

**Acts 3: 11-18**  
**The Preaching Of Christ**

1. The crowd has left the Temple and assembled in Solomon's portico and they are full of amazement - The healing was Unexpected, done in the name of Jesus Christ the Nazarene, it was Instantaneous, New and Complete - Messianic - Isaiah 35:6 - Hallomai -
2. The similarities of this sermon with Peter's sermon at Pentecost - The same audience "Men of Israel", Giving glory to Christ, the resurrection, the Apostolic witness, the guilty parting in Jesus' death, proofs from Old Testament prophets, references to Jesus' exaltation and God's divine purposes, and an appeal for repentance.
3. The differences -the Pentecost sermon aims at establishing the messianic status of Jesus. This sermon is aimed at repenting and accepting Jesus as the one sent from God. There is an emphasis on faith and the names of Jesus from the Old Testament - Servant, Holy and Righteous One, Author of life, and Prophet-like-Moses.
4. Basic Outline of Peter's sermon - Peter raises the question about the power behind the man's healing in verse 12 and then Peter answers that question in verse 16. In verses 13-15, Peter lines out the indictment as a prosecuting attorney for the death of Christ and the Jewish responsibility in those events. The basic function of vv. 13-15 is to establish the Jewish guilt in rejecting Jesus. The remainder of the sermon is basically an appeal to repent and affirm Christ.
5. The title "servant" (pais) applied here to Jesus is a possible allusion to the servant psalms that run throughout vv. 13-14, in the references to "glorification" (Isa 52:13), the "righteous one" (Isa 53:11), and being "handed over" or "delivered up" Isa 53:12.
6. God has chosen Jesus, sent Him, and exalted Him. The Jewish guilt lies in their rejection and denial of God's chosen servant, His One and Only Son - Luke 23:13-25.
7. The irony in the request that a murderer be released to them, for they were themselves murderers. They killed "the author of life". But "God raised him from the dead." God sent the Christ to bless the sons of the covenant (v. 25), but they disowned or denied Him
8. The Terms used by Peter for Christ - the Holy One, the Righteous One, and the Author of life. The Holy One Of Israel in Isaiah - Demons (Mark 1:24) and men (John 6:69) confessed Jesus as "Holy One of God."
9. In Zechariah 9:9 the messianic King is described as "righteous." The title appears also in Acts 7:52 and 22:14.
10. The term "author [archēgos] of life." The term occurs only here, in 5:31, and twice in Hebrews (2:10; 12:2). The word has a double nuance, meaning either leader/pioneer or author/originator.

- 11. They had acted in ignorance and a means of atonement was available for sins of ignorance, but not for intentional, deliberate sins (cf. Num 15:27–31).**
- 12. Jesus himself had recognized their ignorance in crucifying him and had already prayed for their forgiveness (Luke 23:34). Thus, Peter was offering the Israelites a second chance and now they could accept Christ and be forgiven.**
- 13. The suffering of the Messiah was God's own divine purpose - God foretold it, the prophets had spoken it, and the death of Christ fulfilled it. The mystery of God's sovereignty worked in tandem through the will of men - Acts 2:22-23**
- 14. The servant - Isaiah 52:13–53:12, Jeremiah 11:19, Zechariah 12:10;13:7; Psalms 22,31,34, 69**