

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 apostle 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 14- But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you,

Again, Peter reminds them that they disowned (*ērnēsasthe*- to deny or disavow):

- But whoever denies Me before men, I will also deny him before My Father who is in heaven. (Mt 10:33)
- If we endure, we will also reign with Him; If we deny Him, He also will deny us. (2 Tim. 2:12)
- They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed. (Titus 1:16)

Verse 14- But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you,

Peter rehearses the events of the past weeks. He is being direct and truthful. To be saved, we must first recognize that we are lost.

Like an attorney in a court case, Peter indicted his listeners as guilty of asking for Barabbas instead of Jesus. Jesus was holy and righteous, and Barabbas was a murderer.

Verse 15- but put to death the Prince of life, whom God raised from the dead, a fact to which we are witnesses.

Paul doesn't blame Pontius Pilate. He knew Jesus was innocent and didn't want him to die. He blamed the Jews, incited by their leaders who wanted Jesus to die.

This is an outline of Peter's sermon: You killed Him, God raised Him, We are witnesses. If God can raise Jesus, he can raise you too.

Verse 16- And on the basis of faith in His name, it is the name of Jesus which has strengthened this man whom you see and know; and the faith which comes through Him has given him this perfect health in the presence of you all.

This is the genetics of the gospel message- Salvation is by the grace of God through our faith in Him.

Whose faith is referred to in this verse- Peter and John's or the beggar? Peter and John knew they had no power apart from God- they had faith in Him to heal. The beggar's little faith helped him to obey what he was told, which led to greater, saving faith.

Verse 17- "And now, brothers, I know that you acted in ignorance, just as your rulers also did.

Peter informs those listening (brothers in the sense they are Jews, not believers) that they are ignorant but guilty of killing Jesus. Even though they did not actually drive the nails and set the cross in the ground, they, like we, are completely guilty of the act.

Even though we sin unintentionally, it is still sin. There was an offering in the Old Testament for such sin (Numbers 15:27-31).

Verse 18- But the things which God previously announced by the mouths of all the prophets, that His Christ would suffer, He has fulfilled in this way.

Peter reminds his listeners that God foretold (Isa 52:13-53:12, Jer. 11:19; Zech. 12:10; 13:7; Ps. 22; 31; 34; 69) the suffering of the Messiah in the Old Testament. The prophets spoke of it, and the death of Christ fulfilled it.

The cross was not accidental or tragic from God's perspective. It was planned and triumphant.

Verse 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;

This is the last of the elements in a Bible-based sermon- (Spirit-filled, Bible-focused, Jesus-centered, Gospel-directed, With an invitation to respond ("Repent (turn around from self to God) and return").

There is a reason to repent- so that their sins may be "wiped away" (exaleiphthēnai- ek- out of + aleiphō- to rub or smear out) passive- there is nothing we can do to wipe away our sins other than to accept what has already been done for us.

Verse 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;

If our sins are wiped away, we will be perfect and suited to be in the presence of God. The "times of refreshing" Peter refers to is the messianic age (the millennial kingdom) after the Tribulation. Remember, Paul is addressing Jews, so God is not yet finished with His people, although we are living in the Church age. We will be in the presence of the Lord.

Verse 20- and that He may send Jesus, the Christ appointed for you,

Jesus, who was born, lived, and died as a substitute for us and ascended to heaven to be seated at the right hand of the Father. He was there as Peter preached this message, and that is where He is today. Jesus will however, come again to reign on the earth for a thousand years at the appointed time.

Verse 21- whom heaven must receive until the period of restoration of all things, about which God spoke by the mouths of His holy prophets from ancient times.

This is another evidence of what happens when we die- the same thing that happened to Jesus- he was received by heaven. He will be there at the right hand of the Father until the "restoration of all things," which I take to mean the millennial kingdom after the seven-year period of Tribulation. All of this is a fulfillment of prophecy from Old Testament prophets, the chief of which was Moses.

Verse 22- Moses said, 'The Lord God will raise up for you a prophet like me from your countrymen; to Him you shall listen regarding everything He says to you.

Peter was quoting Deuteronomy 18:15 when Moses told Israel of their future. Moses was considered the first and greatest prophet of God in the Old Testament because he met with God face-to-face (Numbers 12:8). There wasn't a need for them to turn to fortune-telling or divination because God would provide prophets like Moses who would give them His word. Jesus, however, surpassed Moses in every respect.

Verse 23- And it shall be that every soul that does not listen to that prophet shall be utterly destroyed from among the people.'

Jesus is greater than the prophet Moses, the greatest of all prophets. Some only saw Him as a good teacher or a miracle worker because they couldn't accept someone their religious leaders rejected. Fortunately, thousands of others saw the truth of who Jesus was (the Messiah), repented, and followed Him.

Verse 24- And likewise, all the prophets who have spoken from Samuel and his successors onward, have also announced these days.

The Jewish Midrash (commentary and oral tradition of the Old Testament) presents Moses as the early redeemer of Israel and the Messiah as the latter redeemer. They are much like bookends in prophetic history, although the Jews accepted Moses and rejected Jesus.

Verse 25- It is you who are the sons of the prophets and of the covenant which God ordained with your fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'

This verse is a problem for those replacement theologians (those who believe God has replaced Israel with the Church). Peter does not say his audience *used to be* the sons of the prophets. He calls them the "sons of the prophets" and also the covenant which God gave to Abraham. Even though God has set aside Israel currently during the Church Age (Acts 2 to present), He is not finished with Israel.

Verse 26- God raised up His Servant for you first, and sent Him to bless you by turning every one of you from your wicked ways."

In what way was Jesus "raised up?"

- Raised up as a child
- Raised up on the cross
- Raised up from the dead
- Raised up to heaven

The Jews enjoyed a privileged position as being the first to experience God's covenant relationship. It was through the Jews that God would bless all the families of the earth.

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