

Acts

	The Church Established at "Jerusalem"	The Church Enlarged to "Judea and Samaria"	The Church Expanded to "the Ends of the Earth"
	The church is	The gospel is	The witness is
Ç	born	spreading	extended
CA	tested	multiplying	received and rejected
	purified	changing lives	changing lives
	strengthened	breaking traditions	unifying Jews and Gentiles
	CHAPTERS 1–7	CHAPTERS 8–12	CHAPTERS 13-28
Leaders	The apos	tle Peter	The apostle Paul
Emphasis	Jewish evangelism	Transition	Gentile evangelism
Time	AD 33 (1:1–2:47)	AD 36 (8:1) AD 40 (9:32)	AD 46 (13:1) AD 57 (21:18)
Scope	City evangelism	National evangelism	Cross-cultural evangelism
Theme	In the power of the Holy Spirit, Jesus's followers carry the good news of Christ to the world.		
Key Verse	1:8		
Christ in Acts	Jesus is the glorified, enthroned Savior, who continues His ministry in the world by means of the Holy Spirit working through His disciples until He returns (1:7–9).		

AD 60

Verse 1- Now Peter and John were going up to the temple at the ninth hour, the hour of prayer.

Ethnic Jews, the first to become Christians, still went to the temple to pray and witness. Peter and John were often seen together, Peter being the vocal of the two. The ninth hour is three o'clock to us, a time when the priest offered a second sacrifice, and those in the temple observed a third hour or prayer.

Forty years later, the Temple would be destroyed, and sacrifices would stop.

JEWISH TIME	ROMAN TIME		
SCHEDULE OF THE TAMID SACRIFICE			
FIRST HOUR	DAWN		
The first lamb is brought out and tied to the altar at dawn <i>Mishnah:</i> Tamid 3:2-3:3	The priests prepare the altar [Exodus 29:38-42; Leviticus 6:1-6; Mishnah: Tamid 1:2]		
THIRD HOUR	9AM		
The first lamb is sacrificed at 9AM <i>Mishnah: Tamid</i> 3:7; Edersheim, <i>The Temple</i> , chapter 7, p.	9AM is the first hour of prayer [Acts 2:15] Temple gates open "Shacharit" (morning)		
SIXTH HOUR	NOON		
The second lamb is brought out and tied to the altar at noon Mishnah: Tamid 4:1	Noon is the second hour of prayer [Acts 3:1; 10:9] "Minchah" (gift-offering)		
NINTH HOUR	3PM		
The second lamb is sacrificed at 3PM Antiquities of the Jews 14.4.3 (14:65); Philo Special Laws I, XXXV (169)	3PM is the third hour of prayer; also called the hour of confession [Acts 3:1; 10:9] "Ma'ariv" (evening: our afternoon is the Jewish evening=next day began at sundown) [3 hours of prayer see Mishnah Berakhot]		

Verse 2- And a man who had been unable to walk from birth was being carried, whom they used to set down every day at the gate of the temple which is called Beautiful, in order for him to beg for charitable gifts from those entering the temple grounds.

There was a man born lame, at least forty years old (Acts 4:22), who begged by the Beautiful Gate. Luke, the physician, notes that there was no doubt of his infirmity since he was "unable to walk from birth." Friends or family carried him so he could beg money (alms) from those attending the temple. 3:00 p.m. was time for a large crowd because it was when the second sacrifice of the day was made, and it was the third hour of prayer.

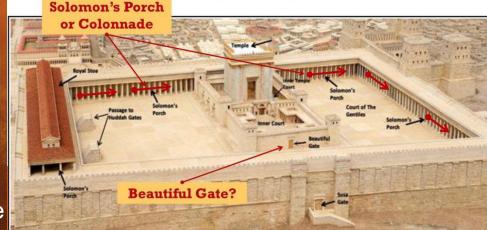
The Golden or Beautiful Gate is the oldest of all the gates in Jerusalem today

The present gate was built in the 5th century AD. It was actually the main entrance to the Temple.

