



Sunday School Lesson
Acts 3:11-26
 by Lorin L. Cranford
 All rights reserved ©

Peter's Preaching



A copy of this lesson is posted in Adobe pdf format at <http://cranfordville.com> under [Bible Studies](#) in the Bible Study Aids section. A note about the [blue, underlined](#) material: These are hyperlinks that allow you to click them on and bring up the specified scripture passage automatically while working inside the pdf file connected to the internet. Just use your web browser's back arrow or the taskbar to return to the lesson material.

Quick Links to the Study

I. [Context](#)

- a. [Historical](#)
- b. [Literary](#)

II. [Message](#)

- a. [What Happened? v. 11](#)
- b. [Peter's Answer, vv. 12-26](#)

This Bible study builds on [an earlier study](#) of Acts 3:1-10, in which a man who couldn't walk was at an entrance gate to the temple in Jerusalem seeking alms. When Peter and John entered the temple at the traditional time of prayer at mid-afternoon in Jewish religious devotion, Peter paused to heal the beggar who then went jumping with joy into the inner court of the temple praising God for his healing. Our passage continues this story with a focus on Peter's using the excitement caused by this miracle to bear testimony to the power of Jesus to transform one's life.

The study on 3:1-10 emphasized the role of miracles both in the book of Acts as well as in the four gospels, especially Luke's gospel. This study on 3:11-26 will focus on the role of speeches in the book of Acts as a major vehicle for Luke's telling the story of the first three decades of Christian history after the ascension of Jesus to Heaven. The way history was understood and written in the ancient world is very different from the perception of history in modern western culture. That difference must be understood and appreciated before one can do justice to interpreting the history set forth by Luke in the book of Acts. Many of the modern so-called "historical problems" with Luke-Acts are created because of failure to either understand and/or accept the different approach to history between then and now. Imposing modern standards of history onto Acts will always create problems.



I Context

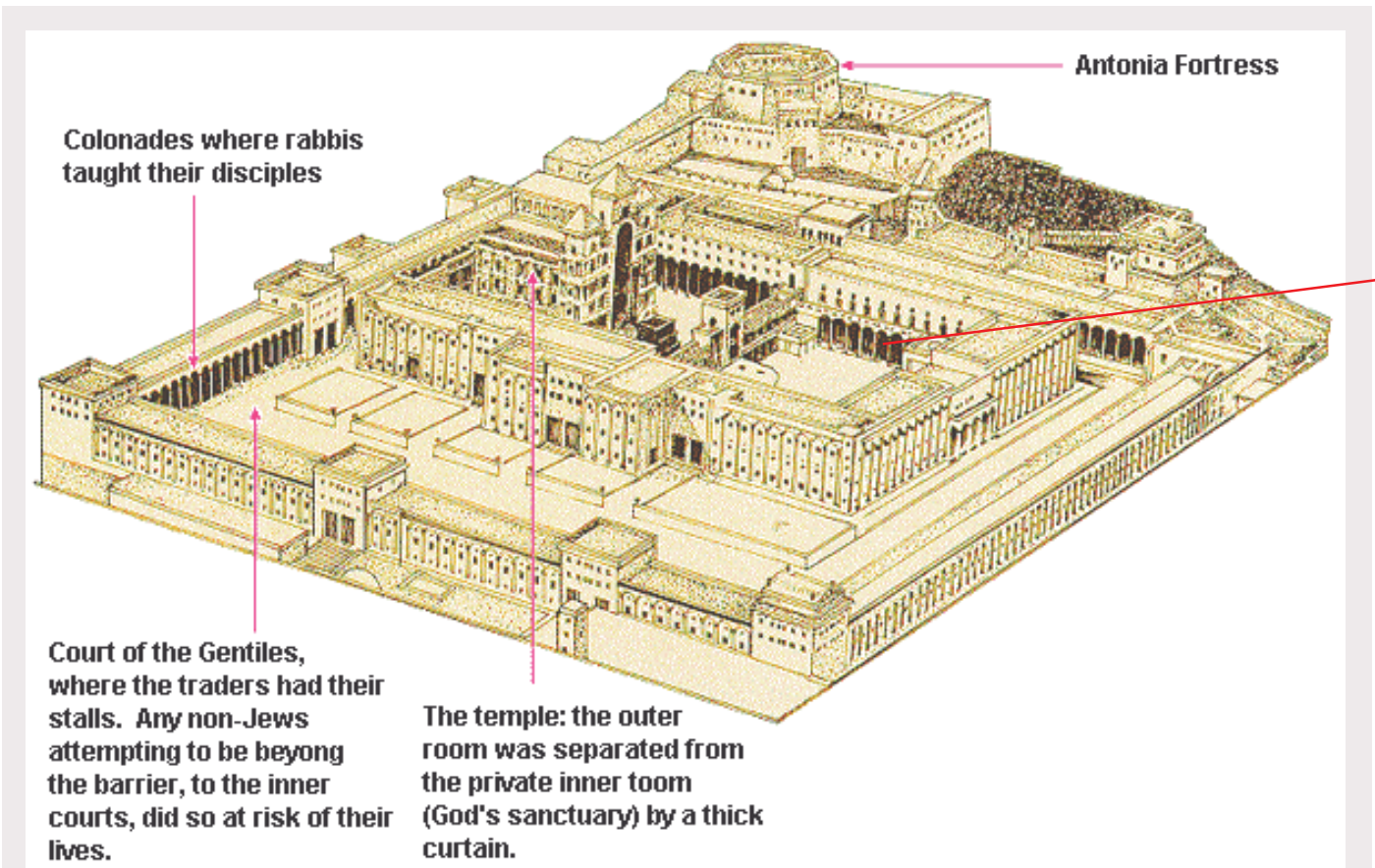
The previous study on 3:1-10 devoted considerable space to the historical and literary context of Acts. Only a summary of relevant parts of that study will be provided here. For a more detailed treatment, you should go to [this earlier study](#), which is posted at Cranfordville.com under NT Bible studies.

