The miracle of the healing of the lame beggar is the continuation of the work that Jesus had begun. The power to heal the lame men came from Jesus and it was intended to authenticate that the apostles were who they said they were. At the same time, Peter sees another opportunity to preach the gospel by confronting those who had rejected Jesus. In this section, we also see the beginning of the fulfillment of Jesus’ words regarding the persecution of his disciples. (John 15:18-16:4).

**The Healing of the Lame Beggar (3:1-10)**

v.1- Luke continues with his focus on Peter, who is the spokesperson of the apostles; this time he is adding John, one of the sons of Zebedee.

* From verse 1, we know that Peter and John are going to temple. This is a very important detail of the narrative because it shows us that the disciples are not creating a new religion or a new way to worship, they are still Jewish men who are worshiping the same way that other Jewish men would.
* Going to the temple at the ninth hour tells us that this is 3PM, probably for the afternoon sacrifice, which was complemented by prayer. This is what the early church was known for, (Acts 2:46,).

v.2 The author now sets the scene for the readers: He tells us that there was a man who enters the scene.

* The man described in the Biblical text to have been lame. “This adjective describes someone who has a disability in one or more limbs, especially the leg or foot, often as the result of some deformity[[1]](#footnote-2)”
* This disability was something this man had endured all his life; Lukes explains “had been lame from his mother’s womb”- This man had been disabled since birth.
* This man is not just disabled, but unable to move on his own, “was being carried along, whom they used to set down every day at the gate of the temple”. Most likely friends and/or family members carried the man to the gate of the temple to beg for alms.
* People **carried** him **every day to** the **temple gate** named **Beautiful** so that he could **beg**. This may have been the eastern gate of the temple area that led from the court of the Gentiles into the women’s court.[[2]](#footnote-3)
* Alms- Since the giving of *alms* was a particularly meritorious act in Jewish religion, it would be appropriate for a beggar to place himself where pious people might be expected to pass on their way to worship.[[3]](#footnote-4)
* God had told the Israelites that there should not be any poor among them (Deut. 15:4, and see vv. 7–8). But the Jews ignored God’s command and considered giving alms to beggars a virtue (e.g., see Matt. 6:1–2).[[4]](#footnote-5)

vs.3-5 As the beggar notices Peter and John entering through the gate, he asks them for money, as was his habit when people passed by. There is no indication that he knew who Peter and John were, although if he sat at the same gate every day and if the apostles always used the same route when they entered the temple complex where they taught the new believers in Jesus (2:46), he would have seen them before.[[5]](#footnote-6)

* “he *began* asking to receive alms.” No doubt this man turns his attention to whoever is next in line and begins to ask for what he thought was his greatest need, money.
* However, Peter “fixed his gazed on him” this word carries the idea of looking intently, to stare at someone, “This verb means to fix one’s eyes on some object continually and intensely[[6]](#footnote-7)”
* “and said, “Look at us!” Why would Peter say this? Peter wanted to have eye contact with the man in order to have his full attention. They wanted him to listen carefully to what they would say to him.[[7]](#footnote-8)[[8]](#footnote-9)-
* “**5** And he *began* to give them his attention, expecting to receive something from them.” Thinking he was finally going to receive something from his religious benefactors, he gives them his attention (lit. fix his attention).[[9]](#footnote-10)

v.6 As Peter begins to speak, one can imagine the disappointment in the beggar’s ears. Peter has no money, nothing material to give to the man. This most likely disillusioned the man who thought he was going to received something of value, after all his hopes were raised by being asked to look at these two worshippers.

* However, this beggar is about to hear and experience the most amazing news.
  + What Peter could offer was healing, and this he gave by commanding the man to walk. ‘*In the name of Jesus*’ (2:38 note) here means ‘by the authority of Jesus’.[[10]](#footnote-11)
* The phrase “In the name of Jesus Christ the Nazarene” has been taken out of context and used as an incantation to perform miracles or do something supernatural.
  + Schnabel writes, “It is not the use of the “name” Jesus, i.e., not the utterance of the word “Jesus,” which heals the lame man. Rather, the source of the power that can and in fact does heal the crippled beggar is Jesus himself. The phrase “in the name of” (ἐν τῷ ὀνόματι) means “by the authority of Jesus” (see on 2:38). The power of Jesus becomes a present reality in his name that has been given so that people believe. The power that healed the lame man is faith in Jesus, which was made possible on account of the proclamation of Jesus’ power, as Peter explains in the speech that follows (v. 16). The name of Jesus stands for Jesus himself, who is the Messiah. The literary parallels with Luke 5:17–26, where Jesus healed a paralyzed man, suggest that Luke deliberately presents the apostles as the “prophetic successors of Jesus,” who are thus the leaders over the restored people of Israel who responded to the Messiah.[[11]](#footnote-12)”
* “— walk!” The command to walk is cruel, if it is not accompanied by the miracle. This man had been crippled since before he was born, he had never walked a step in his entire life.

v.7- “And seizing him by the right hand” - This verb means ‘to take hold of firmly with a considerable measure of force’ [[12]](#footnote-13)

* “he raised him up” -- This verb means ‘to cause to stand up, with a possible implication of some previous incapacity’. It means to cause to stand up from a position lower than that of the person rendering assistance.[[13]](#footnote-14)
* The miracle is reported with two verbs: while Peter “grasps” the lame man’s right hand, he pulls him up. The temporal participle coordinates the action of grasping the man’s hand with the action described by the main verb “raising him up.” It was in this moment that the miraculous healing took place, as the next statement indicates.[[14]](#footnote-15)
* “and immediately his feet and his ankles were strengthened.” The man instantly feels strength in his feet and ankles and knows that a miracle has taken place. The adverb *immediately* makes plain that a miracle occurred.[[15]](#footnote-16) The man’s feet and ankles are made strong... The passive “were strengthened” makes clear that divine power is what strengthened the legs[[16]](#footnote-17)

v 8-10 “With a leap he stood upright and *began* to walk” This verb translated “leap” means to spring up, to jump up or to leap or to jump into the air. It means to make a quick leaping movement. In our case, this beggar was “showing by slow and fast movements that he was really healed.”[[17]](#footnote-18)

* This man was not going to just walk, Luke writes that “he entered the temple with them, walking and leaping and praising God.”
  + He enters “***praising God***” He is worshipping the Lord in thankfulness.
  + This man went from never being able to walk, to now walking and leaping. No physical therapy needed, no cane or walker, this man was completely healed.
  + Bock writes, “The healing allows the man to walk into the temple proper for the first time (Lev. 21:17–20; 2 Sam. 5:8 prohibited his entry as a lame man; Polhill 1992: 128). He stood and was walking. He does so with Peter and John. What would normally take months because of muscular atrophy occurs instantly. The idea of an immediate healing is common in Luke’s miracle accounts (Luke 1:64; 4:39; 5:25 [the paralytic]; 8:44, 55; 13:13; 18:43).[[18]](#footnote-19)”
* Verse 9 and 10 paint the picture of the astonishment of the people who, in disbelief, were witnessing what had transpired outside.
  + The sight of the once-lame man *walking and praising God* was proof to the crowds that he had been truly cured. He was such a well-known figure after his years of begging that there could be no doubt about his identity and therefore about the reality of the cure.[[19]](#footnote-20)
* The crowd perceived at once that a remarkable cure had taken place and people were *filled with wonder and amazement at what had happened to him.* Such a response is often noted by Luke at the end of miracle stories (e.g., Lk. 4:36; 5:9, 26; 7:16), without suggesting that the observers believed in Jesus. Marshall rightly observes that ‘one can be impressed by the spectacular without responding to what it signifies, the power and the grace of God’.Peter’s sermon would now seek to persuade them of the implications of this event.[[20]](#footnote-21)

# Day One- Questions

1. Why were Peter and John going to the temple?
2. Why was the lame man begging for alms?
3. Why is the phrase “In the name of Jesus Christ the Nazarene” significant?
4. What was the response of the people when they saw the miracle? Does that remind you of anything that happened before?

DAY 2 - **Peter’s Second Sermon (3:11-26)**

* 1. **Peter’s Sermon- point 1- Healing as Validation of Jesus (11-16)**
* Verse 11 serves as a transition, this verse links the previous narrative (the healing of the lame beggar) to Peter’s sermon on Solomon’s portico.
* Notice two very important events:
  + “he [the formerly lame beggar] was clinging to Peter and John” –. A good translation could be, “the man would not let go of Peter and John.” “It means to hold someone fast with the hand so that person cannot get away.[[21]](#footnote-22)”
  + And “the people ran together to them… full of amazement.”
  + Putting both of these things together, we can say that the miracle was such that the crowed that witnessed the healing of this lame beggar rushed together because they were astounded, they could not believe what they just had seen with their eyes.
* As they ran together, they go to the so-called portico of Solomon.
  + “A portico or stoa (στοά) was an open colonnade with a roof over the hall to a rear wall. A stoa provided shade and shelter, served as a social meeting point, and was used for political, religious, and commercial activities.[[22]](#footnote-23)”

V. 12a. These words to are meant as an introduction to Peter’s second sermon. Peter sees the crowds and most likely they are seeing Peter and John as healers, but do not know who was really doing this miracle. Peter takes the opportunity to guide their thoughts to the only place it belongs[[23]](#footnote-24).

* This is the first thing that Peter addresses in his sermon.

V. 12b. He addresses the Israelites (see 2:22) at the temple and asks them why they are so utterly amazed. If they had been paying attention to the events of recent days, they would not be surprised, nor would they stand there gazing at them.

* + In one sense, he is saying, “do you think it was actually us who made him well?” Peter is trying to get to the actual power behind the healed man’s restoration.
* Such a mighty work was not a demonstration of the ‘*power*’ of the apostles. Neither can it be imagined that God has shown his power because of their ‘*godliness’.[[24]](#footnote-25)* The real explanation is delayed until v. 16, after Peter has proclaimed Jesus as God’s servant.[[25]](#footnote-26)

v.13 Though the explanation for the miracle does not come until verse 16, the apostle Peter feels the need to seize the opportunity to talk about Jesus’ glorification, even after he was put to death. Even though Jesus was delivered and disowned by the Jewish leaders, the God of Abraham, Isaac and Jacob has glorified Him.

* + “The God of Abraham, Isaac and Jacob, the God of our fathers”- some have thought that Peter uses this phraseology to attempt to find common ground with his audience, however, what the apostle is trying to do is to recall God’s covenant with them and his faithfulness throughout history. He’s highlighting God’s relationship with Israel.
  + “has glorified His servant Jesus” Why is Jesus called God’s servant? This is an obvious reference to Jesus’ messiahship. He is the one “Servant” that Isaiah prophesied about (Isaiah 42:1; 49:6; 52:13; 53:11).
  + “you delivered and disowned” –
    - *Delivered* - This verb means to deliver a person into the control of someone else, involving either the handing over of a presumably guilty person for punishment by the authorities or the handing over of an individual to an enemy who will presumably take undue advantage of the victim. [[26]](#footnote-27)
    - *Disowned* - This verb carries the idea of repudiating someone, the deny, the turn against. “This verb means to say that one does not know about or is in any way related to a person or event.[[27]](#footnote-28)”
  + Even after Pilate wanted to release Him (Luke 23:13-25), the Jews denied him and spoke against Him.

v. 14-15-The pronoun “you” is used for emphasis in these verses, to mean, “But you, yourselves, disowned…”

* Again the word “disowned” is important because it underscores the denial and refusal of the Jews, but they are not just denying anyone, Peter says, “you disowned the Holy and Righteous One.” The enormity of their treachery is underlined by that phrase referring to Jesus.
  + The Jews should have known from the Old Testament Scriptures that the Messiah is called holy. For example, in his Pentecost sermon (2:27) Peter reminded them of this fact by quoting Psalm 16:10, “Nor will you let your Holy One undergo decay.” He pointed out that David was not speaking of himself but of the Christ (compare Isa. 41:14). And the people knew from the prophets that the Messiah is the Righteous One. Thus Isaiah wrote, “By his knowledge my righteous servant will make many righteous” (53:11; and see Jer. 23:5; 33:15; Zech. 9:9).[[28]](#footnote-29)
* The crowds denied Jesus and decided to have a murderer granted to them. “The decision of the Jews of Jerusalem to prefer Barabbas over Jesus is ironically pernicious since they do not realize that they favor a murderer over “the Holy and Righteous One”[[29]](#footnote-30)
* While the Jews wanted to have a murderer released, they ask to have the “prince of life” put to death.
  + “Prince of life”- most Bibles have a footnote that says “or Author of life”- The Greek word here means founder, author, prince, or founding leader. “This noun denotes one who causes something to begin’ or a person who as originator or founder of a movement continues as the leader.[[30]](#footnote-31)”
  + “By contrast, it was a *murderer*, Barabbas, whom the Jews wished to have released by Pilate (Luke 23:25). Then once again the contrast is made with Jesus who is called *the Author of life*. The word *archēgos (used for author/prince)* recurs in 5:31 (cf. Heb. 12:2) where it has more the sense of a leader, but here (cf. Heb. 2:10) it seems to mean ‘source’ or ‘originator’. The thought of salvation as life is found here and in 5:20; 11:18; 13:46, 48; here there is probably a deliberate antithesis with *you killed*. But God raised him from the dead—this was his ‘glorification’ (verse 13)—as the apostles could testify.[[31]](#footnote-32)”
* “*the one* whom God raised from the dead, *a fact* to which we are witnesses.” ~ Even though the “audience” disowned Jesus and delivered him to be put to death, Peter affirms that God has raised him up from the dead.
* *‘God raised him from the dead’. God* stands in strong contrast to *you* in v. 14 (cf. 2:23–24; 4:10). The Jews thought they were done with Jesus, but there was a mighty reversal, God used this to save others… and now Peter says that they are witnesses to this fact…. Literary, “we are witnesses of this”.(my translation)

v.16- Peter finally gets to his original question. So far, he has said that Christ was exalted by God in His resurrection.

* Now he is going to answer the question he posed in v. 12b “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?”
* Peter and John want the audience to know that they did not heal the man by their own power, Jesus did. He healed the man. There are two things here that Peter mentions: Faith and the name of Jesus.
* F.F. Bruce writes, “It is through his name—the name of the once humbled and now glorified Servant of God—that this man has been cured, said Peter; and it is by faith in that same name that he has appropriated the blessing and strength which he now exhibits. The completeness of his cure was plain for all to see; Peter impressed on them that the power which had wrought the cure resided in Jesus’ name, and that the man had availed himself of this power by the exercise of faith. There was no merely magical efficacy in the words which Peter pronounced when, in Jesus’ name, he commanded the cripple to walk; the cripple would have known no benefit had he not responded in faith to what Peter said. But once this response of faith was made, the power of the risen Christ filled his body with health and strength. Here is a further principle which gives the healing miracles of Acts the same evangelical quality as those recorded in the Gospels.”[[32]](#footnote-33)

# Day Two- Questions

1. Why was the healed man holding onto Peter and John?
2. Why did Peter refer to Jesus as God’s servant?
3. How did the people disown Jesus?
4. How is the resurrection key in these verses?

DAY 3 - **Peter’s Sermon-point 2- A Call to repentance (17-26)**

Peter has uncovered the miserable plight of his listeners, who now see their guilt before God. Although they may register excuses and plead extenuating circumstances, they remain guilty of killing Jesus Christ, the author of life. Peter addresses them with gentle words spoken with pastoral interest and concern. He places himself on their level and speaks words of comfort.[[33]](#footnote-34)

v.17~ The phrase ‘I know that you acted in ignorance, as did also your rulers’ shows that they did not realize who Jesus was, despite his plain words and powerful deeds (cf. Lk. 23:34; 1 Cor. 2:8; 1 Tim. 1:13). Yet the apostle is not excusing his contemporaries on the basis of this ignorance. He has just made a series of powerful accusations against them (vv. 13–15) and goes straight on to challenge them to repentance, so that their sins may be wiped out (v. 19).[[34]](#footnote-35)

v.18 ~ Peter says that God not only reversed their ignorant wickedness by raising Jesus from the dead, he actually used their folly as the means of fulfilling his own purpose, which he had previously declared through all the prophets. This was not difficult, since his purpose was that his Christ should suffer.[[35]](#footnote-36)

* Peter hastened to point out that Jesus' sufferings harmonized with those predicted of the Messiah by Israel's prophets. It was the prophets' revelations about the death of Messiah that the Jews in Peter’s day, including Jesus' own disciples, had difficulty understanding.
* But where did the prophets predict this suffering of Christ? Luke referred to such predictions often (cf. Luke 24:46; Acts 17:3; 26:22f.; significantly also 1 Pet 2:21f.). The servant psalm of Isa 52:13–53:12 immediately comes to mind, but the early Christians did not fail to note many other Old Testament passages as finding their ultimate realization in the passion of Christ (e.g., Jer 11:19; Zech 12:10; 13:7; Pss 22; 31; 34; 69).[[36]](#footnote-37)

