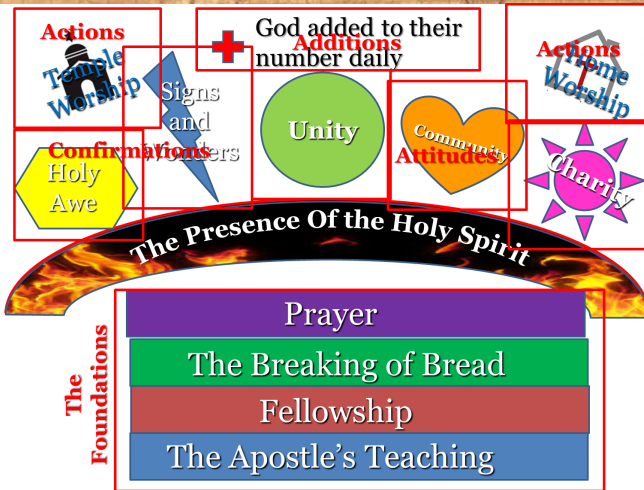


# ACTS

## of the Holy Spirit

### Session #6 – 3:1 - 26



## I. Healing of the Paralytic (3:1 - 10)

### Verse 1

One day [now]

Luke tells a story of a specific example of how the “signs and wonders” were done by the Apostles.

**Peter and John**

Peter and John were recognized as “Apostles” (Acts 2:43) of “The Way” (the Jesus movement)

were going up to the temple  
at the time of prayer—  
[the ninth hour]  
at three in the afternoon.

The Jewish Prayer Times  
3<sup>rd</sup> hour - 9 a.m.  
6<sup>th</sup> hour - 12 Noon  
9<sup>th</sup> hour - 3 p.m.

Note:

- 1) The Apostles are still practicing the Jewish prayer system
- 2) Luke is introducing the basis for future persecution.
- 3) This is still the primary place of evangelism so far

### Verse 2

Now a man crippled (cholos = lame – unable to walk)  
from birth (lit. from his mother’s womb)

Now over 40 years old (Act. 4:22)

was being carried  
to the temple gate  
called Beautiful,

where he was put

every day (his profession)

to beg (aiteo = ask for oneself)

[alms = eleemosyne = mercy gifts – practicing the virtue of mercy and compassion towards the needy]

from those going into the temple courts.

Supporting yourself through begging was an honorable profession and alms giving was a tradition of Judaism.



### Verse 3

When

he saw (horao) Peter

and John

about to enter,

he asked (erotao = entreat or beseech) them

for money. (eleemosyne = alms/mercy gifts)

Note:

Even through this man was brought daily to this spot, he was not allowed to enter the temple due to his infirmity. (Lev. 21:18-21 refers to Priests only, but was applied as a general rule to all people of disabilities)

### Verse 4

[but]

Peter looked straight at him, (atenizo = to fix one’s eyes in focus and attention)

as did John.

Compassion and attention go together

Then Peter said,

“Look (blepo = turn the eye toward something in a sense to look into someone or something) at us!”

Requirement #1 – attention focused back

### Verse 5

So the man gave them his attention,  
expecting to get something from them.

Requirement #2 – **Simple faith** – an expectation

In the miracles of Jesus, there are not set formulas for healings, but there are indications that both **attention** (individualization) and **simple faith** (expectation) play a role in the majority of healing encounters.

### Verse 6

[but] contrast – the man was expecting monetary support, instead God has something much better to offer him:

Then Peter said,

*"Silver or gold I do not have,  
but what I have I give you.*

*In the name of Jesus Christ of Nazareth,  
walk.*" (ereiro kai peripateo = arise and step)

He did not have money – but he had authority given by Christ himself to do miracles (Luke 9:1-6)

*Quote: "It is not the Church's business in this world to simply make the present condition more bearable; the task of the Church is to release here on earth the redemptive work of God in Christ" (LaSor)*

We have considered the response of the healed – what about the responsibility of the healer? Do we have this same authority?

### Verse 7

[and] connective – there are more requirements to the fulfillment of the miracle:

Taking him

by the right hand,

he helped him up, (egeiro = to raise up)

The responsibility of the healer – to act in faith that God has worked according to the leading of the Holy Spirit in the moment.

and instantly

the man's feet

and ankles became strong.

Requirement #3 – **Act** on the simple faith according to the direction of the healer



Shekel

### Verse 8

He jumped to his feet  
and began to walk.

Then he went with them  
into the temple courts,  
walking  
and jumping,  
and praising God.

**Most likely the first time he had ever entered the temple!**

Three results of healing:

- 1) Attached to the Apostle's and God (greater faith in the healer)
- 2) Use the gift God gave him (walking)
- 3) Praise God with his testimony

*Note: Jesus most likely passed by this same man and did not heal him. Timing is an important part of God's will and purpose*

### Verse 9

When all the people saw him  
walking  
and praising God,

### Verse 10

they recognized him (epiginosko = taking note/aware)  
as the same man

who used to sit begging  
at the temple gate  
called Beautiful,

and they were filled

with wonder (thambos = astonished/amazed)  
and amazement (ekstasis = displacement of mind)  
at what had happened to him.

So much evidence:

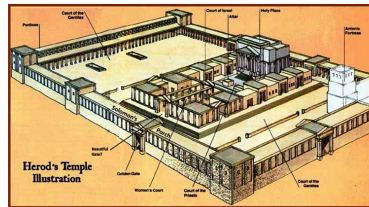
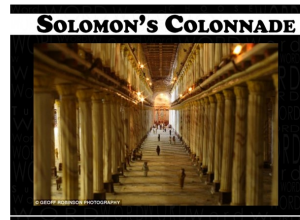
- 1) "from birth"
- 2) 40 years of sitting and begging for support
- 3) recognized by everybody



## II. Peter's Second Sermon (3:11 - 26)

### Verse 11

While the beggar held on to Peter and John,  
all the people  
were astonished (ekthambos)  
and came running  
to them  
in the place  
called Solomon's Colonnade.



