

7) To begin, let's look again at Peter and John's healing of the lame beggar.

Acts 3:1–10 (NIV)

- 8) One of the most important items to note here is that it is the name of Jesus that is displayed so significantly it cannot be ignored.
- a) It was not Peter or John that performed this healing.
 - b) True, they were the physical vehicles. They spoke the words and took the man by the hand, BUT, it was thru the power of the name of Jesus that the force of healing came.
 - c) Of course, various names we know carry power in today's world as well, but none have the true power of the name of Jesus Christ the only Son of the Living God.
 - d) Peter makes it clear that they did not do this.
 - e) It is also not some magic word like abracadabra which is spoken.
 - f) Yes it is the name – but in this case, it is the faith of the one proclaiming that name and the indwelling of the Holy Spirit that allows it to exhibit the power along with the will of God almighty showing forth that power.
 - g) We can be reasonably sure the man's faith was not the reason either.
- 9) The second blessing that was afforded because of this was, of course, those that saw and recognized what had happened praised God and were amazed.

The last time you were approached by a homeless person – what did you do?

Are there things that you can think of that we should do instead of those negative things, thoughts, and even begrudging giving to them?

- First, safety is always a concern – public place with people? How do you handle?
- Obviously we are not endowed with the same powers of healing as the original apostles and therefore, we cannot offer physical healing.
 - If appropriate, however, prayers for healing can be offered.
- Kind words, blessings, good wishes? (if it is not “be warmed and fed”)
- The obvious thing might be also to offer to pray for them and their situation.
- Should we keep a \$1 or \$5 in our pockets with the purpose to give on these occasions? (the idea being intentional – might change our initial mindset toward the situations)
- What about a verse of encouragement wrapped inside any money we give?
- What I do.

1) Next, we have the second recorded sermon that Peter gives.

- 2) As he started to speak, he probably didn't think of it in that manner but it does appear that this is what it is (all be it quite short).

Acts 3:11–26 (NIV)

- 1) The first thing one should likely observe here is the similarity of this sermon is to Peter's first at Pentecost (at least in the point being made).
- a) Convicting of sin in the lives of those hearing.
 - i) Letting his hearers know that though they acted in ignorance, they and their leaders were the responsible parties for killing the Son of God.
 - ii) He gives clear indications of how Christ is the Son of God, crucified, risen, and He is the one through whom the man was healed.
 - iii) Equally important is the fact that Jesus is the one through whom their sins can be taken away.
 - iv) In verses 19-21 he also brings to light here the return of Christ when God restores all things.
 - i) This is worth noting because, in the early days of the Church, we see the expected immediate return of Jesus predominate.
 - ii) Paul hints of his belief in Christ's quick return.
 - iii) We see by his letter to the Thessalonians that they also were of that mindset.
 - iv) The other point Peter makes clear here is that at that time, the promised restoration of all things will take place.
- 2) Before we move too much further into this, we need to say a little about verse 3:17.

When you hear someone called ignorant what does that mean to you?

- 3) Though it does have that negative connotation, we must always remember that it simply means without knowledge.
- a) If I am a new Christian, I may be ignorant of the problems Paul was having with the Corinthian church. I could be ignorant of the fact that he was imprisoned in Rome for some time.
 - b) The reason being that I may not have read or even heard of these things.
 - c) In no way does it make me stupid or bad – it simply says I lack knowledge.
- 4) In many cases, ignorance is equated with stupidity – this is just not the case.
- 5) Stupidity is defined as: behavior that shows a lack of good sense or judgment.
- 6) I have always thought of this situation in this manner – you can fix ignorance. In most cases, you CANNOT fix stupidity.

- a) Peter claims them to be ignorant because, as we have discussed numerous times, they had anticipated a great ruler, a conquering hero.
- b) When he arrived as a lowly carpenter and then died a criminal's death, they missed it.
- c) They may have acted in ignorance, but now they could understand that Jesus was exactly what the Messiah had been prophesied to be.²
- d) In other words, it their lack of knowledge or misinterpretation of prophesy can be fixed!
- e) A point that needs to be made here clearly – ignorance did NOT excuse their sin.
 - i) The good news is that like their ignorance, their sin can also be fixed!

Are we ever in a state of disobedience because of our own ignorance?

If yes, then how?

- Discovering a part of God's word that we were not aware of?
 - Discovering something that we have always thought to be the way God wanted it and then come to realize that that was a wrong way of thinking?
 - Praise God for His grace and mercy, like those we are looking at here, we can be forgiven for our failures of ignorance.
- 7) Two final points on this section of scripture:
- a) First, Peter makes it perfectly clear – this was God's plan!
 - b) Second, we must make sure we understand that – Peter is NOT laying the blame for Christ's death on the nation of Israel.
 - i) His point is that those who are present who did take part in the sanctioning of Christ's death, regardless of their ignorance, do have culpability.
 - ii) N.T. Wright speaks to this point as follows:

Tragically, Christians have sometimes taken passages like this and suggested that they meant that the Jewish people were somehow always to be blamed for what had happened. The reverse is the case. Not only is there no sense, in Acts or elsewhere, that the Jewish people somehow bear guilt or blame beyond the initial people who rejected Jesus himself. There is, on the contrary, the extended invitation, rooted in God's covenant faithfulness, for them to receive forgiveness and refreshment as much as anyone else. The promise of the restoration of all things is, after all, a deeply Jewish promise. None of the first Christians, who were of course all themselves Jewish, would have imagined that God would turn his back on the very people who

² Bruce Barton et al., [*Life Application New Testament Commentary*](#) (Wheaton, IL: Tyndale, 2001), 484.

had carried that promise through so many generations.

Wright, N. T.. Acts for Everyone, Part One: 1 (The New Testament for Everyone) (pp. 60-61). Presbyterian Publishing Corporation. Kindle Edition.

- iii) The area of responsibility is complex in this entire situation.
 - iv) Long these lines, another point that needs to be remembered here is that the Jews did NOT crucify Christ – it was actually the Romans who performed the act.
 - v) The Jewish leadership precipitated the situation by bringing Him up on charges that were in their opinion capital.
 - vi) They continued to force the issue until the Roman authorities gave in.
 - vii) The final decision was Pilate's
 - viii) The crowd played an important part in this crucifixion as well because of their insistence on going along with the leaders and of course, as Peter points out, demanding Barabbas be released instead of Jesus.
- 8) Though many of those who were listening to Peter might have been present physically during the events that took place, there were others who had not been.
- 9) Without regard for their part in that act, they, like us are all in need of a savior – one who shows us our error and our “wicked ways” and offers us the way out.
- 10) Though Peter talks of the crucifixion and the part some of them and leaders played in it directly, verse 26 disconnects that and brings the true need for salvation into focus.

When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways.