

THE LORD JESUS CHRIST'S CHURCH

V. Peter's Second Sermon to The Gathered Multitude in The Temple Acts 3:12-26.

“¹²And Peter, when-beholding [it], responded^[answered] to^[the face of] the people^[same race and lang.], O-men^[husbands]! Israelites! Why are-you-continually-marveling at this~? Or why are-you-continually-staring-at-us as [though] by-our-own^[private] miraculous-power or godly-piety we-have-permanently-made him to-walk-continually? ¹³The God of Abraham and of-Isaac^[Eesah-áhk] and of-Jacob^[Yahkôb], The God of the fathers of-ours glorified The Boy of-His, Jesus, Whom yourselves, you-delivered-over and you-yourself-denied Him to-the-face-of Pilate^[Peeláhtohs] when- that-one⁺ -judged to-set- [Him] -loose. ¹⁴But yourselves, you-denied The Holy⁺ and Righteous-One⁺ and you-petitioned-for-yourself a-man^[husband], a-murderer, to-be-graciously-granted to-you&. ¹⁵Then you-killed The Originator^[Author, Captain] of-The Absolute-Life, Whom The God raised-up out-of dead-ones, of-Whom ourselves, we-are judicial-witnesses. ¹⁶And on-the-basis-of^[foundational use of] **ἐπι** the faith^[committed trust] [obj. gen.] upon-the-name-of-His, His /name made-firm this-one⁺, whom you-are-observing and perceiving. And The Faith^[committed trust], which through^[intm. agcy.] Him, gave to-him this /wholeness in-full-view-of^[over against] you& all. ¹⁷And now, O-brothers, I-perceive that according-to ignorance [&]you-performed [this], even-as also the rulers of-yours& ¹⁸But The God thus fully-fulfilled what-things~ He-fully-proclaimed-beforehand through ⁰mouth of-all the prophets of-His [inf. of ind. dscrs.]that- The Christ-suffer! ¹⁹Therefore [aor. imp.] &you-are-to-repent-at-once and be-converted-at-once [purp. **εἰς** w/art. inf. cf. Lk. 5:17]in-order-that- the sins of-yours& -be-obliterated! so-that ⁰appointed-times of-cool-refreshing ever [aor. subj.]come from The Lord's face ²⁰and [aor. subj.]He-send^[w/ comm.] Jesus Christ, The-One⁺ standing-heralded-beforehand to-you&, ²¹Whom it-is-absolutely-necessary-for ⁰Heaven so to-receive-hospitably until ⁰[period of]time of-complete-restoration of-all^[gen. +, ^, and ~ = people and things], which The God spoke through^[intm. agcy.] ⁰mouth of-all His holy prophets away-from ⁰an-age. ²²For so Moses said to^[the face of] the fathers, [Deut. 18:15, 18,19]‘Your& ⁰Lord The God shall-cause A Prophet to-rise-up to-you& out-of the brothers of-yours& as me. [fut. mid.]You-for-yourself-shall-hear-and-obey Him with-respect-to-all-things~ as-many-as ever He-say to^[the face of] you&. ²³Then it-shall-be, every soul whoever shall- not ever -hear-and-obey That /Prophet shall-be-exterminated out-of the people^[same race and lang.].’ ²⁴In-fact even all the prophets [away]from **Sahmou-áyl** and the-ones⁺ sequentially^[one after another], as-many-as spoke, also fully-proclaimed-beforehand these /days . ²⁵Yourselves, you-are ⁰sons of-the prophets and of-the covenant which The God covenanted with^[the face of] our /fathers, saying to^[the face of] Abraham,^[Gen. 22:18; 18:18] In-fact all the families of the Earth shall-be [ultimately] extolled^[eulogized] by-means-of The Seed^s of-yours^s. ²⁶To-you& first^[before another] The God, Who resurrected His /Boy, Jesus, sent^[w/ comm.] Him to [ultimately] bless^[extol] you&, by-means-of-the-process-of-turning-away each-one from the wicked-deeds^[wickednesses] of-yours&.” (Acts 3:12-26 APT).

