

**GOD'S
PROMISED

KING FOR
ALL NATIONS**

THE GOSPEL OF LUKE

INTRODUCTORY MATTERS

ALL MATERIAL ON THIS PAGE IS AUTHORED BY DARRELL L. BOCK

OUTLINE¹

- A. LUKE 1:1-2:52** - Luke's preface and the introduction of John and Jesus
- B. LUKE 3:1-4:13** - Preparation for ministry: anointed by God
- C. LUKE 4:14-9:50** - Galilean ministry: revelation of Jesus
- D. LUKE 9:51-19:44** - Jerusalem journey: Jewish rejection and the new way
- E. LUKE 19:45-24:53** - Jerusalem: the Innocent One slain and raised

PURPOSE, READERS, AND DESTINATION²

"It is unlikely that Theophilus is just interested in becoming a Christian or is a Roman official who needs to have Christianity explained in order to accept it as a legitimate religion... Luke 1:3-4 suggests that Theophilus received some instruction. The detail in Luke-Acts about faithfulness, Jew-Gentile relations, and clinging to the hope of Jesus' return suggests a Gentile who is experiencing doubt about his association with the new community. The problems over table fellowship, Gentile inclusion, and examples of how rejection was faced in the early church also suggests this setting. Likewise the amount of ethical exhortation in the Gospel suggests this approach. Theophilus appears to be a man of rank (Luke 1:3) who has associated himself with the church, but doubts whether in fact he really belongs in this racially mixed and heavily persecuted community. In the Gospel, Luke takes Theophilus through Jesus' career in order to review how God worked to legitimize Jesus and how Jesus proclaimed hope. Luke also wishes to defend God's faithfulness to Israel and his promises, despite the rejection of the promise by many in the nation. (In this sense, Luke is not unlike Rom. 9-11.) The offer of the gospel openly includes Theophilus and calls him to remain faithful, committed, and expectant, even in the midst of intense *Jewish* rejection and with the hope that both Jews and Gentiles will turn to Jesus. What is very possible is that Theophilus had been a God-fearer before coming to Christ, since this can explain the interest in God-fearers in Acts (10:2, 22, 35; 13:16, 26, 43, 50; 17:4, 17; 18:7), as well as the extensive use of the OT in the two volumes.

"Luke did not write, however, just for this one person, but for any who felt this tension. Any Gentile feeling out of place in an originally Jewish movement could benefit from the reassurance Luke offers. Any Jew (or Jewish Christian) troubled by the lack of Jewish response to the gospel or by the Gentile openness to the gospel could see that God directed the affair and that he gave the nation multiple invitations to join in God's renewed work. Christianity conflicted with Judaism not because the new movement consciously tried to isolate itself from the nation, but because it was forced out. This rejection is evident in Acts, but the seeds are sown in the rejection of Jesus so carefully detailed in Luke 9-13 and 22-23. For Luke, the new community is broad in its extension of blessing because Jesus preached that it be so (Luke 4:16-30; 5:30-32; 19:10; 24:44-47) and God directed that it be so (Acts 10:34-43; 15:1-21; 22:6-11; 26:15-20)."

1. Darrell L. Bock, *Luke 1:1-9:50*, 20 2. Darrell L. Bock, *Luke 1:1-9:50*, 14-15

INTRODUCTORY MATTERS

ALL MATERIAL ON THIS PAGE IS AUTHORED BY DARRELL L. BOCK

SUMMARY³

“Luke’s Gospel is pastoral, theological, and historical. The reality of God’s plan influences how individual’s see themselves and the community to which they belong. Old barriers of race are removed. New hope abounds. There is to be no doubt that the message of Jesus is one of hope and transformation. Anyone, Jew or Gentiles, can belong. At the center is Jesus, the promised Messiah-Lord, who sits at God’s right hand exercising authority from above. He will return one day and all will be accountable to him. His life, ministry, resurrection, and ascension show that he has the ability to be trusted. He can bring God’s promises to completion, just as he has inaugurated them. In the meantime, being a disciple is not easy, but it is full of rich blessing that transcends anything else this life can offer. This is the reassurance about salvation that Luke offers to Theophilus and others like him.”

