SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES




DEEP DIVE

# Acts

## *Chapter Three, Verses 1–26*

*What I Do Have I Give to You — a beggar at the Beautiful Gate, a name that makes the lame walk, and a call to repent and be refreshed*

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

At the hour of prayer a man lame for forty years asks two fishermen for a coin and gets his feet instead; then, in Solomon's portico, Peter tells the crowd that the One they disowned is the Prince of life, and offers them forgiveness, times of refreshing, and the return of their Messiah. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

**Acts 3:1–26**

*the gate · the name · the call*

THE METHOD

**Verse by Verse**

*Color-coded by teacher*

WHAT'S INSIDE

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*Three movements from the Beautiful Gate to Peter's second sermon*


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*"But Peter said, "I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!"" — Acts 3:6*

SECTION I · THE PASSAGE

# Acts 3:1–26

*What I Do Have I Give to You — Peter has no silver and no gold — only the name of Jesus — and a man lame from birth goes into the temple leaping*

## † How to Read This Study

This study walks Acts 3 in 3 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · ACTS 3:19

"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;"

## † Before the Passage

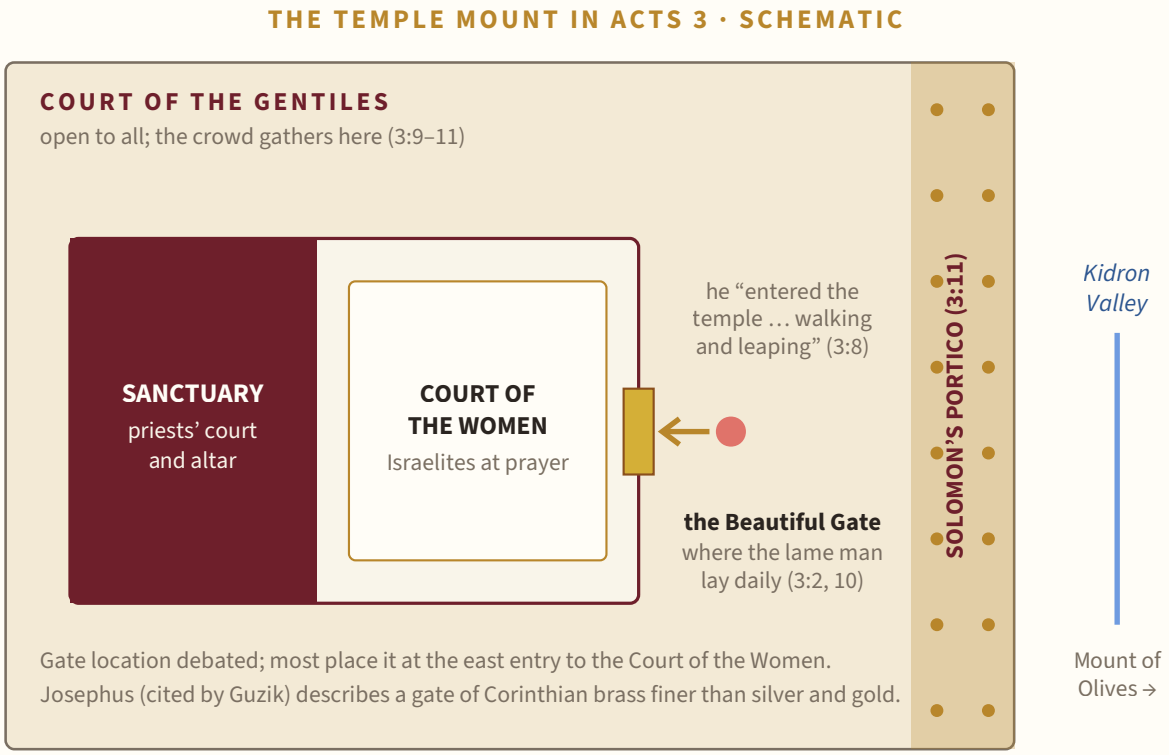
Acts 2 ended with a church of some three thousand new believers "continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (2:42), and Luke added that "many wonders and signs were taking place through the apostles" (2:43). Chapter 3 shows one of those signs up close, and it is the one that sets off the first arrest in Acts. Peter and John are still Jews who pray at the temple; Guzik notes, "Apparently Peter and John saw no problem in continuing their Jewish custom of prayer at certain hours of the day."