a. Historical

In summarizing the more detailed treatment of **the external history** found in [the 3:1-10 study](#), the book of Acts came about from the two volume presentation of the beginnings of Christianity, the gospel focusing on Jesus and Acts focusing on the Christian community that resulted from Jesus. Whether or not a volume three was planned cannot

be determined from the available information. Jerusalem was the starting point of the Christian movement in the ministry of Jesus who died there and was resurrected there. The story of Christianity thus begins in Jerusalem. But with the expansion of this new religious movement the story climaxes with the arrival of the apostle Paul in the imperial capital of Rome. The central characters of this story are two. The apostle Peter led the Christianity community in the first decade or so when the community was comprised almost completely of Jewish people. But under the divinely led ministry of Paul, Christianity began a rapid expansion into the non-Jewish population of the eastern Mediterranean world.

This story was put together by the physician



Luke, who traveled with Paul from his third missionary journey to his martyrdom in Rome in the mid-60s at the hands of the emperor Nero. About a decade or so later Luke put the finishing touches on his two volume work and they were released for the edification of the Christian communities. As the introductions in both the gospel and Acts indicate, these documents were dedicated to a wealthy, new convert named Theophilus who provided financial underwriting for the distribution of these materials to fellow Christians. Whether Luke was still in Rome when this work was done, or whether he had migrated elsewhere -- more likely -- cannot be determined with certainty.

The **internal history** of 3:11-26 is also important for grasping the meaning of the text. This internal history is closely linked to the **literary setting** of the passage as well. Thus both will be discussed together.

After the dramatic explosion of Christianity onto the religious scene in Jerusalem during the Jewish festival of [Pentecost](#) with some 3,000 converts (Acts 2), Luke picks up one small thread of events that were closely linked together. In [Acts 2:42-47](#), he **sum-**

marized the broad scope of activities covering the first five or so years the believing community. This grew out of the so-called Day of Pentecost experience. In [Acts 4:32-35](#), he would again pause to summarize the life of the believing community. Much of the same language from the first summary will be used in the second one.

Between these two summations stands the series of events that includes our passage. Everything is launched by the healing of the lame man in the temple in [3:1-10](#). The excitement created by this man's miraculous healing led to the gathering of

a crowd of people in the temple to find an explanation of what had happened, [3:11-26](#). Peter used the opportunity to preach to the crowd about Jesus. Before Peter finished his sermon, the temple authorities arrived and arrested Peter and John who then appeared before the Sanhedrin the next day ([4:1-22](#)). The final climatic event is the rejoicing of the community when Peter and John are released and rejoin the group who then celebrates the blessing of God's deliverance of these leaders ([4:23-31](#)). These events, which cover only two days, took place some time during the approximately five year period from

In Acts 3:1-4:31, Luke describes a series of events that took place over two days sometime between AD 30 and 35.

around AD 30 to 35. At which point we cannot determine. This illustrates one aspect of Luke's writing strategy. He provides only very selective recording of events that serve to illustrate his objective in writing.

