

Peter's Second Speech

1. Overview of Acts 3 and 4
2. Observation and exposition of Acts 3:11-26
3. The take-away for us

Overview of Acts 3 and 4 (3:1-4:31)

1. **3:1-10** - Peter and John go to the temple and while there they heal a man who was born lame.
2. **3:11-26** - Peter's speech to the people who gathered around them as a result of the miracle healing (several thousand at least? see 4:4).
3. **4:1-22** - Peter and John are arrested by the Jewish authorities, the next day they stand trial before the authorities, Peter makes another speech, and they are threatened and then released.
4. **4:23-31** - Peter and John return to their friends where they tell them what happened, pray to God for courage and boldness, and God answers their prayer.

Observation and exposition of Acts 3:11-26

1. **Acts 3:11-26**
2. The setting? The temple in Jerusalem [SLIDES]
 - a. Specifically, Solomon's portico
3. The time of day?
 - a. The "ninth hour," or 3 p.m.
 - b. The hour of prayer
4. The cast (characters)?
 - a. The man, more than forty years old and lame from birth, who had never walked until he was healed on that day (**3:1-10**)
 - b. Peter and John, who had gone to the temple at the hour of prayer (**3:1**)
 - c. "All the people" who "ran together to them in the portico called Solomon's..." (**3:11**)
5. Similarities with Peter's first speech in **Acts 2:14-41** on the Day of Pentecost?
 - a. There was a powerful sign or event that caught people's attention
 - b. Peter explains the sign
 - c. He points the people to Jesus as the source of the power (the cause of the event)
 - d. He accuses the people of denying and killing Jesus
 - e. He refers to Old Testament prophecies

- f. He calls the people to repentance
6. Peter explains the healing - it was Jesus who did it **(11-16)**
- a. The man who has been healed is clinging to Peter and John **(11)**
 - i. He is the perfect sermon illustration!
 - b. All the people run together, amazed (astounded) at what has happened **(11)**
 - c. Peter takes this opportunity to tell the crowd about Jesus **(12ff)**
 - i. "Men of Israel" - compare with **Acts 2:22**
 - ii. He deflects the attention away from himself and John
 - 1. A good example for all preachers, teachers, and anyone who tells anyone else about Jesus
 - d. "The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers..."
 - i. Why does he refer to God in this way?
 - ii. See **Exodus 3:6, 15**, where God appears to Moses in the burning bush
 - iii. He's telling the people that the same God that they worship is the God behind what has just happened, and the same God who sent Jesus to them.
 - e. "...glorified his servant Jesus..."
 - i. Does this sound familiar?
 - ii. Compare with **Isaiah 52:13-53:12**
 - 1. God's servant will be high and lifted up, and exalted **(52:13)**
 - f. These people, the "men of Israel," were to blame for Jesus being put to death **(13-15)**
 - i. They "delivered" Jesus over to the Romans
 - ii. They "denied" Jesus "in the presence of Pilate"
 - 1. Who else denied Jesus? Peter
 - 2. Lesson? Peter had also denied Jesus, repented, been forgiven, and was now telling them how they could receive forgiveness. One beggar telling other beggars where to find bread.
 - iii. Pilate wanted to release Jesus but the crowd would not let that happen
 - 1. See **Luke 23:13-25**
 - iv. They "denied the Holy and Righteous One"
 - v. They "asked for a murderer to be granted" to them instead of Jesus
 - 1. Who? Barabbas
 - 2. A double injustice took place (was committed)
 - vi. They "killed the Author of Life"
 - 1. They might have killed him, but God raised him from the dead - he had the final word!
 - vii. "To this we are witnesses."
 - 1. To what? Jesus death and resurrection, at least.

2. Perhaps a double meaning - they are witnesses in the sense of proclaiming Jesus, telling of him to others
- g. Now, having established who Jesus is, Peter explains how the man was healed **(16)**
 - i. It was the name of Jesus, or more specifically, by faith in the name of Jesus, that he was healed.
 - ii. That faith came from Jesus as well - "the faith that is through Jesus"
 1. Compare with **Ephesians 2:8-9** [WHITEBOARD]
 2. Greek details
 - a. *grace* = feminine noun
 - b. *have been saved* = masculine participle
 - c. *faith* = feminine noun
 - d. *this* = neuter pronoun - so what's the antecedent of "this"?
All of it - grace, salvation, and faith.

