

“In the Portico Called Solomon’s, Part 1”

Sermon Notes

- **Following the healing of the man lame from birth, Peter addresses a crowd that gathers to marvel at the miracle.**

** In today's reading, Peter connects the miraculous event with the recent death, resurrection and ascension of Jesus, warning his listeners of their own...*

1. Powerlessness (Acts 3:11-12; Isa 35:5-6, 61:1-2; Lk 4:18-21, 7:22-23)

2. Serious lack of Prudence (Acts 3:13-15; Isa 42:1-4; Zech 9:9; Lk 23:13-16, 18-23; Deut 30:19; 52:13-15; Acts 17:28; Amos 1:21-23)

3. Impaired Perception (Acts 3:16)

Next Week: Acts 3:17-26 “In the Portico Called Solomon’s, Part 2”

Community Group Study Guide

For the Week of August 13-19

Context

1. What has happened so far in the Book of Acts? How does this sermon by Peter compare with his prior sermon in Acts 2:14-36? How is it similar and how is it different?
2. In Acts 3:1-10, we learn of the miraculous healing of a man lame from birth. What was already evident from the event itself? What is the connection between what happened to the lame beggar and what Peter is talking about?
3. Very similar healing miracles take place in the Gospel of Luke (Luke 5:17-26) and later in Acts (14:8-18). Does the miraculous sign point to a greater truth in each case? What is that truth? Is it evident to the observers?
4. Who did the healed beggar speak about after he was healed? (Acts 3:8-9) In whose name had he been healed? (Acts 3:6) Given the general understanding of Jews on the nature of God (Deut 6:4) do you think the healed beggar was attributing his healing to Jesus or not?

Observation

1. How is the miracle that has taken place in Acts 3:1-10 different from other miracles we have seen in the book of Acts thus far (Acts 1:9, 2:2-4)? Is this the first time the Apostles have performed miracles? (Luke 10:17)? If not, what has changed?
2. Peter's sermon takes place in Solomon's Portico, part of the colonnade surrounding the outer courtyard of the temple in the Court of the Gentiles. Do you think the location is significant, and if so, how? What is the connection between the God of Abraham (Gen 12:1-3), Isaac (Gen 26:1-5), and Jacob (Gen 28:10-14) and the Gentiles? (See Zech 14:16-19).

Meaning

1. In verses 13-15, Peter contrasts the response of God to his Servant (13a and 15b) to the response of the Jews (13b and 15a), inviting a contrast, and specifically invoking the choice between Jesus and Barabbas reported in Luke 23:13-25.
2. Reference to Jesus as God's Servant calls to mind the servant songs from the Book of Isaiah. Consider what Peter says in verses 13-15 in light of the prophecy in Isa 52:13-15. In what sense(s) has the Servant been lifted up, and by whom?

3. What are the implications of choosing a murderer over the Holy and Righteous One? (see Deut 30:11-20) of killing the Author of Life? (see Matt 7:13)

4. At the opening of his Galilean ministry Jesus proclaimed the year of the Lord's favor (Luke 4:16-20) citing Isa 61:1-2, but he omits the second half of Isa 61:2. What are the implications of the miraculous healing at this time after Jesus' death and resurrection?

Application

1. Jesus was handed over to Pilate not for being the Messiah, but for failure to be the kind of Messiah they were looking for. Is Jesus sometimes not the sort of Lord that we are looking for? Do we also have a choice to make?

2. The lame beggar was saved by faith in the power of the name of Jesus. Do you see evidence of this sort of faith in the church today?