### Verse 12

When Peter saw this,

Peter was always ready to preach!  
Once again the miracle/sign did not preach the gospel, but  
gathered a crowd and confirmed the supernatural truth of the  
gospel (Rom. 10:17 - ...faith comes by...the Word of God)  
he said to them:

"Men of Israel, (Jewish people in the temple courts)

1) *why does this surprise you?*

2) *Why do you stare at us*

*as if by our own power* (dynamis)

*or godliness* (eusebia = piety – religious acts)

*we had made this man walk?*

Two great questions: – Is healing possible? Is it a human  
phenomenon?

### Verse 13

The God of

1) Abraham,

2) Isaac

3) and Jacob,

4) the God of our fathers,

has glorified (doxazo = radiant godliness) his servant Jesus.

Connecting the historic Yahweh with Jesus of Nazareth (Isa. 53)

You handed him over (paradidomi = delivered)

to be killed,

and you disowned him (arneomai = denied)

before Pilate,

though he had decided to let him go.

Peter places the guilt squarely on the Jewish Leaders!

### Verse 14

You disowned (arneomai)

the Holy (hagios = character)

and Righteous One (dikaios = actions)

Peter exalts Jesus as God by calling him the “holy and righteous  
one” – this is used more than 40 times in the Old Testament as a  
name used for Yahweh.

and [you] asked that a murderer (Barabbas)

be released to you. (John 18:39-40)

### Verse 15

You killed

the author of life,

but - contrast

God raised him (egeiro = to raise up)

from the dead.

[hos = a fact which is accepted]

We are witnesses of this.

Notice, five times he refers to the personal pronoun “you”.

Then he brings the thought to a climax by using the word “we”.

### Verse 16

By [through] faith (pistis = trust through reverence)

in the name of Jesus, (name = authority and presence)

this man

whom you see

and know

was made strong. (stereoo)

It is Jesus' name

and the faith that comes

through him

that has given

this complete healing (holokleria = perfect health)

to him,

as you can all see.

Verse 17

“[Yet] *Now, brothers,  
I know that you acted*

*in ignorance*, (agnoia = lack of knowledge/moral blindness)  
*as did your leaders.*

In the midst of this convicting preaching – he shows his unity with them by using the word, “brothers” because even Peter had denied Christ.

Verse 18

*But* – contrast once again

*this is how God fulfilled*

*what he had foretold* (prokataggello = announced beforehand)

*through all the prophets,*

*saying that his Christ*

*would suffer.* (pascho = to experience passion)

Verse 19

[therefore] statement

1) *Repent, then*, (metanoeo = change your mind with contrition)

*and turn* (epistrepho = to return/flee) *to God*, [conversion]

2) *so that your sins* (harmatia = missing the mark)

*may be wiped out*, (exaleipho = erase with tears/anoint)

3) *that times* (kairos = God’s time) *of refreshing* (anapsyxis = blessedness expected at the second coming of Christ)

*may come from* [the presence] *the Lord*,

As in the first sermon in Acts 2:38, Peter calls out for repentance then conversion (2 Cor. 5:17). The benefit was that their sins would be “blotted out” and that the “time of refreshing” would come.

Verse 20

4) *and that he may send* (apostello) *the Christ, who has been appointed* (procheirizo) *for you—even Jesus.*

Verse 21

*He must remain in heaven*

*until the time* (chronos = human time) *comes*

*for God to restore* (apokatastasis = return to the moral and physical state prior to the fall of man) *everything*,

*as he promised long ago*

*through his holy prophets.*

The ultimate blessing of the conversion of the Nation of Israel is the second coming of Christ. (Matt. 23:37-39; Rom. 11:25-27)

Verse 22

*For Moses said,*

*“The Lord your God*

*will raise up for you*

*a prophet like me*

*from among your own people;*

*you must listen* (akouo = to hear and follow)

*to everything*

*he tells you.*

This prophecy of Moses was common knowledge among the devout Jews (Deut. 18:15, 18-19)

Verse 23

*Anyone who does not listen to him*

*will be completely cut off* (exolethreuo = to utterly destroy/remove from its place of existence)

*from among his people.* (laos = humanity)

The third blessing of repentance and conversion is being spared this destruction prophesied by Moses.

Verse 24

*“Indeed, [and likewise]*

*all the prophets*

*from Samuel on,*

*as many as have spoken,*

*have foretold these days.*

Verse 25

*And you are heirs*

*of the prophets*

*and of the covenant* (diatheke = disposition based on appointment or contract)

*God made with your fathers.*

*He said to Abraham,*

*“Through your offspring* (sperma = seed)

*all peoples* (patria = family of nations) *on earth*

*will be blessed.* (eneulogeo = to have a gift given to you)

Verse 26

*When God* 1) *raised up his servant,*

2) *he sent him first to you* (pointing to the eventual evangelism of all the world)

3) *to bless you* (God’s desire is to bless NOT destroy; John 3:14)

*by turning each of you*

*from your wicked ways.* (poneria = evil purposes and desires)

Finally, the lame man at the gate Beautiful, wanted to be supported and stay in his broken state. God wanted much more for him. God wanted him to focus attention on the truth, demonstrate simple faith, act on his faith, repent, be converted, and be blessed. He wants that for the Jews and for us! That is the gospel in its simplest form!