v. 19-20 ~ Two verbs are very important in these verses: repent and return

* + *Repent* - This verb means to change one’s way of life as the result of a complete change of thought and attitude with regard to sin and righteousness. It means to feel remorse.[[37]](#footnote-38)
  + *Return* - This verb means to change one’s belief, with the focus on that to which one turns. It means to change one’s mind or course of action. It is reminiscent of the OT prophetic call for Israel to ‘return’.[[38]](#footnote-39)
  + The two imperatives express the call to conversion, which involves abandoning previous ways of thinking, believing, and acting, and which involves adopting new ways of thinking, believing, and acting.[[39]](#footnote-40)
* “so that your sins may be wiped away” ~ This is a figurative extension of the verb ‘to wipe away’ and it means to cause something to cease by obliterating any evidence of it. It means to remove so as to leave no trace.[[40]](#footnote-41)
  + The immediate result will be the ‘blotting out of their sins’; the list of accusations against them will be obliterated, which is another way of saying that their sins are forgiven (2:38).[[41]](#footnote-42)
* “in order that times of refreshing may come from the presence of the Lord;” There is eschatological significance to the offer of repentance and returning. If Israel truly repented and returned they would be able to enjoy the rest and the refreshing that the Messianic kingdom would bring.
  + The expression ‘times of refreshing” does not appear elsewhere in the NT, but in this context, it carries the idea of a period of ‘cooling’ after there is trouble; or “drying out a wound”.
  + In our context, the arrival of the messianic kingdom will bring refreshment to Israel, it will be an unparalleled time of rest and refreshment.
  + Peter is saying here that if Israel, the nation, would repent and return, those ‘times of refreshing’ would start… the punchline is on verse 20-
  + “and that He may send Jesus, the Christ appointed for you,” Bock says, “Peter is urging repentance so that one can participate in God’s entire planned program from start to finish. A key aspect of that program is Jesus’s return, when the Christ will exercise judgment on behalf of righteousness and complete God’s promise already outlined in the prophetic teaching of the Hebrew Scripture.[[42]](#footnote-43)”
  + Nothing has changed in the offer of the kingdom, no promises have changed, Jesus will come, if the nation of Israel repents. This harkened back to the prophets and their call for repentance—one day Israel will see the One whom they pierced and they will mourn Him like an only son. If Israel repented, that would have been the time! (Zech. 12:10)

v. 21 ~ This verse means that Jesus must remain in heaven. Jesus was received in heaven at God’s side after His ascension, and will remain until the day He is revealed in His return. The word ‘must’ indicates that Jesus’ present withdrawal from the earthly scene is an important stage in the divine plan of salvation. His withdrawal will continue until the times of restoration of all things. The phrase ‘*the* period of restoration of all things’ refers to the times for all things to be made new; all things will be restored in the return of the Messiah: a final and complete restoration, the time of universal restoration, when God’s purpose for the world will be realized and a new life established; the restoration of the human race to the state in and for which it was created. By the end, all things will be made new to their original creation’s pristine character.[[43]](#footnote-44)

# Day Three- Questions

1. Whose faith is being referred to in verse 16? Why?
2. How did the audience and rulers act in ignorance concerning Jesus’ execution? Explain
3. What does it mean to repent and return?
4. What is meant by their sins being “wiped away”?
5. What are these “times of refreshments”?

Day 4 - **Peter’s Sermon-point 2- A Call to repentance (17-26) (CONT.)**

v. 22~Peter depicts Jesus as a “prophet like Moses” whom Yahweh will raise up, and the people must listen to him. He is quoting Deuteronomy 18:15, 19 and Leviticus 23:29 to make his point. In the Deuteronomy passage, Moses is prophesying by telling Israel that once he is no longer with them, Yahweh will continue to speak to Israel by means of other prophets.

v.23~ The last part of verse 22 says, “TO HIM YOU SHALL GIVE HEED to everything He says to you.”

* The future tense translated as “you shall give heed to him” expresses a strict commandment, and the meaning is an equivalent of “obey.”
* The people of Israel are obligated to listen to this future prophet “in everything that he tells you,” Israelites who do not listen to this prophet, i.e., who do not accept his words as coming from God and who do not obey what God says through this messenger and leader, are “rooted out” from the people.[[44]](#footnote-45)
* The remark warns of total judgment for failing to respond to the person and work of Jesus, who is *the* prophet like Moses. Peter declares that those who fail to respond will have no place among God’s people[[45]](#footnote-46)

v.24~ Moses’s testimony as a prophet was the beginning of Messianic prophecies and promises. Peter mentions that Samuel ‘also announced these days.” But where?

* It would be difficult to find a recorded prophecy of Samuel which could be applied to Jesus so explicitly as the words of Moses just quoted; but Samuel was the prophet who anointed David as king and spoke of the establishment of his kingdom (See 1 Sam. 13:14; 15:28; 16:13; 28:17), and the promises made to David found their ultimate fulfillment in Jesus (See Acts 13:34).[[46]](#footnote-47)

Vs.25-26~ Peter says, “it is you who are the sons of the prophets” this does not mean that somehow they were part of the “prophetic guild,” but rather the audience is part of those people who had received the prophets of old and were the final beneficiaries of their prophetic messages, in particular the messianic promises.