7. Peter calls them to repentance **(17-21)**

- a. "Brothers"
 - i. Compare to **Acts 2:29**
 - ii. He is identifying with them as fellow Jews
- b. Peter acknowledges that they "acted in ignorance, as did [their] rulers"
 - i. Does this excuse them from guilt? No.
- c. "what God foretold by the mouth of all the prophets, that his Christ would suffer"
 - i. Perhaps especially **Isaiah 52:13-53:12**, but also other prophets
 1. **Psalm 22:7**
 2. **Psalm 69:21**
 3. **Zechariah 12:10**
 - ii. However, we have a potential dilemma here - not every prophet in the Old Testament wrote about the Christ suffering
 1. Rather than taking each prophet as a stand-alone message, see them all as a unified whole, with all their messages and different emphases combining into one message
- d. What God foretold, "he thus fulfilled"
- e. The call to repentance, and the promises if they do **(19-21)**
 - i. Even though they were guilty of perhaps the greatest sin ever committed(?), God is merciful, and offers them forgiveness - if they repent and turn.
 1. Isn't that amazing??
 - ii. What will happen if they do?
 1. Their sins will be blotted out - forgiveness
 2. Times of refreshing will come - righteousness
 3. Jesus will come again - future reality

- a. He doesn't quote **Psalm 110:1** like he did in **Acts 2:34-35**, but I think he's alluding to it.
 - f. At this point, Peter mentions the prophets again, and uses that to lead into the next and final section
- 8. Peter points to the witness of the prophets to Jesus as the Christ (**22-26**)
 - a. First, Moses (**22-23**)
 - i. Peter combines (conflates) several verses into one quotation
 1. **Deuteronomy 18:15, 18, 19**
 2. The context of this passage is worth looking at, to get the flow of thought. In the paragraph before **18:15** Moses warns the people about practicing or listening to "anyone who practices divination or tells fortunes or interprets omens, or a sorcerer or a charmer or a medium or a wizard or a necromancer, for whoever does these things is an abomination to the LORD." **Deuteronomy 18:9-14**
 3. Moses is warning them not to listen to anyone like that, but to listen to God's prophet, or prophets.
 - a. Practical application today? Horoscopes, etc.
 4. Ultimately fulfilled in Jesus, as THE prophet, but also fulfilled in all the prophets that would come after Moses and before Jesus.
 - a. First? Samuel
 - b. Last? John the Baptist
 - b. Then, Samuel (**24**)
 - i. Samuel? Did he prophesy about Jesus? Not specifically, unless you consider that he was the prophet who anointed David as king, and that Jesus is David's descendant, and God promised David that he (God) would place a descendant of David on his throne forever.
 - c. Making it personal again (**25-26**)
 - i. They are the "sons of the prophets" - not in the Old Testament sense of prophet guilds or schools, but in the sense of **receiving** the promises God made through the prophets.
 1. They are seeing prophecies fulfilled!
 - ii. They are "sons...of the covenant that God made with [their] fathers..."
 1. As descendants of Abraham. The covenant that God had made with Abraham was finally fulfilled in their day and time!
 2. What is the blessing that God spoke of to Abraham, or better, how would that blessing come to be?
 - a. Jesus
 3. That blessing will extend to "all the families of the earth" - even Gentiles, though Peter probably didn't know yet how that was going to happen.
 - iii. God "raised up his servant," Jesus

1. Raised, as in resurrected from the dead? Or in the sense that Moses spoke of (as quoted by Peter in **verse 22**)?
 - iv. Jesus was sent to them “first” - what a privilege!
 - v. The blessing? To turn them away from their wickedness.

9. What was the result of this sermon (speech)?
 - a. Peter and John (and the lame/healed man?) were arrested by the Jewish authorities.
 - b. Many who heard the word (Peter’s sermon) believed - somewhere around two thousand of them (**Acts 4:4**)

10. Titles of Jesus that Peter uses in his speech
 - a. God’s servant
 - b. The Holy and Righteous One
 - c. The Author of Life
 - d. The Christ
 - e. A prophet (like Moses)

The take-away for us

1. Peter’s message here, as in Acts 2, is incredibly Christ-centered. Everything he says points to, or relates back to Jesus.
2. Peter was “Bible-saturated.” Even though Peter’s message was undoubtedly Holy Spirit-inspired, the Holy Spirit was using the Old Testament passages that Peter already knew and had studied and internalized.

Resources

1. *The Acts of the Apostles*, F. F. Bruce
2. *The Book of the Acts*, F. F. Bruce
3. *The Acts of the Apostles*, David G. Peterson
4. *The Message of Acts*, John Stott
5. *The Acts of the Apostles*, Ben Witherington III