Introduction:

After that great eventful day of Pentecost, Luke recorded that the regenerated disciples persevered in the Temple from day to day (Acts 2:46). The next recorded event took place in the Temple in an unspecified number of days thereafter. Then The God provided the circumstances for

Peter to preach his second sermon to a multitude of about five thousand souls (Acts 4:4). This second sermon contained three main points: **I. The Positive Presentation for Receiving The Gospel** (3:12-22); **II. The Pernicious Penalty for Rejecting The Gospel** (3:23); and **The Prophetic Promise Performed** (3:24-26).

I. The Positive Presentation for Receiving The Gospel (Acts 3:12-22); are eight topics which Peter covered in presenting The Truth of The Gospel to be Received: A. He Evoked Their Attention (v. 12); B. He Disclaimed The Disciples' own Power in the Cure (v. 12g); C. He Exalted The Lord Jesus Christ (vs. 13-15); D. He Explained The Reason for The Cure (v. 16); E. He Excused Their Ignorance (v. 17); F. He Echoed The God's Repeated Promise (v. 18); G. Peter Exhorted Them to Respond Positively (v. 19); and H. He emphasized The Christ (vs. 20-22).

A. Peter Evoked Their Attention (v. 12);

“¹²And Peter, when beholding [it], responded^[answered] to^[the face of] the people^[same race and lang.], O-men^[husbands]! Israelites! Why are-you-continually-marveling at this~? Or why are-you-continually-staring at-us as [though] by-our-own^[private]miraculous-power or godly-piety we-have-permanently-made him to-walk-continually?” (Acts 3:12 APT).

First Peter Addressed His Audience and then He Asked two Questions.
1. As he looked into faces of the gathered Israelite men he addressed them using the article as an interjection in the the vocative case, which is the case of address. He specified that they were Israelites and not Gentiles. This perked up their ears to hear what he was about to say.

After addressing his audience,

2. Peter asked two questions.

1. Why are-you-marveling at this~?

All the astonishment, ecstasy running together and staring at Peter and John indicated their marvelling at the miraculous-power demonstrated by Peter and John in curing the lame beggar. Since it was the demonstration of The God's Power and not theirs, they may not, must not allow the audience to relegate it to any man. They must correct the wrong conclusion and focus the attention of the multitude and the cured man upon the source and not the channel through whom it was demonstrated.

2. Why are-you-staring at-us?

The gathered Israelites were continually staring in astonishment at Peter and John as though they were the ones responsible for the miracle of curing the lame beggar. So When Peter addressed the multitude he asked them why they were doing this.

B. Peter Disclaimed The Disciples' own Power in the Cure (v. 12);

In his question Peter implied that it was neither by their own miraculous power nor by their godly piety that the lame one was permanently made to walk, thus indicating that it was not temporary healing. It was only Peter and John's participation in acting as The God's agents in performance of it.

C. Peter Exalted The Lord Jesus Christ (vs. 13-15).

Peter called Him The Boy of The God, Whom He glorified, The Originator of Absolute Life. The Greek articulated noun translated 'The Boy' is *τόν παῖδα*. The article is masculine accusative which corresponds to the noun. The neuter meaning is 'child,' if masculine it means 'boy,' or if feminine it means 'girl' of all ages from infancy to

adulthood. Some translators have translated it with a more general term as ‘servant or ‘slave. The capitalization of both the article and the noun is based upon the fact that He is the only one of His kind

He Whom they denied to reign over them, judged, delivered over to and denied to-the-face-of Pilate when he judged to set Him free, instead they petitioned for themselves that He be killed instead of a murderer. Him, The God raised up out of dead ones and the disciples were His judicial witnesses even as His disciples today.

D. Peter Explained The Reason for The Cure (v. 16);

“¹⁶...on-the-basis-of the faith^[committed trust] upon-the-name-of-His, His /name made-firm this-one⁺, whom you-are-observing and perceiving. And The Faith^[committed trust], which through^[intm. agcy.] Him, gave to-him this /wholeness in-full-view-of^[overagainst] you & all” (v. 16).

It was only faith, persistent committed trust upon the Name of The Lord Jesus Christ, that through The Lord Jesus Christ, The God and Father’s Only Begotten Son, His miraculous power freely gave this complete wholeness of body to this previously lame beggar, who was standing in full view of these Jews standing on **Sohlohmōn**’s Porch.