* Besides being beneficiaries of the messianic promises, they were also recipients of a great covenant that Yahweh had made with their father Abraham. Peter is reminding them of this ever-present covenant found in Genesis 12:1-3. – This text in the Pentateuch speaks of the blessing that God had conferred to Abraham, and by implication to Israel, that they would be a blessing to all the nations through their great seed.
  + In the context of his speech to the Jews in Solomon’s Portico, Peter seems to identify Jesus as the “seed” of Abraham through whom God will bless all peoples. The singular “seed” refers to a specific descendant of Abraham. The “seed” of Abraham is not a generic reference to all the Jewish people, who are Abraham’s descendants, but a reference, as v. 26 will show, that Jesus, God’s messianic Servant who has been raised from the dead, is the one from whom God’s covenant blessings will come to Jewish families and also to the other families of the earth.[[47]](#footnote-48)
  + Though by reading this, it is not clear that Peter knows that this will eventually occur. Soon all the nations will end be blessed by the seed as they come by faith to Jesus “the messianic seed of Abraham.”
* v.26~ Peter expands his point of verse 25, where Abraham’s seed was going to be a blessing to all the families of the earth, and he says, “for you first, God raised up His servant…”
* “Raised up his servant” – What Peter has in view here is not the resurrection, rather he seems to be alluding to what he had already said in verse 22, when quoting Moses, "The Lord God will **raise up** for you a prophet..." Jesus had been appointed to serve as the offspring of Abraham.
  + Also notice how Peter refers to Jesus as God’s “servant” identifying him as the suffering servant of Isaiah. (Isaiah 52:13-53:12)
* “For you first…and sent Him to bless you…” Peter seems to introduce a new idea to the crowd; these “blessings” are not just for Israel, but for the whole world.
  + This is why Jesus was first sent to bless Israel- Israel being the priority, and the means by which God would bless the world.
  + The word “bless” is a term that references the previous verse; which is Jesus’ saving work.
  + And how is the blessing given? Peter says, “by turning every one *of you* from your wicked ways.” This is the repentance that he was referring to in verse 19. This repentance includes being freed from wickedness.
    - The phrase ‘turning each one of you from your wickedness’ is also translated ‘turning each of you away from doing evil’. This noun denotes an evil, wicked nature. It denotes a state or condition of a lack of moral or social values.[[48]](#footnote-49)
* Some commentators deal with the fact that that turning from the wicked way also means turning to God or to the Lord Jesus- this is a theme that is found in other parts of Acts (See Acts 9:35; 11:21; 14:15; 15:19; 26:18, 20).
* At this point in the narrative, Peter clearly anticipates that the messianic salvation will somehow be extended to the nations.

# Day Four- Questions

1. Why is Peter citing the Moses in his sermon? Is he on point?
2. Why did Israel have to listen to this prophet? What would happen to those who did not listen? Why?
3. Why did Peter go back to Moses and later to Samuel to speak of the Messianic prophecies? Why?
4. Why did Peter quote Genesis 12:3? How does he use that passage?

Day 5 - **Peter and John arrested (4:1-4)**

After the amazing healing of the lame beggar and Peter’s sermon, Luke introduces the first confrontation of the disciples with the Jewish religious establishment. This could be the first instance of Christian persecution after Christ’s death.

Peter’s speech was not finished but interrupted (4:1). There are new participants are introduced—priests and the captain of the temple guard and the Sadducees—who take Peter and John into custody because they were teaching the people and proclaiming in Jesus the resurrection from the dead (4:2). Because it was evening, their interrogation must wait until the next day. However, many of those who had heard the message believed; and the number of men was about 5,000 (4:4). Even in the face of danger, the community of believers continues to grow.[[49]](#footnote-50)

* 1. **Peter and John are arrested by the Jewish authorities (1-3)**

**Acts 4:1**  Peter’s sermon had been an affront to the religious status quo. It was the complete opposite of what the religious leaders were propagating.

* “As they were speaking to the people” ~ this phrase implies that Peter’s sermon is cut short or interrupted.
* “the priests and the captain of the temple *guard* and the Sadducees came up to them,” Luke mentions 3 groups of people who are involved in this confrontation[[50]](#footnote-51):
  + Priests~ These are the officials of the temple who are responsible for temple life, festivals, sacrifices and other rituals.
  + The captain of the temple guard- This position was usually filled by a Levite and was in charge of temple affairs. He was the second-in-command behind the high priest.
  + The Sadducees~ these were members of the priestly families who are part of the aristocracy of Jerusalem. They did not believe in a future resurrection.
* “came up to them” This phrase could be translated as “approached” and some commentators remark that the verb implies “approaching” with hostile intent[[51]](#footnote-52). Some have commented on the fact that Luke uses this verb to emphasize the public nature of this intervention and the contrast between those listening and others who are hostile to the teaching just like they were in Jesus’ days.

