

Foothills Christian Assembly Sermon May 29, 2022
Acts 3: 11 – 19 “Peter’s 2nd Sermon in Acts – Part 1”

1 Now Peter and John went up together to the temple at the hour of prayer, the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; 3 who, seeing Peter and John about to go into the temple, asked for alms. 4 And fixing his eyes on him, with John, Peter said, "Look at us." 5 So he gave them his attention, expecting to receive something from them. 6 Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." 7 And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. 8 So he, leaping up, stood and walked and entered the temple with them--walking, leaping, and praising God. 9 And all the people saw him walking and praising God. 10 Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

11 Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed. 12 So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? 13 The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. 14 But you denied the Holy One and the Just, and asked for a murderer to be granted to you, 15 and killed the Prince of life, whom God raised from the dead, of which we are witnesses. 16 And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all. 17 Yet now, brethren, I know that you did it in ignorance, as did also your rulers. 18 But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. 19 Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, 20 and that He may send Jesus Christ, who was preached to you before, 21 whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. 22 For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. 23 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.' 24 Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. 25 You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' 26 To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

1 Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, 2 being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in custody until the next day, for it was already evening. 4 However, many of those who heard the word believed; and the number of the men came to be about five thousand.

I. Introduction

- a. Today's message: Acts 3: 11 – 19 "Peter's 2nd Sermon in Acts – Part 1"
 - i. V11,12 Peter Capitalizes on the Situation
 - ii. V13 Peter Points the People to God
 - iii. V13 - 15 Peter Charges the People with Christ's Death
 - iv. V15 Peter Proclaims the Resurrection
 - v. V16 Peter Tells the People How the Lame Man was Healed
 - vi. V17-19 Peter Calls the People to Repentance
- b. Next week: Acts 3: 19 – 26 "Peter's 2nd Sermon in Acts – Part 2"
 - i. V19-21 Fruit of Repentance: Times of Refreshing and Restoration
 - ii. V22,23 The Prophet Like Moses
 - iii. V24 All the Prophets have Foretold These Days
 - iv. V25 Peter Encourages the People: Sons of the Covenant

II. V11,12 Peter Capitalizes on the Situation

- a. 11 Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed. 12 So when Peter saw it, he responded to the people:
- b. The lame man has been fully healed by the Lord, and with new strength goes walking and leaping joyfully into the temple with Peter and John. Over 40 years of lameness and a life of begging ended instantaneously. His great gladness and gratitude overflow, and he takes hold of Peter and John, gripping them as he rejoices aloud in the temple.
 - i. "Held on" = to get possession of, to take hold of, to seize, to hold fast, to keep faithfully and carefully, to restrain
- c. "all the people ran together" – Not just some of the people. Not walking. The healing has taken hold of their curiosity, and they are "greatly amazed"
- d. "in the porch which is called Solomon's"
 - i. **"Solomon's Portico** A colonnade on the east side of the temple where the early church gathered (John 10:23; Acts 3:11; 5:12). This portico ran along the eastern wall of Herod's temple in the court of the Gentiles. It had two rows of columns, while the colonnade on the south side (known as the Royal Portico) had four rows (Josephus, *Jewish War* 5.5.1; *Antiquities* 15.11.5; 20.9.7). The portico was the scene of Christ's teaching at the Feast of Dedication (John 10:23), and Peter gave a sermon there after his healing of the lame man (Acts 3:11). The early church gathered and the apostles performed miracles there (Acts 5:12)."¹
- e. "12 So when Peter saw it, he responded to the people"
 - i. The Lord grants Peter understanding and courage. He sees the great curiosity of the people, and he begins preaching right into this desire. They have a pressing question, and he embraces the moment, first answering their question, then going on to preach Christ.