The ninth hour, about three in the afternoon, was the hour of the evening sacrifice and prayer. Guzik passes on R. Kent Hughes' thought that it was also the hour Jesus died. The man lay at a gate called Beautiful — Guzik cites Josephus on a gate of Corinthian brass that outshone the gates plated in silver and gold — most likely the eastern entrance from the Court of the Gentiles into the Court of the Women. Solomon's portico (v. 11) was the long colonnade along the east side of the temple court, where Jesus had walked at the Feast of Dedication (John 10:23) and where the church would soon meet "with one accord" (5:12).

The man is more than forty years old (4:22) and has never walked. He has been carried to the same spot every day, so Jesus must have passed him on the way into the temple many times. Guzik: "Therefore, Jesus must have passed him by many times without healing him." The Law kept the lame from serving at the altar (Leviticus 21:18), but the prophets promised a day when "the lame will leap like a deer" (Isaiah 35:6). Luke uses that very picture.

Peter's sermon in verses 12–26 is his second in Acts, and it runs parallel to Pentecost: a sign draws a crowd, Peter turns their eyes from the sign to Jesus, charges them with His death, announces His resurrection, and calls for repentance. What is new here is the offer of verses 19–21 — times of refreshing and the sending of the Christ "appointed for you" — and the long reach back to Moses, Samuel and Abraham. The sermon is addressed to Israel ("Men of Israel," v. 12; "For you first," v. 26).

FIGURE · THE TEMPLE IN ACTS 3




*Not to scale · east at right · Herod's temple as rebuilt in Jesus' day*

*Follow the healed man from the Beautiful Gate into the temple courts, then out to Solomon's portico on the east side, where the crowd ran together to hear Peter.*

I
MOVEMENT

ACTS 3:1–10

# What I Do Have I Give to You

*The hour of prayer, a beggar at the Beautiful Gate, and the name that makes the lame walk*

[1] *Now Peter and John were going up to the temple at the ninth hour, the hour of prayer.* [2] *And a man who had been lame from his mother's womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple.* [3] *When he saw Peter and John about to go into the temple, he began asking to receive alms.* [4] *But Peter, along with John, fixed his gaze on him and said, "Look at us!"* [5] *And he began to give them his attention, expecting to receive something from them.* [6] *But Peter said, "I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!"* [7] *And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.* [8] *With a leap he stood upright and began to walk; and he entered the temple with them, walking and leaping and praising God.* [9] *And all the people saw him walking and praising God;* [10] *and they were taking note of him as being the one who used to sit at the Beautiful Gate of the temple to beg alms, and they were filled with wonder and amazement at what had happened to him.*

ACTS 3:1–10

*"Then the lame will leap like a deer, And the tongue of the mute will shout for joy. For waters will break forth in the wilderness And streams in the Arabah."*

ISAIAH 35:6

## ὡραία

HŌRAIA · "BEAUTIFUL" · G5611

From *hōra*, hour or season: something "timely," in its prime, lovely to look at. The gate is named *Hōraia* twice (vv. 2, 10). Paul uses the same word in Romans 10:15 — "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS" — and that is the irony of the scene. The man lay every day beside the beautiful gate with useless feet, until two men with good news came by and gave his feet back to him.

## ἐξαλλόμενος

EXALLOMENOS · "WITH A LEAP" · G1814

Luke uses two forms of the verb in one verse. First *exallomai* (G1814), "leaping up" — the man springs to his feet; then *hallomai* (G242), "leaping," as he goes on into the temple. *Hallomai* is the word Jesus used of the water that "springs up" in John 4:14, and Luke will use it again for the lame man at Lystra who "leaped up and began to walk" (14:10). Isaiah 35:6 had promised it: "the lame will leap like a deer." Verse 4's "fixed his gaze" is *atenizō* (G816), a hard, steady look.