E. Peter Excused Their Ignorance (v. 17);

“O-brothers, I-perceive that according-to ignorance & you-performed ^[this], even-as also the rulers-of-yours[⊗]” (v. 17).

Peter expressed his perception that it was because of their ignorance, and that of their rulers, of Who The Lord Jesus Christ was i.e. The Son of The God, The promised Messiah, that they and their rulers called for and insisted upon His crucifixion. The Greek verb translated ‘to be ignorant’ is **ἀγνοέω** (ahgnohéō). It is a compound word from the root stem **γινώσκω** (ginōskō) meaning ‘to know’ plus the alpha privative prefix ‘•’ or before vowels ‘άv’ which indicates a negative meaning even as our English prefix ‘en.’ It is an interesting word with several meanings and usages according to context. The active verb also means ‘not to know’ or ‘to misapprehend’ or (passive) ‘to be unknown’ or (imperative) ‘to ignore.’ This verb has two cognate nouns: the feminine noun translated ‘ignorance’ is **ἀγνοία** (ahg-noiah) and the neuter noun is **ἀγνόημα** (ahg-nóaymah) which is translated as ‘offences through ignorance (which should have been known).’

In English the verb also has several meanings as: ‘to be ignorant of’ or ‘not acquainted with,’ or ‘to refuse to take notice of,’ or ‘to shut the eyes to,’ or ‘not to recognize,’ or ‘to willfully disregard.’ All of these meanings must be considered in light of the context when reading the English translation in order to determine the precise meaning in the text. Here in this passage the feminine noun is used. Peter claimed that the Israelites who followed the rulers of the Sanhedrin were committing an offense through ignorance of the prophecies concerning which they should have known. The only two rulers who did not consent to His Crucifixion were Joseph of **Ahremahthah-éeah** (Arimathea) and **Neekóhdaymohs** (Nicodemus) (Jn. 20:38,39).

F. Peter Echoed The God’s Repeated Promise (v. 18);

“¹⁸But The God thus fully-fulfilled what-things~ He-fully-proclaimed-beforehand through ⁰mouth of-all the prophets of-His ^[inf.ofind.dsers.]that-The Christ-suffer!” (v. 18 APT).

No doubt Peter recalled the testimony of **Kleh-óh-pahs** (Cleopas) and his wife Mary, who reported to The Disciples that The Crucified Lord Jesus Christ appeared and distinctly interpreted The Scriptures concerning Himself to them ‘from beginning at Moses and all the

prophets' (Lk. 24:27 APT) on the evening of His Resurrection in the upper room in Jerusalem. Peter made mention of this very Truth in verse 19. The margin lists 27 passage references, 19 of which are prophesied by David in Psalms and the books of the Old Testament prophets (*Life Application Bible* by Tyndale House Publishers, 1989, p. 1788).

G. Peter Exhorted Them to Respond Positively (v. 19);

“Therefore &you-are-to-repent-at-once and be-converted-at-once [purp. eis w/art. inf. cf. Lk. 5:17]in-order-that- the sins of-yours& -be-obliterated! so-that⁰appointed-times of-cool-refreshing ever [aor. subj.]come from The Lord’s face” (v. 19 APT).

Peter related and emphasized that the key factor was persistently committing faith (complete persistent trust) in The Lord Jesus Christ and his miraculous power that cured the lame beggar. Then he drew attention to the fact that all the prophecy concerning The Coming Messiah was perfectly fulfilled in the Person of The Crucified Christ which had recently taken place in Jerusalem. Then Peter proclaimed and exhorted his audience to repent at once and be converted. Without these two Truths appropriated and applied no sinner can experience the spiritual cure resulting in Salvation, Eternal life, forgiveness of and cleansing from sins, wholeness of human spirit and soul, and union with The Lord Jesus Christ. All of this requires absolute repentance and conversion that results in a complete change of life and life-style without which none of all the above takes place.