The gate has a beautiful decorative double-arched doorway supported by wide columns set into the stonework.

Unlike the other gates, this gate has today no visible signs of entry. The Arabs believe that since the Jews expect that their Messiah would come through this gate, they would try to prevent any possibility of His return. So, Saladin had it sealed in 1187 AD.

Temple Complex







Josephus' description of the Beautiful Gate:

They greatly excelled in workmanship and value all the others (*War of the Jews*, V, v, 3). These were plated with gold and silver, but this still more richly and thickly.

It was larger than the other gates; it was 50 cubits in height (75 feet). The other gates were 40 cubits high (60 feet).

Its weight was so great that it took 20 men to move it (War of the Jews, VI, vi, 3). Its massiveness and magnificence, therefore, well earned for it the name "Beautiful." (ISBE)





Verse 3- When he saw Peter and John about to go into the temple grounds, he began asking to receive a charitable gift.

"The temple grounds" means the entire Temple mount. This beggar was not a believer. The early Christian community would have cared for his physical needs if he had been. The Beautiful gate was a main (probably eastern) gate into the Temple mount, a crowded place where the man was sure to receive money from those coming to the second offering and third prayer of the day.

alms- (eleémosuné- pity, mercy)

Verse 4- But Peter, along with John, looked at him intently and said, "Look at us!"

This man might have been begging for money for decades. He was used to looking downward in humility as he asked for money. As Peter and John passed through the gate into the Temple mount, they looked at the man "intently" (*teinoteino* – "to stretch"). They wanted him to look them in the eye.

Many times, Jesus' miracles were quiet and private, but this one would be loud, public, and beyond dispute (everyone knew this man couldn't walk) because Peter and John wanted to bring much attention to Jesus. This is why they came to the Temple.

Verse 5- And he gave them his attention, expecting to receive something from them.

Peter commanded (imperative) the beggar to look at them, probably for two reasons. First, the beggar was looking down in humility. Second, he was already asking money from the next people to pass by- success at begging relies on percentage.

The beggar looked up as commanded, supposing he would receive a small gift but will be immediately disappointed.

Verse 6- But Peter said, "I do not have silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene, walk!"

Luke begins with a contrast- The beggar looked up, but Peter and John did not have what he expected. The apostles and the beggar knew what was expected in this exchange:

- It was to be brief- not even stopping on the way to the Temple
- It was to be anonymous- no names or information given
- It was to be extremely small- just a single coin, maybe two.

Verse 6- But Peter said, "I do not have silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene, walk!"

It turned out to be completely different than the possible thousands of exchanges this man had experienced over decades:

- It wasn't brief; it was eternal- salvation! He praised God.
- It wasn't anonymous; it was personal- The Holy Spirit, through Peter and John, healed him
- It wasn't small; it was life-changing- He could walk

Verse 6- But Peter said, "I do not have silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene, walk!"

Something you will never hear modern-day "healers" say because most of them are focused only on money ("You ask and do not receive, because you ask wrongly, to spend it on your passions." James 4:3)

This wasn't the first time Peter was without money (Matthew 17:24-27- no money for taxes). This is a clue for those called to vocational ministry- Don't let money be your first concern.

Verse 6- But Peter said, "I do not have silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene, walk!"

Peter (and any believer) has something much more important than money- Jesus. There are so many in this day with the name "Jesus" that it was important for Peter to once again say "Jesus Christ the Nazarene" while allowing the Holy Spirit to heal this man.

He commands (imperative) the man to do something he has seen others do but has never done himself- walk!

Verse 7- And grasping him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.

The beggar is unsure what to do, so Peter takes his hand and helps him to his feet for the first time ever. Notice how this miracle is instantaneous.

This is not a psychological or psychosomatic event- it is spiritual, resulting in the physical. God instantaneously created something physically that had never been, much like Jesus' miracle of the five loaves and two fish. My belief is that salvation is the greatest miracle- it is instantaneous and everlasting.

Why Don't We See Miracles Today?

We do-salvation is the greatest miracle of all.

Miracles of healing, exorcisms, resurrections, and control over nature were given to authenticate the ministry of the apostles and as a sign to the lost to believe the gospel. After the Book of Acts, healings and miracles of this kind decrease.

Even towards the end of the first century, many believers in churches became sick and died.

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SPECIFIC MIRACLES

- 1. Sound of rushing wind (2:2).
- 2. Tongues of fire (2:3).
- 3. Miraculous speech (2:4).
- 4. Lame man healed (3:1-10).
- 5. Building shaken (4:31).
- 6. Sudden death of Ananias and Sapphira (5:1-11).
- 7. Imprisoned apostles freed by angel (5:17-21).
- 8. Philip transported from desert to Azotus (8:40).
- 9. Light and voice at Saul's conversion (9:1-9).
- 10. Saul blinded and healed (9:8-19).
- 11. Aeneas healed of paralysis (9:32-35).
- 12. Dorcas restored to life (9:36-41).
- 13. Herod's violent death (12:20-23).
- 14. Elymas the sorcerer blinded (13:6-11).
- 15. Cripple at Lystra healed (14:8-10).
- 16. Demons cast out of a slave girl (16:16-18).
- 17. Paul freed from prison by earthquake (16:25-27).
- 18. Eutychus raised from death (20:7-12).
- 19. Paul unaffected by viper's bite (28:3-5).
- 20. Father of Publius healed (28:8).

GENERAL MIRACLES

- 1. "Many wonders and signs" (2:43).
- 2. "Many signs and wonders" (5:12).
- 3. "The shadow of Peter" apparently healed some, and "a multitude gathered... and they were all healed" (5:15-16).
- 4. "Stephen... did great wonders and signs" (6:8).
- 5. "The multitudes... heeded..., hearing and seeing the miracles which [Philip] did" (8:6).
- 6. "The Lord... [granted] signs and wonders to be done by their hands" (14:3).
- 7. "Barnabas and Paul [declared] how many miracles and wonders God had worked through them" (15:12).
- 8. "God worked unusual miracles by the hands of Paul... even handkerchiefs or aprons" (19:11-12).
- 9. "The rest of those on the island who had diseases also came and were healed" (28:9).

Miracles in the Book of Acts

Our Daily Bread

Verse 9- And all the people saw him walking and praising God;

Jesus performed miracles to authenticate Himself, and now He gave his apostles the ability to perform miracles for the same reason. The fact that this man was walking all around the Temple area praising God could not be denied.

Just as in Jesus' ministry, people were astonished, amazed, and now open to the good news of Jesus Christ. This miracle was a great prelude to Peter's second sermon.

This is a fulfillment of the prophecy of the Messianic Age: *Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.* Isaiah 35:6

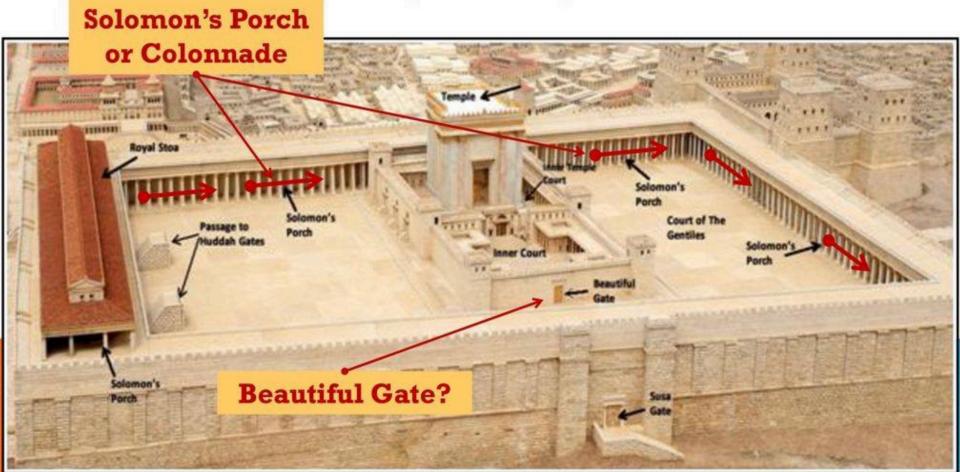
Verse 10- and they recognized him as being the very one who used to sit at the Beautiful Gate of the temple to beg for charitable gifts, and they were filled with wonder and amazement at what had happened to him.