**v. 2** “being greatly disturbed” ~ This phrase can be translated “being greatly annoyed” It means to feel burdened as the result of someone’s provocative activity.[[52]](#footnote-53)

Luke tells us the reason for their annoyance:

* “because they were teaching the people and proclaiming in Jesus the resurrection from the dead.”
  + First, the apostles were teaching the people. At first it might seem like these religious leaders were trying to protect the people from bad teaching, however, we find out in Acts 5:17 that they were filled with jealousy. The religious establishment were incredulous of these untaught members of the lower class.
  + Also, they were “proclaiming in Jesus the resurrection from the dead.” This was particularly vexing to the Sadducees, who denied a future resurrection of the body. Also, it is interesting that Peter argues more specifically Jesus’ resurrection from the dead. We know this by the phrase “in Jesus” that could be translated “in the case of Jesus”[[53]](#footnote-54).

V3~“And they laid hands on them” The idiom ‘to lay hands on’ means to take a person into custody for alleged illegal activity. Here it means that they arrested them.[[54]](#footnote-55)

* + Hoping to silence the apostles, the authorities arrest them.
  + As Peter and John were in the temple since the ninth hour, i.e., since 3 p.m. (3:1), the incident of the healing of the lame man and the teaching in Solomon’s Portico are pictured to have lasted three or four hours. They are now led from Solomon’s Portico, across the outer court of the temple; they are presumably taken to the prison of the Sanhedrin, probably located near the western wall of the Temple Mount[[55]](#footnote-56)
  1. **The conversion of the Jews in Jerusalem (4)**

V.4~ This is one of the many summary statements that Luke inserts in Luke/Acts. It seems like the author takes advantage of the break while Peter and John are in custody to inform the reader of the aftermath following Peter’s sermon.

* The glorious report that Luke writes says that many of those in attendance respond in faith. So much so that the report is that 5,000 men came to saving faith. There is a definite progression: 120 (1:15) to 3,000 (2:41) to 5,000 (4:4) to “many thousands” (21:20).
* “Not only does this serve as a suitable climax to the sermon of chap. 3, but it also serves as an introduction to the trial scene of 4:5–22. The Sadducees tried their best to stop the witness of the apostles. They did not succeed. The Christian message was finding too much acceptance with the people. The rulers raged, but it was all in vain (4:25).”[[56]](#footnote-57)

# Day Five- Questions

1. Look at verses 1 and 2, Why were Peter and John arrested?
2. Who are the three groups mentioned in verse 1. What do they believe? What were they against Peter’s preaching?
3. Look at verse 4. Why is Luke giving that summary statement?