H. He Emphasized The Christ (vs. 20-22).

^{c20}and [aor. subj.]He-send [w/ comm.] Jesus Christ, The-One⁺ standing-heralded-beforehand to-you&, ²¹Whom it-is-absolutely-necessary-for⁰Heaven so to-receive-hospitably until ⁰[period of]time of-complete-restoration of-all[peopleandthings], which The God spoke through ⁰mouth of-all His holy prophets away-from ⁰an-age. ²²For so Moses said to[the face of] the fathers, [Deut. 18:15, 18, 19]“Your& ⁰Lord The God shall-cause A Prophet to-rise-up to-you& out-of the brothers of-yours& as me. &You-for-yourselves-shall-hear-and-obey Him with-respect-to-all-things^c as-many-as ever He-say to[the face of] you&” (vs. 20-22 APT).

Peter emphasized that it was necessary for This Same Jesus Christ to whom they must positively respond was heralded by the holy prophets before hand, that is before The Christ came to Earth. He then referred to Moses and His declaration of the first prophetic announcement of The Prophet-Messiah. Him, The God shall cause to rise up out from among the Israelite men to whom He shall be making Declarations concerning The Covenant between The God and His people. This heralding that was repeatedly foretold by the Prophets through the past age from Moses to Malachi cannot be denied. Therefore the rulers on the Sanhedrin and the people of the multitude who cried out at The Trial before Pilate were guilty of acting in ignorance which should have been known when they agreed in answering Pilate that the Blood of The Lord Jesus Christ be on them and on their children (Mt. 27:25).

For this response to The Gospel, namely repentance and faith, to be effective the recipient must **hear and obey all** That This Prophet, The Lord Jesus Christ declared to be observed and obeyed. The Greek verb *ἀκούω* (ahkouō) has two meanings according to context, ‘to hear’ or ‘to hear and obey.’ Here the context of the Passage and of The New Testament is the latter. It is not enough to hear or to listen to The Gospel. But after hearing what The Lord Jesus Christ said and taught, that must also be completely obeyed or The Gospel has been

ineffective and has fallen on Sin-hardened hearts. Then Peter emphatically declared the pernicious penalty for neglecting or refusing to hear and obey what That Promised Prophet taught.

II. The Pernicious Penalty for Rejecting The Gospel (Acts 3:23);

“²³Then it-shall-be, every soul whoever shall-not ever -hear-and-obey That/Prophet shall-be-exterminated out-of the people [same raceandlang.]” (Acts 3:23 APT).

Peter was speaking to the Israeli people who claimed to be people who were looking for the Messiah to come to reign over His people in Peace. However, The Old Testament prophesies upon which they were relying for their future Hope were among the same prophecies which they ignored when they cried out to Pilate to crucify The Lord Jesus Christ The Messiah, Now they are called upon to repent, hear and obey that Prophet, and be converted. Next Peter emphatically declared the pernicious penalty for neglecting or refusing to hear and obey what That Promised Prophet taught was to be exterminated out of the people. This would mean the end of both national and spiritual life, the total loss of the promises to the offspring of Abraham, and future eternal destruction. To stay in that same faithless condition was inevitably to be doomed to extermination from among the people that do respond by repenting and committing faith unto Him and are converted.

III. The Prophetical Promise Performed (Acts 3:24-26);

“²⁴In-fact even all the prophets [away]from **Sahmou-áy** and the-ones+ sequentially^[one after another], as-many-as spoke, also fully-proclaimed-before-hand these /days . ²⁵Yourselves, you-are ⁰sons-of-the prophets and-of-the covenant which The God covenanted with^[the face of] our /fathers, saying to^[the face of] Abraham,^[Gen. 22:18; 18:18] In-fact all the families of the Earth shall-be-extolled^[eulogized] by-means-of The Seed^S of-yours^S. ²⁶To-you& first^[before another] The God, Who resurrected His /Boy, Jesus, sent^[w/ comm.] Him to /ultimately/ bless^[extol] you&, by-means-of-the-process-of-turning-away each-one from the wicked-deeds^[wickednesses] of-yours&” (Acts 3:24-26).