Luke uses two words to convey the effect of this miracle on those in the temple area. They were filled with wonder (*thambos*- shock and amazement (*ekstasis*- that which throws the mind off its balance). They stared in shock at the change that had come over the man they knew so well. The Holy Spirit used this miracle to prepare their hearts for the difficult words to come in Peter's sermon.

Verse 11- While he was clinging to Peter and John, all the people ran together to them at the portico named Solomon's, completely astonished.

This man followed Peter and John away from "the Beautiful Gate" and toward Solomon's Portico (a walkway with a roof held up by columns). Solomon's portico was on the east side of the mount, facing the temple; the larger portico on the south was called the Royal Portico. The porticos were a regular place for teachers to instruct their students and others in the Temple area. This is where Peter and John were going before meeting the man.

Temple Complex



Verse 12- But when Peter saw this, he replied to the people, "Men of Israel, why are you amazed at this, or why are you staring at us, as though by our own power or godliness we had made him walk?

The spectacle of the lame beggar now leaping and praising God drew a crowd from the large crowd already there for the evening offering.

It would be natural to assume that Peter and John caused this man to be healed, but they immediately set the record straight. Miracles in themselves aren't enough. They can amaze but must be followed by the Word of God.

Verse 12- But when Peter saw this, he replied to the people, "Men of Israel, why are you amazed at this, or why are you staring at us, as though by our own power or godliness we had made him walk?

Peter began his first sermon by refuting the belief that those who spoke in tongues were drunk. He begins his second sermon by refuting the belief that he and John healed the beggar with their own power.

The people who saw the miracle were "staring" (atenizete) at Peter and John the same way Peter and John were staring at the beggar (the same word is used).

Verse 13- The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you handed over and disowned in the presence of Pilate, when he had decided to release Him.

He is speaking to Jews only (Abraham, Isaac, and Jacob) at the temple, not to Ishmaelites (Abraham) or Edomites (Abraham and Isaac).

Peter begins to preach his second sermon in the power of the Holy Spirit. Preaching powerfully doesn't always mean preaching loudly. Strength doesn't equate to loudness (heat and light), as power and strength are tied directly to the truth!

Verse 13- The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you handed over and disowned in the presence of Pilate, when he had decided to release Him.

He immediately connects the Father of the patriarchs to His Son, Jesus. Sermons should be:

(1) Spirit-filled, (2) Bible-focused, (3) Jesus-centered (2:22 "Men of Israel, listen to these words: Jesus the Nazarene..."), (4) Gospel-directed, (5) With an invitation to respond.

Verse 13- The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you handed over and disowned in the presence of Pilate, when he had decided to release Him.

Peter isn't angry, but he is very clear. You (*hymeis*- emphatic) did two things- you handed Jesus over (*delivered*- KJV) and disowned (*ērnēsasthe*- (*denied*- KJV) to Pilate, who knew he wasn't guilty.

He is not preaching theoretically but personally. Jesus' crucifixion happened less than two months ago and was still in their memories.

Verse 13- The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you handed over and disowned in the presence of Pilate, when he had decided to release Him.

Therefore they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.... (John 18:40)

Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!" So they cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." (John 19:14-15)