CONCLUSION⁴

“Luke-Acts reassures Theophilus and its readers. The program of God that has reached out in mission to Gentiles with salvation is part of his long-promised program. The key moves in Jesus’ coming and the mission of the new community to Gentiles result from God’s direction, fingerprints, and scriptural promise. Whether it be in Jesus’ praising the faith of those outside of Israel, his direct call to Paul in making him a minister to Gentiles, or God’s direction of Cornelius to Peter and Peter to the Gentile centurion, God has shown not only that has the long promised new era come with the Spirit sent by Jesus, but also that this promise extends by ancient divine design to the nations.

“Luke-Acts is ultimately a book about God and his activity through Jesus, in whose name much in Acts takes place. As exemplary as many figures are in these books, the real heroes in these volumes are God, Jesus, and the Spirit. The focus of the theology is on them as the Father has sent the Son to give the Spirit of God’s people to enable them to carry out their collective calling. In doing so, the people are equipped for a life of mission in honoring God. The community has taken the gospel into the world and evidenced reconciliation with God. They have also reflected the efforts at reconciliation between others that grows out of the gospel. In their response of repentance and faith, they turn to God in love for his grace and in love for their neighbor. Theology and values in life are inseparably connected in Luke-Acts. At the hub stands the activity of Jesus Christ and the divine attestation to him through his ministry depicted in Luke. In Jesus’ resurrection-ascension to God’s right hand, God shows the kingdom hope to be alive and well.”

3. Darrell L. Bock, *Luke 1:1-9:50*, 43

4. Darrell L. Bock, *A Theology of Luke and Acts*, 95

LUKE 2

RELATED: Isaiah 42:1-7; 49:5-7

1. (2:1-7) What stands out to you as significant from the birth of Jesus?
2. (2:8-21) What stands out to you as significant from this announcement of good news?
3. (2:22-24, 39) Considering the accusations made by Jews about Jesus and his followers during the time of Luke's writing, why is this significant? (cf. Acts 6:13-14; 21:20-21)
4. (2:25-38) Explain Simeon's and Anna's responses to seeing Jesus. What do we learn from their testimonies and why would this be important for Theophilus to know?
5. (2:40-52) Despite testimonies surrounding Jesus' birth, many from this point on will be perplexed about Jesus' identity. What is Jesus doing and how does he understand himself?
6. Consider the characters we have read about in Luke 1-2: Zechariah, Elizabeth, Mary, the shepherds, Simeon, Anna, and Jesus. How does Luke describe these people? Why do this?

LUKE 3

RELATED: Isaiah 32:14-17; 40:3-5; 44:1-5; Psalm 2

1. (3:1-6) According to Isaiah and Luke, what is God's pre-planned purpose with John?
2. (3:7-9) What stands out to you as important and applicable from John's message here?
3. (3:10-14) What life situations and instructions are most applicable to you from John's instructions here? How can you change your behavior?
4. (3:15-22) What is the Scriptural significance of what is said about Jesus here?
5. (3:23-38) What is unique and interesting to you about the genealogy of Jesus given here? (Keep Luke's audience in mind)

Luke presents John as a type of Samuel and Jesus as a type of David. Samuel foreshadows John and David foreshadows Jesus. This should make sense, since Bible students always confuse the details of the story of the birth of Samuel with the details of the birth of John. Luke intends for these details to be so close that the stories bleed together. **Why?** Consider this way of looking at both the story of Samuel/David and John/Jesus. *At a time when Israel is be ruled by their enemies, God answers the prayer of a barren couple and brings a great prophet into Israel who will proclaim a message of hope to God's people. Simultaneously, the future king of Israel who will have the Spirit of the Lord upon him is born in the small village of Bethlehem. The present king ruling over God's people wants none of this, and seeks to kill the future king. Regardless, God's purpose and plan will still play out. The prophet born to the barren family will still bear the good tidings of God's king. Not only will he tell the people about God's king, he will even play a key part in anointing the king for kingly service -- Samuel anoints David and John baptizes the king from David's lineage who is subsequently anointed by the Spirit. This newly anointed king will prepare a new house for the Lord among his people.*

LUKE 4

RELATED: Isaiah 61; Psalm 103:1-3

1. (4:1-13) Consider how Luke builds on precedence. As you read this account, list any accounts in the Old Testament which share resemblance with this account of Jesus.

2. (4:1-13) Considering your answer from question #1 (and the genealogy in Luke 3), what reasons could Luke have for recording *this* account *here*? (i.e., what is its significance?)