**DAVID GUZIK** · Enduring Word

Guzik notes that Peter and John kept the Jewish hours of prayer, and he draws a lesson from the beggar's request: "The lame man simply wanted to be supported in the condition that he was in." But "God had something better in mind; Jesus wanted to completely change his condition." Peter had no money, but he had authority from Jesus to heal. Guzik is careful to say the healing was not a technique: Peter acted "under the specific prompting of the Holy Spirit," and the man's strength came only when the word was spoken. He also notes that the man had lain there through Jesus' ministry: "Therefore, Jesus must have passed him by many times without healing him."

**R.C. SPROUL** · Ligonier · St. Andrew's

Sproul's "Healing at the Gate Beautiful" (21 Dec 2003) opens with a beggar he passed every day in Amsterdam, a fixture of the street. So was this man: "But the man in our text had a congenital lameness. He was born lame." Sproul pictures the setting — "Next to that symbol of wealth they laid the poor beggar" — and notes the pairing of Peter, who had denied Jesus, and John, who had stood at the cross. Peter does what passers-by never did: he looks the man in the eye. Then the command in Jesus' name, and "Immediately, we are told by sacred Scripture, power and strength came into his ankles and legs." "When that happened, he started jumping and leaping and praising God."

**C.H. SPURGEON** · Metropolitan Tabernacle

In his exposition of Acts 3, Spurgeon sees the apostles at the temple's hour of prayer as the old order gently giving way to the new: "It will be time to destroy the old when the new is quite ready." He reads the beggars at the temple gate as a sign of how far true religion had sunk. The cure is all of Christ: "The man had never stood upon his feet in all his life," yet "at the mention of the great and glorious name of Jesus, his feet and ankle-bones immediately received strength." And the wonder of the crowd, he says, was fitting: there was something worth seeing.

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry notes that the apostles had no money to give, and draws comfort from it: "Those who are poor in the world may yet be rich, very rich, in spiritual gifts, graces, and comforts." The cure was given "in the name of Jesus Christ," and the man's first use of his new feet proved it real: "The best evidence that it was a complete cure was that he now praised God for it." Henry adds two observations — that "Those whom God hath healed love those whom he made instruments of their healing," and that "Mercies are then perfected, when they are sanctified."

II
MOVEMENT

ACTS 3:11–16

## Why Do You Gaze at Us?

*A crowd in Solomon's portico, the God of the fathers, and the Prince of life they put to death*

> *11 While he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement. 12 But when Peter saw this, he replied to the people, "Men of Israel, why are you amazed at this, or why do you gaze at us, ⚠ as if by our own power or piety we had made him ⟲ walk? 13 "The God of Abraham, Isaac and Jacob, the God of our fathers, △ has glorified His servant Jesus, the one whom you delivered*

> *and disowned in the presence of Pilate, when he had decided to release Him.* [14] *"But you disowned the Holy and Righteous One and asked for a murderer to be granted to you,* [15] *but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.* [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.*
>
> ACTS 3:11–16

> *"Behold, My servant will prosper, He will be high and lifted up and greatly exalted."*
>
> ISAIAH 52:13

> *"He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God."*
>
> EXODUS 3:6

FIGURE · YOU DID, GOD DID

### "YOU" AND "GOD" IN PETER'S SERMON · ACTS 3:13–18

| WHAT YOU DID | WHAT GOD DID |
|---|---|
| delivered and disowned Him before Pilate (v13) | glorified His servant Jesus (v13) |
| disowned the Holy and Righteous One (v14) | — the One you disowned was holy |
| asked for a murderer instead (v14) | gave you the Prince of life (v15) |
| put to death the Prince of life (v15) | raised Him from the dead (v15) |
| acted in ignorance, with your rulers (v17) | fulfilled what all the prophets announced (v18) |