A. The God’s Promise to Abraham Fulfilled First to Present Day Israelis.

First Peter reminded them of The God’s Promise to Abraham that all the families of the Earth shall be blessed by means of Abraham’s Seed, Who was The Prophet, Priest, and King, a descendent of Abraham that shall be born. And then, Peter explained how The God fulfilled That Promise in The Christ Who was crucified, buried and resurrected out of dead ones on the third day. The disciples were judicial witnesses of His resurrection because of the fact that they saw Him face to face, but also because they handled His Resurrected Body. All those Israelis living in the era of The Lord Jesus Christ’s Death and Resurrection are the first to know and experience the Salvation, Redemption

B. Thereafter, The God’s Promise to Abraham Fulfilled to the Generations of Humans.

The English adjective translated into Greek is *πρώτον* (prōton), the accusative (object) case, singular masculine adjective *πρώτος* (prōtohs) meaning ‘first of several,’ ‘first in order, time, or place’ or ‘before any others,’ thus implying others shall follow. These Jewish men of The Lord Jesus Christ’s generation were the first among the nations to hear The Gospel of The Lord Jesus Christ, but other generations and nations shall and did indeed follow. The apostle Paul wrote to the Romans that “The Gospel of The Christ is The God’s miraculous power unto Salvation both to Jew first (the exact same

word and in the same case) and to Greek” (Rom. 1:16). These Jewish men should be very grateful because they were the very first hearers of This Wonderful, Powerful Gospel, first proclaimed in Síván (June), A.D. 33. A Gentile did not get to hear This Gospel until four years later in late summer (Elul or August-September), A.D. 37.

So undeniably The God’s Promise to Abraham was accurately and abundantly fulfilled to all generations since The Lord Jesus Christ ascended to Heaven after His Death, burial, and Resurrection-Ascension.

Conclusion:

Today we considered what followed the miraculous curing of the lame beggar in an unspecified number of days after Pentecost, Luke recorded that the regenerated disciples persevered in the Temple from day to day (Acts 2:46). The next recorded event took place in the Temple immediately thereafter. Then The God provided the circumstances for Peter to preach his second sermon. We noted three main points that Peter stressed in his second sermon preached to a multitude on **Sohlohmōn’s** Porch: **I. The Positive Presentation for Receiving The Gospel** (3:12-22); **II. The Pernicious Penalty for Rejecting The Gospel** (3:23); and **III. The Prophetical Promise Performed** (3:24-26).

I. The Positive Presentation for Receiving The Gospel (3:12-22).

Peter covered eight topics in presenting The Truth of The Gospel to be Received: A. He Evoked Their Attention (v. 12); B. He Disclaimed The Disciples’ own Power in the Cure (v. 12g); C. He Exalted The Lord Jesus Christ (vs. 13-15); D. He Explained The Reason for The Cure (v. 16); E. He Excused Their Ignorance (v. 17); F. He Echoed The God’s Repeated Promise (v. 18); G. Peter Exhorted Them to Respond Positively (v. 19); and H. He emphasized The Christ (vs. 20-22).

II. The Pernicious Penalty for Rejecting The Gospel (3:23);

Peter emphatically declared the pernicious penalty, for neglecting or refusing to hear and obey what That Promised Prophet taught, was to be exterminated out of the people. This would mean the end of both national and spiritual life, total loss of the promises to the offspring of Abraham, and future eternal destruction.

III. The Prophetical Promise Performed (3:24-26).

Peter explained how The God fulfilled That Promise in The Christ Who was crucified, buried and resurrected out of dead ones on the third day, and was proclaimed to the Jews first and then to Gentiles of all Nations. Undeniably The God’s Promise to Abraham was accurately and abundantly fulfilled to all generations since The Lord Jesus Christ ascended to Heaven after His Death, burial, and Resurrection-Ascension. Now it is up to all people to respond by hearing **and** obeying all That The Lord Jesus Christ said and taught.

Application:

What steps do you intend to take to be sure you have been faithful in hearing **and** obeying all that The Lord Jesus Christ said and taught to do, just as The God expects of all He saves. This is indicated in The Scriptures?

Dr. Fred Wittman

For next week: Read and meditate upon: **Peter and John Answer the Religious and Political Leaders’ Attack - mid-Síván (early June), ’33** (Acts 4:1-23).