¹ John D. Barry et al., eds., "[Solomon's Portico](#)," *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

1. Henry “When he saw the people got together in a crowd, he took that opportunity to preach Christ to them, especially the temple being the place of their concourse, and Solomon’s porch there: let them come and hear a more excellent wisdom than Solomon’s, for, behold, a greater than Solomon is here preached.”²

III. V12,13 Peter Points the People to God

- a. "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? 13 The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus,"
- b. Men of Israel: this is a message to the Jews who were present that day. It was first for the Jews- an important point in thinking through this message.
 - i. Henry “He addresses himself to them as *men of Israel*, men to whom pertained, not only the law and the promises, but the gospel and the performances, and who were nearly interested in the present dispensation.”³
- c. Peter first questions the Jewish people: why do you marvel at this? If they had understanding, they would not be so amazed, but would rather have expected such a healing. This hints at Peter’s content: if they had known their Scriptures, they would have expected signs and wonders to accompany the Messiah’s Kingdom.
- d. Peter’s second question shows the people’s tendency to idolize men instead of worshiping and praising God. “why look so intently at us, as though by our own power or godliness we had made this man walk?”
 - i. Henry “Note, The instruments of God’s favor to us, though they must be respected, must not be idolized; we must take heed of reckoning that to be done by the instrument which God is the author of.... It was the praise of Peter and John that they would not take the honor of this miracle to themselves, but carefully transmitted it to Christ. Useful men must see to it that they be very humble. *Not unto us, O Lord, not unto us, but to thy name give glory.* Every crown must be cast at the feet of Christ; *not I, but the grace of God with me.*”⁴
- e. Peter tells them plainly that Yahweh has done this miracle in their midst. (The God of Abraham, Isaac, and Jacob) The same God who called and blessed the patriarchs has moved here at the temple to heal this lame man, and God has done this for the purpose of glorifying Jesus Christ, His Servant. Jesus is God’s Servant, and the One true God is glorifying Jesus.

² Matthew Henry, [*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2073.

³ Matthew Henry, [*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2073.

⁴ Matthew Henry, [*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2073.

- i. Gill “These titles and epithets of God, which are used in the Old Testament, Exod. 3:6, 15, 16 and 4:5 the apostle chooses to retain, partly to distinguish him from the gods of the Gentiles, and partly to show his regard to the God of Israel, the one, only true, and living God; and that, though he and his fellow apostles were preachers of Christ, yet they were not setters-forth of another, or a strange God, but believed in the same God their forefathers did, and to whom they ascribe the glory of this miracle: *the God of our fathers hath glorified his son Jesus*; by raising him from the dead, setting him at his own right hand, and giving him the gifts of the spirit for men; which he having bestowed on the apostles, by virtue of this they wrought this miracle, which was a means of setting forth the glory of Christ, and of putting men upon glorifying him, or ascribing honour and glory to him.”⁵
 - f. So, Peter not only tells them Who has done this miracle: God, the Father. But, Peter also tells them why God did this miracle: to glorify His Servant Jesus. This is the hinge moment in Peter’s message. He now turns to preach Christ to these curious men of Israel.
- IV. V13-15 Peter Charges the People with Christ's Death
- a. “whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. 14 But you denied the Holy One and the Just, and asked for a murderer to be granted to you, 15 and killed the Prince of life,”
 - b. Immediately after exalting Christ as God’s glorified Servant, Peter charges the men of Israel with Christ’s death. “whom you delivered up”
 - i. Calvin “He mingles with doctrine a most sharp chiding, according as the matter did require; for it was impossible to bring them truly unto God, unless they were first brought to the knowledge of their sins; neither doth he only lightly touch them, but he doth very gravely show them the horribleness of that offence which they had committed.”⁶
 - c. Note the listed ways they delivered Him up:
 - i. Denied in the presence of Pilate when he was determined to let him go
 - ii. Denied the Holy One and Just – via their unholy and unjust denials
 - iii. Asked for a murderer to be granted to you, instead of Jesus
 - iv. Killed the Prince of Life (or originator of Life)
 - 1. Henry “You were worse than Pilate, for he would have released him, if you had let him follow his own judgment.”⁷
 - 2. Henry “Observe the antithesis: “You preserved *a murderer*, a destroyer of life; and destroyed the Saviour, *the author of life*. You

⁵ John Gill, [*An Exposition of the New Testament*](#), vol. 2, The Baptist Commentary Series (London: Mathews and Leigh, 1809), 166–167.