**"THEREFORE REPENT AND RETURN" (v19)**
God turned the worst thing they did into the very thing that saves them

*Read across each row: Peter sets what Israel did to Jesus beside what God did with Him, and the gap between the two columns is where the call to repent comes in.*

## ἀρχηγός

ARCHĒGOS · "PRINCE" · G747

A leader who goes first and opens the way for others: a pioneer, founder, author, champion. Four New Testament uses — "the Prince of life" (3:15), "a Prince and a Savior" (5:31), "the author of their salvation" (Hebrews 2:10) and "the author and perfecter of faith" (Hebrews 12:2). Peter's sentence is a shock on purpose: they killed the very One who leads the way into life. Sproul keeps "Prince of life"; other versions say "Author of life."

## παῖς

PAIS · "SERVANT" · G3816

A child or a servant. The KJV reads "his Son Jesus" (vv. 13, 26), but in Acts 3–4 the word points back to Isaiah's Servant of the LORD — "Behold, My servant will prosper, He will be high and lifted up and greatly exalted" (Isaiah 52:13) — and verse 13's "has glorified" answers that line. The suffering Servant whom they handed over is the Servant God exalted. The same word returns in the church's prayer: "Your holy servant Jesus" (4:27, 30). Verse 12's "piety" is *eusebeia* (G2150), godliness.

**DAVID GUZIK** · Enduring Word

Guzik notes that "Peter wisely took advantage of the gathering crowd," because amazement is not the same as faith: "Though they were greatly amazed, they weren't saved yet." Peter's first move is to get out of the way. "Peter denied that the healing was due to either his power or godliness." "Peter knew that it was all of Jesus and nothing was of him." Guzik warns that we drift the other way: "The temptation is always to do things trusting in something or someone else." The sermon is about Jesus — the Servant, the Holy and Righteous One, the Prince of life — and the healed man standing there is only the doorway into it.

**R.C. SPROUL** · Ligonier · St. Andrew's

Sproul's "Peter's Second Speech" (28 Dec 2003) calls the sermon "preaching with conviction." Peter refuses the credit and points the crowd to the God of Abraham, Isaac and Jacob, who glorified His Servant. Sproul gathers the titles — Servant, Holy One, Righteous One — and then the charge: they chose a murderer and killed the Prince of life. The real wonder is not a man walking, Sproul says, but God's patience with the crowd: "What you ought to marvel at is that you're still alive." He closes by urging hearers to cling to Christ the way the healed man clung to Peter and John.

**C.H. SPURGEON** · Metropolitan Tabernacle

Spurgeon's exposition watches the crowd: "It is always easy to draw a crowd, but there was really something wonderful to be seen that day." "He who was healed by Christ's wonderful name was wondering, and the people who saw him healed were all wondering." Peter uses the moment to press home that the God of Abraham, Isaac and Jacob is the God of the gospel, and to lay the death of Christ at their door. Spurgeon admires the nerve of it: "It took no small amount of courage and faith to speak like that."

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry chides the crowd for being amazed at a cure when they had just been told of a resurrection: "Stupid people think that strange now which might have been familiar to them if it had not been their own fault." Peter refuses to be the hero, and Henry turns that into a rule for preachers and hearers alike: "The instruments of God's favour to us, though they must be respected, must not be idolized." "Every crown must be cast at the feet of Christ." And for anyone God uses: "Useful men must see to it that they be very humble."

III
MOVEMENT

ACTS 3:17–26

## Repent and Return

*Ignorance, times of refreshing, the Prophet like Moses, and the blessing promised to Abraham*

17 *"And now, brethren, I know that you acted in ignorance, just as your rulers did also.* 18 *"But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.* 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;* 20 *and that He may send Jesus, the Christ appointed for you,* 21 *whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.* 22 *"Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you.* 23 *'And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'* 24 *"And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days.* 25 *"It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.'* 26 *"For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways."*