3. (4:1-13) Considering your answers this far and considering how Jesus resists Satan, what practical lessons do you draw from this account today?

4. (Isaiah 61) Read Isaiah 61 and answer two questions: what does the Messiah say he will do and what will work will he cause among the nations?

5. (4:14-30) Read this account through the eyes of Theophilus - what stands out to you?

6. (4:31-44) Read these accounts through the eyes of someone who does not know who Jesus is or what he is like - what stands out to you?

LUKE 5:1-6:11

RELATED: Psalm 103:1-3

1. (5:1-11) What is the importance and significance of this account? What all can you learn from it today?
2. (5:12-26) How do these two accounts help us understand the identity of Jesus?
3. (5:12-26) Note the different people present here - who does Jesus focus on?
4. (5:27-32) Read this account through the eyes of someone who knows little of Jesus - what do you see? How does this affect your life today?
5. (5:33-6:11) What is Luke showing us about Jesus through these accounts surrounding questions about Jesus?
6. (5:33-6:11) What do you practically learn about spiritual disciplines and what it looks like to be obedient to God's law as you follow Jesus from these accounts?

LUKE 6:12-49

RELATED: 1 Samuel 22:1-2; Isaiah 29:17-21

1. (6:12-19) Describe the scene here. What stands out to you?
2. (6:20-26) What is the significance/meaning of the categories Jesus' refers to? What affect will Jesus' kingship and God's kingdom have on the world? What do you learn from this?
3. (6:27-36) How does Jesus command his disciples to think and live? How does he motivate/explain these behaviors? What is especially difficult for you here?
4. (6:37-42) How does Jesus command his disciples to think and live? How does he motivate and explain these behaviors? What is especially difficult for you from these instructions?
5. (6:43-49) What images does Jesus' use here to encourage obedience/righteousness? What are the applications to you from these images?

LUKE 7

RELATED: 1 Kings 17:17-24; Deut. 18:18; Mal. 3:1 Luke 3:19-20; Isaiah 35:1-7; 61:1

1. (7:1-10) Why does Luke include this particular scene? What is the message?
2. (7:11-17) Explain the significance of this miracle/sign and the response to it.
3. (7:18-23) Why is John asking this question? Why does Jesus answer as he does?
4. (7:24-35) What can we learn from what is said about the responses to John and Jesus?
5. (7:36-50) Picture this scene. What strikes *you* from this scene as you watch? In what ways do Luke and Jesus intend Theophilus and us to apply this scene?

LUKE 8

RELATED: Psalm 107:23-30; 1 Kings 17:17-24

1. (8:1-3) How do this transition and the previous paragraph clarify our picture of Jesus?

2. (8:4-21) With the great crowds following Jesus, how are these paragraphs significant from the perspectives of both messengers and followers of Jesus? What do you learn here?

3. (8:22-25) What does Luke want us to think about and learn from this account?

4. (8:26-39) Read this whole account very carefully from the perspective of someone who is trying to answer the question posed by the disciples in 8:25. What do you learn here?

5. (8:22-55) As you read each of these accounts, what stands out to you about Jesus? What is Luke showing and teaching us about following Jesus?

LUKE 9:1-56

RELATED: Exodus 16:4, 35; Daniel 7:13-14; Psalm 2

1. (9:1-9) What are the twelve told to do and what Herod's response to all that is happening?
2. (9:10-17) What was Jesus' message? Why would Luke include this account?
3. (9:18-20) What did it mean for Peter to make *this* declaration instead of other conclusions? (i.e., not a prophet, but "the Christ of God" - what did this mean from an OT perspective?)
4. (9:21-27) What does it mean for Jesus to be the Christ/Son of Man and for us to follow him? Why is this different than expectations?
5. (9:28-36) What is the meaning and significance of this event?
6. (9:37-43a) Explain the significance of the contrast Luke presents here. What is the intended application?
7. (9:43b-56) How do these events/teachings thematically work together? What stands out to you as practically important here?

LUKE 9:51-10:42

1. (9:51-62) Where has Jesus been spending his time and where is he now going? What is the cost of following Jesus on this path? How does this affect how you follow Jesus today?

2. (10:1-12) What stands out to you as interesting or significant from Jesus' instructions to the seventy-two?

