

Chapter Three

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- Luke informs us in verse 1 that Peter and Yochanon (John) were going up into the temple at the hour of prayer, the ninth hour. This corresponds to the afternoon offering, about 3:00. We already learned that these earliest Jewish believers were observant of the Torah and participated in the temple services and “the prayers”, likely a reference to the liturgy. Here we see them on their way into the temple for the sacrificial offering. Is there anything in the text to suggest that they were wrong in their attempt to worship in this fashion and that God had changed His mind regarding participation in the temple services?
 - How does their desire to engage in the temple services contrast with what you have been taught were the practices of these earliest believers in the Messiah?

- When a man lame from birth approached Peter and John and asked for alms, Peter said, “I have no silver or gold, but what I have, that I give you. In the name of Yeshua the Messiah of Nazareth, get up and walk!” According to many in the modern day Charismaniac world of “name it and claim it” or what some have called “blab it and grab it”, was their lack of silver and gold an indication of their lack of faith? After all, if they only had enough faith, they would possess much wealth, right? After all, weren’t they both “King’s kids” and deserving of wealth and prosperity?
 - What was their “real wealth”? What did they DO?
 - Many who teach the “prosperity gospel” today and possess much of the world’s wealth claim that, due to their faith, they no longer have to say, “I have no silver or gold.” But neither can they say with any effective authority or power, “get up and walk”!
- In verse 8, an obviously verified miracle had occurred when the man lame from birth immediately began “walking, leaping and praising God.”
- What is recorded in verse 10 about the people’s reaction to what they had just witnessed?

- In verse 12 what does Peter say about the source of this miraculous healing and what does he expressly disclaim? Why is that an important ethic for today's so-called "faith healers"?
- In Peter's retelling of the crucifixion, he squarely includes responsibility upon some of the Judean Jews and their leaders, but he also said, in verses 17-18, "Now brothers, I know that you did this in ignorance, as did also your rulers. But the things which God announced by the mouth of all His prophets, that Messiah should suffer, he thus fulfilled." It has often been repeated throughout the centuries "the Jews killed Jesus" and this has often been used as justification for all manner of prejudice and injustice done to Jewish people over the ages. Consider the following Scriptures in answering the question of the ultimate responsibility of the death of Messiah:
 - Mark 10:45, "For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many."
 - John 15:13, "Greater love has no one than this, that someone lay down his life for his friends."

- John 10:17,18, “Therefore the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down by myself.”
- Isaiah 53:4-6, “Surely he has borne our sickness and carried our suffering; yet we considered him plagued, struck by God, and afflicted. But he was pierced for our transgressions. He was crushed for our iniquities. The punishment that brought our peace was on him; and by his wounds we are healed. All we like sheep have gone astray. Everyone has turned to his own way; and the Lord has laid on him the iniquity of us all.”
- Acts 4:26-28, “The kings of the earth take a stand, and the rulers plot together, against the Lord and against his Messiah. For truly, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against your holy servant Yeshua, whom you anointed, to do whatever your hand and your counsel foreordained to happen.”
- Based upon the above scriptures, what can we conclude about the ultimate responsibility and purpose of Messiah’s death?

- Peter continues his message with the clear resounding call in verse 19-21, “Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Lord, and that he may send Messiah Yeshua, who was ordained for you before, whom heaven must receive until the times of restoration of all things, which God spoke long ago by the mouth of his holy prophets.”
 - Was this a call to some kind of legalism wherein people “earned their place” by some kind of performance-based acceptance before God?
 - If Peter was calling people to repent (teshuva), which means “return”, to what were they to return other than God’s Torah?
 - Was there any other revelation of God’s truth in existence other than his Torah?
 - If this gospel were something entirely “new” and previously “unheard of” how could they return to it?
- Peter continues his thought in verse 22, “For Moses indeed said to the fathers, ‘The Lord God will raise up a prophet for you from among your brothers, like me.

You shall listen to him in all things whatever he says to you.”

- As Peter identifies this “prophet like Moses”, what are we to make of those who claim that Yeshua came to “do away with Moses and the Law”? If that is a true claim, how can he be “like Moses”?
- If the claim is true, that Yeshua is not “like Moses”, why should we listen to him? Wouldn’t that make him a “false prophet”?
- In verse 23 Peter says, “It will be that every soul that will not listen to that prophet will be utterly destroyed from among the people.”
 - Are the specific teachings of the Messiah considered “optional theology” or “opinions without authority”?
 - If theologians and Bible teachers do not “listen” to the words of Messiah, meaning to hear, understand and obey, what is to be their outcome?
- In verse 24 Peter says, “Yes, and all the prophets from Samuel and those who followed after, as many as have spoken, also told of these days.”

- Based on this verse, can we truly state that this gospel or “good news” is something brand new that was unknown before this time?
- Were believers of old aware of all these prophecies?
- Consider Paul’s use in Romans 4 of the faith of Abraham and the faith of David as examples of Biblical saving faith in the Messiah.
- Peter finishes his sermon in verses 25-26, “You are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, ‘All the families of the earth will be blessed through your offspring.’ God, having raised up his servant Yeshua, sent him to you first to bless you, in turning away every one of you from your wickedness.”
 - Are Peter’s words an affirmation of the covenant or a denial of it?
 - What was the primary blessing Peter invoked in his message?