ACTS 3:17–26

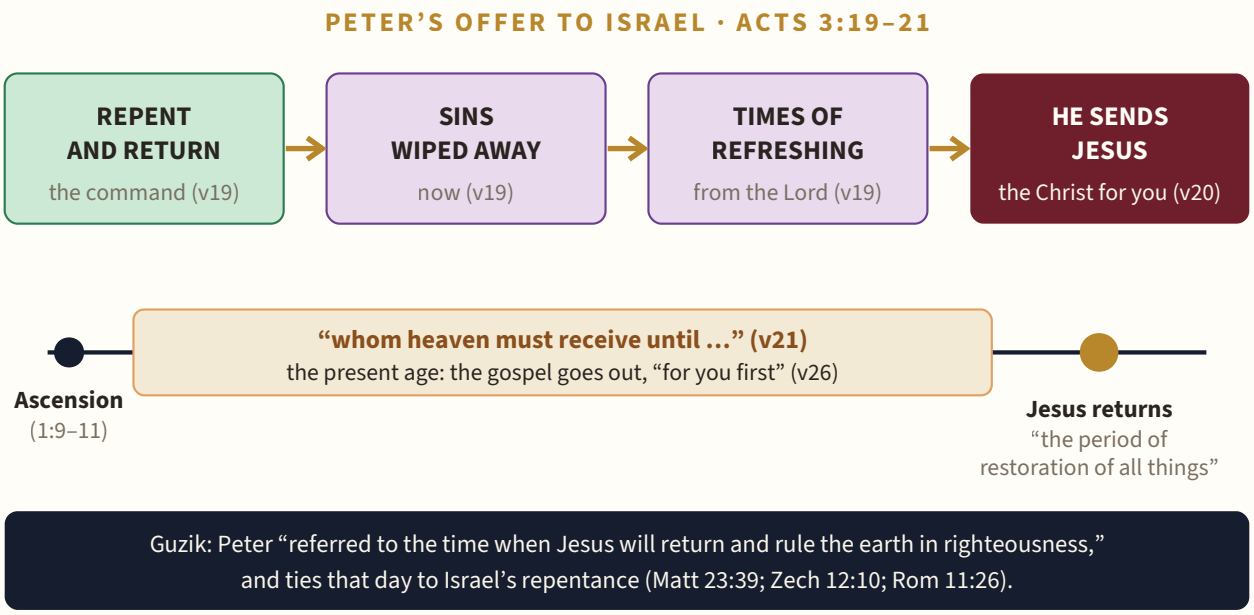
*"The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him."*

DEUTERONOMY 18:15

*"In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."*

GENESIS 22:18

FIGURE · PETER'S OFFER




*The top row is the order of Peter's offer in verses 19–20; the line below shows Jesus held in heaven now, until the restoration of all things at His return.*

## ἐξαλειφθῆναι

EXALEIPHTHĒNAI · "WIPED AWAY" · G1813

To wipe off, smear out, erase — as a wax writing tablet is smoothed flat; Spurgeon's sermon on this verse uses that wax-tablet picture. Paul uses the word for the certificate of debt "canceled out" at the cross (Colossians 2:14), and Revelation for God wiping away every tear (7:17; 21:4). KJV: "blotted out." Henry: "the remission of sin is the blotting of it out." Verse 19's "return" is *epistrephō* (G1994), to turn around; "repent" is *metanoeō* (G3340).

## ἀνάψυξις · ἀποκατάστασις

ANAPSYXIS · APOKATASTASIS · G403 · G605

Two words found only here in the New Testament. *Anapsyxis* (v. 19) is a cooling, a breathing again — the relief of air after heat. *Apokatastasis* (v. 21) is restoration, putting a thing back the way it should be; its verb is used in 1:6, "will You at this time restore the kingdom to Israel?" Peter's answer to that question is here: heaven holds Jesus until the restoration of all things the prophets foretold. Guzik reads this as Christ's return to rule the earth, bound up with Israel's repentance.