3. (10:13-24) Explain the consequences and results of rejection and acceptance here. Why is this section important for us to read and know?

4. (10:25-37) Explain the significance of this account in Theophilus' day. How does this original context and message change how you think and live today?

5. (10:38-42) Why is this account recorded and what do you learn from this contrast today?

LUKE 11

1. (11:1-13) What stands out to you as important from Jesus' teaching on prayer?
2. (11:14-23) What do you learn from this event regarding Jesus and God's kingdom? What is the meaning of 11:23 in this context?
3. (11:24-28) Remembering the previous context, what is the meaning and importance of this [somewhat awkward] scene?
4. (11:29-36) Make sense of Jesus' response that it is foolish for "this generation" to continue asking for a sign. What is the impact of Jesus' teaching here on you today?
5. (11:37-54) What are the key problems with the Pharisees and lawyers and how to they show themselves? How do Jesus' "woes" here affect you personally?

LUKE 12:1-48

RELATED: Daniel 7:13-28

1. (12:1-12) What theme ties these three paragraphs together? How should Jesus' words in this section affect your life?

2. (12:13-21) Picture this scene and teaching as if it were happening to you today. How would you respond if Jesus said this to you? What do you learn from this?

3. (12:22-34) What instructions does Jesus give in this section and how does he motivate you to each of these behaviors/actions?

4. (12:35-48) What is the meaning and the intended application of this Jesus' parable and response to Peter?

LUKE 12:49-13:35

RELATED: Isaiah 2:2-4; 10:20-23; 25:6-9; 43:5-7; 66:18-20

1. (12:49-13:9) What did Israel expect the coming of the Son of Man would bring? What instead would it bring/was it bringing? How should think about and respond in these times?

2. (13:10-17) Consider the hypocrisy of what is said and the power of Jesus response. Consider if there is any similar hypocrisy in you - how should you apply this scene?

3. (13:16-21) Consider the significance of what has just happened - how does this scene relate to Jesus' teaching regarding what the kingdom of God is like?

4. (13:22-30) What did/do people often rely on to give them a sense of kingdom security? Why will those cast out be in misery? What should we do in response to Jesus' teaching?

5. (13:31-35) What ironic truth does Jesus' preach about Jerusalem? Does this irony have any relevance among us today?

LUKE 14

RELATED: Isaiah 58; 25:6

1. (14:1-6) What is the inconsistency here? How can this teaching affect *your* life?
2. (14:7-11) What principle does Jesus teach here? How all should this play out in your life?
3. (14:12-14) What principle does Jesus teach here? Is Jesus serious? How should this play out in your life?
4. (14:12-24) How does the parable relate to the teaching in verses 12-14? What is the purpose of the parable? What do we learn from this parable today?
5. (14:25-35) Synthesize this paragraph. What is the key message of Jesus' teaching here? What is the reasoning behind teaching like this when "*great crowds accompanied him*"?

LUKE 16

1. (16:1-9) What is shrewd about what the dishonest manager did?
2. (16:9-13) Take some time to explain the different ways Jesus applies this parable. How are we supposed to be shrewd? Why?
3. (16:14-15) What did the Pharisees mock Jesus for and why? Explain Jesus' response.
4. (16:16-18) Explain Jesus' continued response to the Pharisee's mockery. Explain this in light of those who simplistically say, "We don't have to follow the Law any more."
5. (16:19-31) What all does Jesus intend for us to learn from this account or parable? Explain the significance of verse 31.

LUKE 17

1. (17:1-2) Consider your own life and the “little ones” around you. In what ways could temptations to sin come through you?
2. (17:3-4) When is this teaching most difficult for you to obey? How are you doing at this?
3. (17:5-6) Pay careful attention to how Jesus responds to the apostles’ question. What is the meaning of Jesus’ response in view of their question? How does this response impact you?
4. (17:7-10) What is Jesus’ challenge to us here and why is this so challenging for you?
5. (17:11-19) What impact do you believe the Holy Spirit through Luke is seeking to have on Theophilus and you by including this narrative?
6. (17:20-21) What do we learn here about the arrival of God’s kingdom? Consider how this teaches us to look at the activity of Jesus (*cf.* Luke 11:20).
7. (17:22-37) We long to see one of the days of the Son of Man because we long for justice in an unjust world (*cf.* Luke 18:8). As we wait for the revealing of the Son of Man, what all does Jesus say here to help us not be deceived? To help us be ready and react well?