⁶ John Calvin and Henry Beveridge, [*Commentary upon the Acts of the Apostles*](#), vol. 1 (Bellingham, WA: Logos Bible Software, 2010), 146.

⁷ Matthew Henry, [*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2073.

killed him who was sent to be to you *the prince of life*, and so not only forsook, but rebelled against your own mercies. You did an ungrateful thing, in taking away his life who would have been your life. You did a foolish thing to think you could conquer *the prince of life*, who has life in himself, and would soon resume the life he resigned.”⁸

V. V15 Peter Proclaims the Resurrection

- a. “whom God raised from the dead, of which we are witnesses.”
- b. Peter emphasizes the futility of their betrayal of their Messiah. God not only healed this lame man before their eyes (this leaping man they are all witnessing hold on to Peter and John), but God also recently raised up Jesus Christ from the dead, of which Peter and John are eye-witnesses.
 - i. Henry ““You thought *the prince of life* might be deprived of his life, as any other prince might be deprived of his dignity and dominion, but you found yourselves mistaken, for *God raised him from the dead*; so that in putting him to death you fought against God, and were baffled. *God raised him from the dead*, and thereby ratified his demands, and confirmed his doctrine, and rolled away all the reproach of his sufferings, and *for the truth of his resurrection we are all witnesses.*”⁹
- c. Note, when we preach Christ, we must speak of His character in His Life, His death upon the cross, and His witnessed resurrection from the dead, and we must charge men with sin and call for repentance.
- d. Note, every act of healing in this life is an opportunity to preach Christ.

VI. V16 Peter Tells the People How the Lame Man was Healed

- a. “16 And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.”
- b. Now, Peter circles back to complete the answer to their questions. God healed this lame man, and God did this healing via the man’s faith in Christ. This is another way that Christ is glorified in this healing. This healing is not disconnected from this lame man’s faith.
 - i. Henry “By this true and just account of the miracle, Peter both confirmed the great gospel truth they were to preach to the world-that Jesus Christ is the fountain of all power and grace, and the great healer and Saviour-and recommended the great gospel duty of faith in him as the only way of receiving benefit by him. It explains likewise the great gospel mystery of our salvation by Christ; it is his name that justifies us, that glorious name of his, *The Lord our righteousness*; but we, in particular, are justified by that name, through faith in it, applying it to ourselves. Thus

⁸ Matthew Henry, [*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2074.

⁹ Matthew Henry, [*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2074.

does Peter preach unto them Jesus, and him crucified, as a faithful friend of the bridegroom, to whose service and honour he devoted all his interest.”¹⁰

- c. So, this lame man is set forth as an example to all the men of Israel. To be delivered from their sin and brokenness, they must trust in Christ. If they are to be whole, they must have faith in His Name.