**DAVID GUZIK** · Enduring Word

Guzik defines the command: "Repentance does not describe being sorry, but describes the act of turning around." The promise of times of refreshing points ahead: "Peter referred to the time when Jesus will return and rule the earth in righteousness," and Guzik takes Peter's words seriously — "there is some sense in which the return of Jesus in glory will not happen until Israel repents" (Matthew 23:37–39; Romans 11:25–27). He adds: "In a lesser (though glorious) sense, God sends times of refreshing to His people today." On Moses' prophecy, the Jews expected a Prophet and a Messiah, and "Peter made it clear that they are one and the same." In the promise to Abraham he hears the undeveloped theme of the gospel going to all the world.

**R.C. SPROUL** · Ligonier · St. Andrew's

Sproul's second sermon ends on verses 17–18, and he will not let "ignorance" become an excuse. Peter says they acted in ignorance; Sproul calls it willful: "It was evincible ignorance" — ignorance they could and should have overcome, since they had the Scriptures in their hands. And no one is truly ignorant of God: "Every human being knows with certainty that God exists." "Peter was not being facetious," he says — yet the guilt remains, and so the need to repent remains. God, meanwhile, had fulfilled what He announced through all the prophets.

**C.H. SPURGEON** · Metropolitan Tabernacle

Spurgeon notes the change of tone: "Instead of drawing his sword, as he did when he cut off the ear of Malchus, he puts the truth thus mildly." In "Apostolic Exhortation" (Acts 3:19–21) he explains that "Repent signifies, in its literal meaning, to change one's mind," and that "Repentance and conversion are the work of the Holy Spirit." Sin is serious — "Every sin in the essence of it is a killing of God" — and "Greater light brings greater responsibility." Blotting out, he says, is like the merchants who kept accounts on tablets of wax. The times of refreshing come in pardon, in revival and at Christ's second coming.

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry notes that Peter softens the charge with ignorance but still calls for repentance and conversion, because "the remission of sin is the blotting of it out." Christ's absence is real for now, and Henry is honest about its effect: "The absence of the Lord occasions many of the securities of sinners and the distrusts of saints." The Prophet like Moses must be heard: "Whenever he has a mouth to speak, you must have an ear to hear." "Those that will not be advised by the Saviour can expect no other than to fall into the hands of the destroyer." Israel had the first offer of the blessing.

IV
THEME

CROSS-REFERENCES

## The Passage in the Whole Bible

*From the God of the fathers to the day all Israel looks on Him*

> *"For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay."*
>
> PSALM 16:10

> *"As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities."*
>
> ISAIAH 53:11

> *"'It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him."*
>
> DEUTERONOMY 18:19

> *"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."*
>
> ZECHARIAH 12:10

> *"For I say to you, from now on you will not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"*
>
> MATTHEW 23:39

> *"and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.""*
>
> ROMANS 11:26

> *"said with a loud voice, "Stand upright on your feet." And he leaped up and began to walk."*
>
> ACTS 14:10

**DAVID GUZIK** · Enduring Word

Guzik joins Peter's offer in 3:19–21 to Jesus' words in Matthew 23:37–39 and Paul's in Romans 11:25–27: the return of Jesus in glory is bound up with Israel's repentance.

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry reads "for you first" (v. 26) as Israel's privilege: they had the first offer of the blessing promised to Abraham, which would then reach all the families of the earth.

SECTION II · STUDY HELPS

# At a Glance

*Four voices, one chapter*

Four teachers, one chapter. Guzik walks the text and sees a future for Israel in verses 19–21; Sproul presses the doctrine — no credit to the apostles, no excuse in ignorance; Spurgeon marvels at the name and pleads for repentance; Henry draws a rule from nearly every line. They agree that the power was Christ's alone. They read the "times of refreshing" with different weight: Guzik chiefly of Christ's return to reign, Spurgeon of pardon, revival and the second coming together, Henry of the comfort Christ gives while He is away.

