁷Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures...⁴⁴ Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets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



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



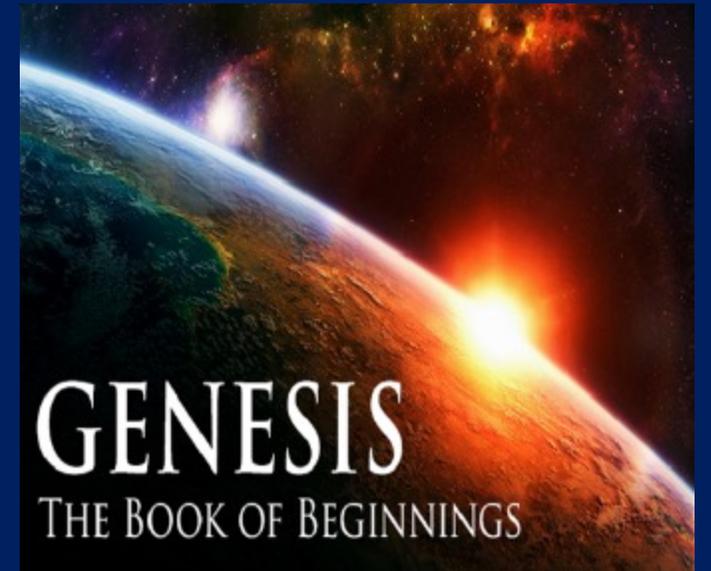
- Birth and growth of the church numerically, geographically, ethnically.
- Components
 - Numerically (progress reports)
 - Geographically (From Jerusalem to Rome)
 - Ethnically (From Judaism to Gentile domination)



8 New Promises

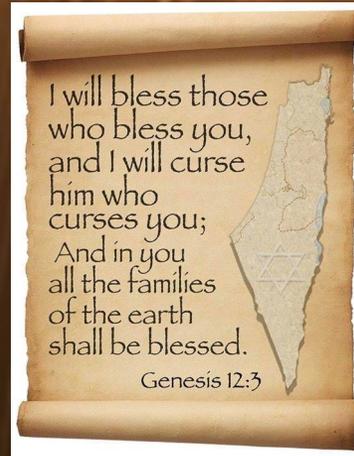
Genesis 12:1-3

- 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

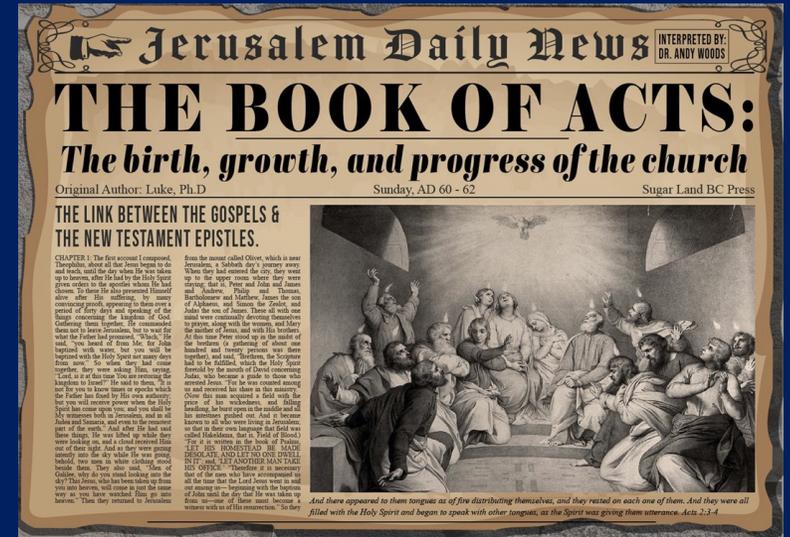
“And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”



3. Acts 3:22-26

Present Fulfilled Prophecy

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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

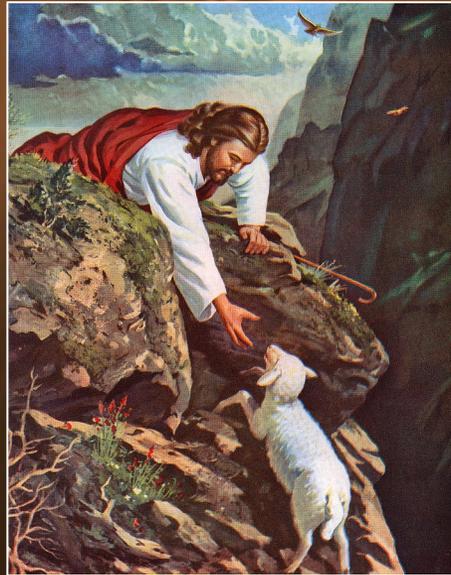
Matthew 10:5-7

“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