VII. V17-19 Peter Calls the People to Repentance

- a. 17 Yet now, brethren, I know that you did it in ignorance, as did also your rulers. 18 But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. 19 Repent therefore and be converted, that your sins may be blotted out,
- b. Note how Peter softens the conviction a bit, yet he does not excuse their sin. They really did not know that Jesus was their promised Messiah when they approved of His murder. Yet, they are still guilty of great sin. They and their rulers.
 - i. Calvin “Because it was to be doubted, lest, being cast down with despair, they should refuse his doctrine, he doth a little lift them up. We must so temper our sermons that they may profit the hearers, for unless there be some hope of pardon left, the terror and fear of punishment doth harden men’s hearts with stubbornness; for that of David is true, That we fear the Lord when we perceive that he is unto us favourable, and easy to be pacified, (Psalm 130:4.) Thus doth Peter lessen the sin of his nation, because of their ignorance; for it had been impossible for them to have suffered and endured this conscience, if they had denied the Son of God, and delivered him to be slain, wittingly and willingly; and yet will he not flatter them, when as he says that they did it through ignorance; but he does only somewhat mitigate his speech, lest they should be overwhelmed and swallowed up of despair.”¹¹
- c. Now, Peter introduces the theme of God’s sovereign fulfillment of prophecy, a theme to which he will return at multiple points before he completes this message. Peter shows the Men of Israel that their sinful choices are a part of God’s overarching and infinite wisdom.
 - i. “all His prophets” – the entire OT is filled up with prophecy that the Christ would suffer
 - 1. They need to understand their Messiah rightly. He had to suffer.
- d. From this point, Peter calls them to repent and be converted, that their sins may be forgiven. Note the “therefore” of “repent therefore”

¹⁰ Matthew Henry, [*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2074.

¹¹ John Calvin and Henry Beveridge, [*Commentary upon the Acts of the Apostles*](#), vol. 1 (Bellingham, WA: Logos Bible Software, 2010), 148.

- i. Before our heart will repent, we must be drawn by the Lord into the ugly apprehension of the sinfulness of sin, the terrifying state of wickedness deserving wrath and punishment.
 - ii. Before our heart will repent, we must be drawn into the beauty of Christ's death for us, His great love and mercy to receive repentant sinners.
- e. Repent = μετανοέω
 - i. to change one's mind, i.e. to repent
 - ii. to change one's mind for better, heartily to amend with abhorrence of one's past sins
- f. Be converted = ἐπιστρέφω
 - i. to turn to
 - 1. to the worship of the true God
 - ii. to cause to return, to bring back
 - 1. to the love and obedience of God
 - 2. to love wisdom and righteousness
- g. "Blotted out" – ἐξαλείφω - what God does with the sins of those who repent and turn back to God
 - i. to anoint or wash in every part
 - ii. to wipe off, wipe away
 - iii. to obliterate, erase, wipe out, blot out
- h. Peter ends this portion of the message with the great hope of complete forgiveness of sins. Not just the sin of killing Jesus. Sins. All of their sins will be obliterated, erased, wiped out, in every part, when they change their mind, repent, turn away from their sins, and turn to God, trusting in Christ.
 - i. Peter will go on to tell them more about Christ. They will understand more of Whom they must turn to, Whom they must trust. Him they must hear and obey.
- i. Henry "(1.) They must *repent*, must bethink themselves of what they have done amiss, must return to their right mind, admit a second thought, and submit to the convictions of it; they must begin anew. Peter, who had himself denied Christ, repented, and he would have them to do so too. (2.) They must *be converted*, must face about, and direct both their faces and steps the contrary way to what they had been; they must *return to the Lord their God*, from whom they had revolted. It is not enough to repent of sin, but we must be converted from it, and not return to it again. They must not only exchange the profession of Judaism for that of Christianity, but the power and dominion of a carnal, worldly, sensual mind, for that of holy, heavenly, and divine principles and affections. (3.) They must hear Christ, the great prophet: "*Him shall you hear in all things whatsoever he shall say unto you.* Attend his dictates, receive his doctrine, submit to his government. Hear him with a divine faith, as prophets should be heard, that come with a divine commission. *Him shall you hear*, and to him shall you subscribe with an implicit faith and obedience. *Hear him in all things*; let his laws govern all your actions, and his counsels determine all your submissions.

Whenever he has a mouth to speak, you must have an ear to hear. Whatever he saith to you, though ever so displeasing to flesh and blood, bid it welcome.”¹²

VIII. Questions to know, love and obey God

¹² Matthew Henry, [*Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2074.