1. Belinda Cheng and Robert Stutzman, *An Exegetical Summary of Acts 1–14*, Exegetical Summaries (Dallas, TX: SIL International, 2017), 81–82. [↑](#footnote-ref-2)
2. Stanley D. Toussaint, “Acts,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 360. [↑](#footnote-ref-3)
3. I. Howard Marshall, *Acts: An Introduction and Commentary*, vol. 5, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1980), 93. [↑](#footnote-ref-4)
4. Simon J. Kistemaker and William Hendriksen, *Exposition of the Acts of the Apostles*, vol. 17, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 121. [↑](#footnote-ref-5)
5. Eckhard J. Schnabel, *Acts*, Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), 194–195. [↑](#footnote-ref-6)
6. Cheng and Stutzman, 83. [↑](#footnote-ref-7)
7. Bocks writes, “Peter demands the man’s attention by calling on him to look at them. The expression βλέψον εἰς (*blepson eis*) appears in Matt. 22:16 = Mark 12:14; Luke 9:62; John 13:22; and Acts 1:11. Seeking the man’s attention tells him that a response is coming, but it will not be what he expects.” [↑](#footnote-ref-8)
8. Cheng and Stutzman, 83. [↑](#footnote-ref-9)
9. Cheng and Stutzman, 83. The phrase ‘he fixed his attention on them’ is also translated ‘the man was all attention’. This verb means to direct one’s attention to a particular object or event. It means to be mindful of or especially observant [↑](#footnote-ref-10)
10. I. Howard Marshall, *Acts: An Introduction and Commentary*, vol. 5, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1980), 94. [↑](#footnote-ref-11)
11. Schnabel, 195. [↑](#footnote-ref-12)
12. Cheng and Stutzman, 84. [↑](#footnote-ref-13)
13. Cheng and Stutzman, 84. [↑](#footnote-ref-14)
14. Schnabel, 195. [↑](#footnote-ref-15)
15. Kistemaker and Hendriksen, 124. [↑](#footnote-ref-16)
16. Bock, 162. [↑](#footnote-ref-17)
17. Cheng and Stutzman, 85. [↑](#footnote-ref-18)
18. Bock, 162. [↑](#footnote-ref-19)
19. Marshall, 95. [↑](#footnote-ref-20)
20. Peterson, 171. [↑](#footnote-ref-21)
21. BDAG- Danker, Frederick William (Editor), Walter Bauer (Author). A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd Edition. Chicago: University of Chicago Press, 2000. [↑](#footnote-ref-22)
22. Schnabel, 207. [↑](#footnote-ref-23)
23. The crowd’s attention has turned from the lame man to his two healers. The crowd should be careful to place the credit for the healing in the right place. [↑](#footnote-ref-24)
24. Barrett 1994, 193, suggests that Jews would not have ascribed such a healing to men, but they may have thought that God had acted because of the piety of the apostles. Witherington 1998, 179, notes the significance of Peter’s disclaimer for Gentile readers. [↑](#footnote-ref-25)
25. Peterson, 173. [↑](#footnote-ref-26)
26. Cheng and Stutzman, 90. [↑](#footnote-ref-27)
27. Cheng and Stutzman, 90. [↑](#footnote-ref-28)
28. New Testament references to Jesus as the Holy One are Mark 1:24; John 6:69; and as the Righteous One, Acts 7:52; 22:14; 1 John 2:1. - Kistemaker and Hendriksen, 129. [↑](#footnote-ref-29)
29. Schnabel, 209. [↑](#footnote-ref-30)
30. Cheng and Stutzman, 93. [↑](#footnote-ref-31)
31. Marshall, 98. [↑](#footnote-ref-32)
32. Bruce, 82. [↑](#footnote-ref-33)
33. Kistemaker and Hendriksen, 132. [↑](#footnote-ref-34)
34. Peterson, 178. [↑](#footnote-ref-35)
35. Barrett, 201. [↑](#footnote-ref-36)
36. Polhill, 133–134. [↑](#footnote-ref-37)
37. Cheng and Stutzman, 95–96. [↑](#footnote-ref-38)
38. Cheng and Stutzman, 96 [↑](#footnote-ref-39)
39. Schnabel, 214. [↑](#footnote-ref-40)
40. Cheng and Stutzman, 96 [↑](#footnote-ref-41)
41. Marshall, 99. [↑](#footnote-ref-42)
42. Bock, 177. [↑](#footnote-ref-43)
43. Cheng and Stutzman, 98–99. [↑](#footnote-ref-44)
44. Schnabel, 218. [↑](#footnote-ref-45)
45. Bock, 179. [↑](#footnote-ref-46)
46. Bruce, 87. [↑](#footnote-ref-47)
47. Schnabel, 219–220. [↑](#footnote-ref-48)
48. Cheng and Stutzman, 104. [↑](#footnote-ref-49)
49. Adapted from Mikeal C. Parsons, *Acts*, Paideia Commentaries on The New Testament (Grand Rapids, MI: Baker Academic, 2008), 62. [↑](#footnote-ref-50)
50. Peterson writes, “The authorities in question were *the priests and the captain of the temple guard and the Sadducees.* The *captain of the temple guard* was the highest-ranking priest after the high priest. He assisted the high priest in the performance of his ceremonial duties and was the chief of police in the temple area, with power to arrest (cf. 5:24, 26).*The Sadducees* as a party had no specific authority in the temple, but many of the priests came from their ranks.” [↑](#footnote-ref-51)
51. Cf. BDAG, ἐφίστημι 1, “to stand at or near a specific place, *stand at/near*,” often with connotation of suddenness; 3, “to come near with intention of harming, *attack*;” BDAG assumes the first meaning in v. 1. [↑](#footnote-ref-52)
52. Cheng and Stutzman, 106. [↑](#footnote-ref-53)
53. The phrase ἐν τῷ Ἰησοῦ can be interpreted as (1) “in the case of Jesus,” i.e., the apostles proclaim that “in the case of Jesus, *the* (ultimate) resurrection—the resurrection expected by Pharisaic faith at the end of history—had taken place” (C.F.D. Moule, *The Origin of Christology* [Cambridge: Cambridge University Press, 1977], 167; Bock, *Acts*, 187); (2) “by means of,” i.e., the apostles proclaim the resurrection of the dead by means of the story of Jesus (Barrett, *Acts*, 220). These are not mutually exclusive alternatives, cf. Zmijewski, *Apostelgeschichte*, 211. [↑](#footnote-ref-54)
54. Cheng and Stutzman, 107. [↑](#footnote-ref-55)
55. Schnabel, 234. [↑](#footnote-ref-56)
56. Polhill, 140. [↑](#footnote-ref-57)