| THE MOVEMENT | GUZIK · the text | SPROUL · the doctrine | SPURGEON · the heart | HENRY · the counsel |
|---|---|---|---|---|
| **I · The Beautiful Gate** | He asked for support; Jesus wanted to change his condition. | Born lame, laid by a symbol of wealth; Peter looked him in the eye. | The old gives way when the new is ready; the name gave him ankles. | Poor in money, rich in grace; praise proved the cure complete. |
| **II · The name and the Prince** | Amazed is not saved; it was all of Jesus, nothing of Peter. | Preaching with conviction; marvel that you are still alive. | Easy to draw a crowd; it took courage to speak like that. | Respect God's instruments, never idolize them; cast every crown at Christ's feet. |
| **III · The call and the promise** | Repent means turn around; Jesus returns when Israel repents. | Evincible ignorance — no excuse; everyone knows God exists. | Repentance is a changed mind, the Spirit's work; sins wiped like wax. | Remission is blotting out; hear the Prophet or meet the destroyer. |

ACTS 3:1–26 · A COMPARATIVE READING

## † Key Insights to Carry

- **Jesus had walked past him.** Guzik: "Jesus must have passed him by many times without healing him." God's timing for this man was the hour of prayer, two fishermen and the name of the risen Christ. GUZIK
- **He wanted support; God wanted change.** "The lame man simply wanted to be supported in the condition that he was in" (Guzik). Many of us pray the same way. GUZIK
- **No silver, no gold, all Christ.** Henry: "Those who are poor in the world may yet be rich, very rich, in spiritual gifts." Peter could not pay the man's rent, but he could give him his feet. HENRY
- **The lame leap.** Luke uses *exallomai* and *hallomai* in one verse (3:8). Isaiah 35:6 had promised that "the lame will leap like a deer." The Messiah's age had arrived. THE GREEK
- **Praise proves the cure.** Henry: "The best evidence that it was a complete cure was that he now praised God for it." The man went straight into the temple he had only ever begged outside. HENRY
- **Get out of the way.** "Peter knew that it was all of Jesus and nothing was of him" (Guzik). Henry: "Every crown must be cast at the feet of Christ." GUZIK
- **They killed the Prince of life.** *Archēgos* is the pioneer who leads the way into life (3:15; Heb 12:2). Sproul: "What you ought to marvel at is that you're still alive." SPROUL
- **Ignorance explains; it does not excuse.** Peter is gracious (v17), but Sproul calls it "evincible ignorance" — and still they must repent. SPROUL
- **Repent is a U-turn.** "Repentance does not describe being sorry, but describes the act of turning around" (Guzik). Spurgeon: "Repentance and conversion are the work of the Holy Spirit." THE TEXT

❖ **Heaven holds Him until.** "Whom heaven must receive until the period of restoration of all things" (3:21). The present age has an end, and Israel has a future in it (Zech 12:10; Rom 11:26). THE TEXT

## † Questions for the Table

**1** **The lame man asked for coins and got his feet. Where am I asking God only to make my present condition bearable, when He wants to change it?**

He simply wanted to be supported in the condition he was in (Guzik).

3:2-6

**2** **Peter said, "What I do have I give to you." I may not have money — what do I have from Jesus that I could give someone this week?**

Poor in the world, rich in spiritual gifts (Henry).

3:6; 2 Cor 6:10

**3** **The healed man went in "walking and leaping and praising God." When did I last praise God out loud for what He did for me?**

Praise is the best evidence of a complete cure (Henry).

3:8-9

**4** **Peter refused the credit: "why do you gaze at us?" Where am I tempted to take credit for what God has done through me?**

It was all of Jesus and nothing of him (Guzik).

3:12-16

**5** **Peter says repentance is turning around, not just feeling sorry. What would turning around actually look like for me this week?**

Repent and return, so that your sins may be wiped away.

3:19; 26:20

**6** **Jesus is in heaven "until the period of restoration of all things." How does knowing He is coming back change the way I live now?**

Times of refreshing come from the presence of the Lord.

3:19-21; Titus 2:13

❖

*Acts 3 begins with a man who has never stood on his feet and ends with an offer to a whole nation: turn around, have your sins wiped away, and wait for the Messiah God has appointed for you. Peter had nothing in his pockets and everything in the name of Jesus. Bring Him your lameness, and when He lifts you up, go in praising God.*

*Teaching the Word. Watching the Times. — Smith For Christ*

## † Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.


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