LUKE 18

1. (18:1-8) How should Jesus' teaching here affect your thinking regarding faith and prayer?

2. (18:9-17) How do Jesus' teaching and the events here affect how you view yourself and others before God?

3. (18:18-30) As you hear this ruler speaking, try to get in his head. What all is wrong with his thinking as he speaks with Jesus? What impact is the Holy Spirit seeking to have on you by recording this event?

4. (18:31-43) Consider these two events together (along with the everything else in the chapter). What are we meant to learn from this event?

LUKE 19

RELATED: Malachi 3:1-2; Zechariah 9:9ff

1. (19:1-10) Consider this text alongside the themes we have discussed in Luke so far. What all stands out to you as important and applicable from this account?

2. (19:11-27) Why does Jesus tell this parable? What is the correlation between the nobleman's receiving of a kingdom and the servants doing business while he is gone?

3. (19:11-27) What is this parable intended to declare to the original hearers in the original historical context of this parable? (hint: don't think about our final judgment)

4. (19:1-27) Note the transition in verse 11. How does this parable relate to the Zacchaeus account? How can we apply this parable to our lives and situations today?

5. (19:28-48) Envision these scenes. What stands out to you? (Consider how Jesus fulfills Scripture here)

LUKE 20:1-21:4

1. (20:1-8) What do the chief priests, scribes, and elders mean by their question? What can we learn about honest religious discussion from their response to Jesus' question?

2. (20:9-20) Explain the meaning of this parable in light of Israel's history and current situation. Explain who the tenants are. What can we learn from this parable?

3. (20:19-26) What is Luke trying to show us about the religious leaders and about Jesus from this account?

4. (20:27-40) Read Deuteronomy 25:5-10 to understand Levirate marriage. Read Exodus 3:13-15 and Ezekiel 37:1-14 to understand the Jewish anticipation of resurrection (which the Sadducees did not share). Take time to work through this. Explain Jesus' answer, its impact then, and its impact on us today.

5. (20:41-44) Was the anticipation that the Messiah would be David's son correct? Explain Jesus' point here.

6. (20:45-21:4) Who does Jesus' condemn and who does he commend? How can we live in a way that appreciates these two types of people?

LUKE 22:1-62

Note on 22:1-13. As the chief priests and the scribes were looking to put Jesus to death, Luke tells us that the Feast of Unleavened Bread (which began with Passover) was drawing near. In fact, the very night that Jesus is betrayed and arrested is the day when the Passover lamb had to be sacrificed. This is terribly ironic. As the religious leaders are preparing a great festival to supposedly honor Yahweh for rescuing them from Egypt, they are unjustly making preparations to kill the embodiment of that God. This is also filled with symbolism. As they kill the Passover lambs this evening, they are making preparations to kill the true Passover Lamb who delivers us from the death we all deserve. And yet, this is not a terrible mistake out of the control of Jesus. As is exemplified in verses 7-13 (and Jesus' words in verses 15-16) — Jesus knows precisely what is coming and he is in complete control of everything.

1. (22:14-18) What is the significance of what Jesus does and says in verses 14-18? What hope is he pointing to? (Cf. Isaiah 25:6-8; Lk. 13:28-29)

2. (22:19-20) What is the significance of what he does and says in verses 19-20? (Cf. Ex. 24:5-8)

3. (22:24-30) What all do we learn from this dispute that arises and Jesus' response to it?

4. (22:31-34) Consider Jesus' warning, encouragement, and Peter's response to it. What can we personally learn from this conversation?

5. (22:35-38) How would the disciples' relationship with the world and the world's perception of them now change? How can we live with an understanding of this today?

(LUKE 22:1-62 continued...)

Note on swords. Though one might expect from Jesus' words in **verses 35-37** that he wanted his disciples to purchase swords and get ready for battle, Jesus' responses in **verse 38** and later in **verses 49-51** shows otherwise. When the apostles say they have two swords, Jesus' response, "It is enough" is probably not a statement of the sufficiency of the swords but a light rebuke ("enough of this!"). They clearly don't understand, because Peter later pulls out one of these swords and - narrowly missing his head - cuts off the ear of the High Priest's servant. Jesus' healing of the servant and response is clearest here: "No more of this!" Perhaps Jesus' words in **Matthew 26:52** are helpful here, "*Put your sword back into its place. For all who take the sword will perish by the sword.*"

This must have been challenging for the apostles to understand. In fact, this was probably a shock to the people who came with swords and clubs to arrest him as well. All the prophets said that when their future king reigned he would break anyone who challenged his rule. Any powers or kingdoms in his way would fall. Even Zechariah alluded to this earlier in **Luke 1:67-75**. Why wouldn't Jesus fight back? There are multiple reasons why. **First**, Jesus' would receive glory and a crown by means of his suffering. He couldn't avoid the cross to get the crown. **Second**, Jesus' kingdom doesn't work like the kingdoms of this world. The prophets weren't wrong when they saw the future king being given world domination, but the apostles were wrong when they envisioned that his world domination would come by means of the sword. Paul says in 2 Thessalonians 1:5-10, he will one day return in fire to inflict vengeance on those who do not obey (as the prophets foresaw); but, he does most of his conquering today by means of his sacrificial love (*cf.* John 12:32). This was completely unlike the insurrectionists who came before him with swords (*cf.* Luke 23:19, 25; Acts 5:35-37), so the misunderstanding is expected.

6. (22:39-46) We often forget that Jesus faced great temptation in this hour along with his followers (*cf.* Luke 4:13). Note both his verbal encouragement and example of fervent, desperate prayer here. Why do you think it can be so challenging for many of us to put this into practice? Would we gain if we did?

7. (22:54-62) Why would Peter deny that he knew Jesus so passionately these three times? What can we learn from his tragic example (*cf.* 22:33)?

LUKE 22:63-23:56

1. (22:63-23:25) What are the accusations against Jesus? If these were true, why do they think this would pose such a problem for them? (See Lk. 22:2; Jn. 11:47-50; Acts 17:6-7)
2. (22:63-23:25) What are Pilate's and Herod's repeated testimonies about Jesus?
3. (22:63-23:25) Were the accusations against Jesus true (21:70; 22:3)? Why would Jesus give such a neutral response to these accusations?
4. (23:26-31) What is the meaning of Jesus' reply to the weeping of the women?
5. (23:32-43) This section paints a sad picture of the arrogant scoffing front the rulers, soldiers, and criminals before one of the criminals finally comes to his defense. Pay attention to this interaction between the criminals and Jesus. Why would Luke include this account? What is he teaching us?
6. How has Jesus handled himself throughout this mock trial and shameful crucifixion? What situations may arise in our lives where it will be challenging to imitate his example? Why is it so tough to imitate Jesus' behavior here? (Cf. 1 Peter 2:18-25; 3:8-18)

Note on 22:44-49. For someone who condemned as a blasphemer and potential insurrectionist, Jesus' words on the cross are shocking. "*Father, forgive them, for they know not what they do.*" "*Father, into your hand I commit my spirit.*" Just as shocking is the response of the Centurion and the crowds who watched Jesus die. The man in charge of killing Jesus proclaimed Jesus' innocence. The crowds - maybe even some who demanded his death - walked away beating their chests in mourning (cf. 18:13) over what has been done. Jesus has proved by his behavior that he is not who many thought he was.

LUKE 23:50-24:52

1. (23:50-24:12) None of the resurrection accounts actually describe Jesus' resurrection; instead, they focus on particular aspects of how people discovered and received the news. Luke does this throughout this entire chapter. What stands out to you as interesting or significant from Luke's account here in **23:50-24:12**?
2. (24:13-35) What all is Luke teaching us by including this account of Jesus' post-resurrection appearance to Cleopas and his friend?
3. (24:36-49) What all is Luke teaching us by including this account of Jesus' post-resurrection appearance to the eleven and those with them?
4. What do these accounts teach us about how we should read the story of Jesus? The Old Testament (i.e., Law, Psalms, Prophets)?
5. Our hope is resurrection too — Jesus was only the first person to be raised (*cf.* 1 Corinthians 15). What do we learn about resurrection and our hope from these accounts of Jesus' resurrection?
6. (24:50-53) Why did Jesus ascend to heaven? (Acts 2:33-35; 1 Corinthians 15:20-26) What will be the significance of Jesus' coming from heaven in the future? (Acts 3:21)