The historical location for our passage, 3:11-26, is [Solomon's Portico](#) in the temple in Jerusalem. J. Randall Price describes it this way in *Eerdman's Dictionary of the Bible*:

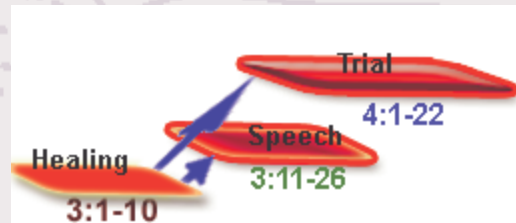
The public meeting place on the eastern side of the temple mount platform which was surrounded by rows of pillars forming a portico (Gk. *stoá tou Solomontos*). According to Josephus, who regarded this area as a remnant of Solomon's temple, its Herodian expansion during the end of the Second Temple period is said to have included a span of 15 m. (49 ft.) of double monolithic columns some 11.5 m. (38 ft.) tall, fashioned of white marble supporting an impressive roof paneled with cedar. This colonnaded area of the temple precinct served as a gathering place for Jesus and his disciples (John 10:23) as well as the early Jerusalem Church (Acts 2:46; 5:12). Because people customarily assembled in this place to discuss religious matters when going to the temple for ceremonial rituals, it was an ideal location for Jesus' teaching and the apostles' confirmatory performance of miracles (Acts 3:11; 5:12). No remains exist today, but some have suggested, based on a report by the 6th-century Byzantine historian Procopius of Caesarea, that the Nea Church, whose remains have been discovered, was constructed of pillars from this area.

Thus what happened here was another event among several connected to the ministry of Jesus and early Christian leaders. For Peter to use the gathered crowd to bear witness to Jesus should not have been considered an unusual activity here at all. Various rabbis discussed and debated religious issues in that part of the temple regularly. What brings down the temple authorities on Peter and John is their teaching about Jesus -- a topic these leaders had grown exasperated at (4:1).



b. Literary

The **literary setting** of our passage has been covered above under Internal History. But it can be graphically pictured as below:



The **genre**, the literary form, of the passage does need attention. In setting forth the first three decades of Christian history, Luke used a variety of building blocks to present his story. The sources utilized by him are not readily detectable, although some scholars will sense some indication of sources being quoted or else re-worked. This comes mostly from writing style shifts in the underlying Greek text that are impossible to sense in English translation.

The more helpful aspect of genre is to identify the patterns of material that his information was shaped into in order to tell his story. Years ago I participated in a Greek reading group comprised of six biblical scholars at both Southwestern Baptist Seminary (2 members) and Brite Divinity School at Texas Christian University (4 members) in Fort Worth, Texas. We met twice monthly for several hours and together read Greek texts from classical writers and other writings outside the Greek New Testament. One of the more interesting writers that we read was [Dionysius of Halicarnassus](#), a Roman historian at the beginning of the Christian era. In one of his tractates he described how good history should be written in that period of time. Our group took the standards that he set forth and applied them to the book of Acts. We concluded that when measured by standards of history writing in Luke's own day and time he would be graded very high. This stands in contrast to occasional modern scholars who write Acts off as a very poor and unreliable history.

What were the building blocks that Luke used in writing Acts? Basically two kinds of material surface: narratives and speeches. The narratives divide out into two basic groups: 1) those that describe a particular event, like the healing of the lame man in 3:1-10, and thus are labeled episodic narratives; and 2) those that summarize long periods of time by fundamental patterns or traits, the so-called summary narratives. Inside the episodic narrative category a

couple of repetitive patterns of narratives can be identified in Acts: a) miracle narratives and b) commissioning narratives. These two types will only account for a small portion of the episodic narratives, but the repetitive pattern is sufficiently frequent to identify them as sub-genres. The miracle narrative is similar to those found in the gospels, as well as in Jewish and Greco-Roman literature of the period. The commissioning narrative has Jewish roots in the Old Testament with God's calling of Abraham to come into the land of Promise in Genesis. At its heart is an episodic narrative in which the individual encounters God in a direct manner and out of that encounter is "assigned a job" to do by God. This becomes the central mission of the person's life from that point on.

The second category, the speeches, also divide into two foundational types:

1) the missionary speech in which a Christian leader presents the gospel message to a group with the objective of converting the listeners to faith in Christ; and 2) the defense speech in which a Christian leader is defending the gospel and/or Christian witness to it before a hostile group, usually in some time of legal or court room setting. Our passage, 3:11-26, falls into the category of a "missionary speech." Peter is presenting the gospel to the crowd made curious by the healing of the lame man.

One important aspect of this to remember: Speeches were an essential part of writing history in the ancient world. This in large part, because, just like theology (θεολογία), history (ιστηρία) was a sub-discipline of philosophy (φιλοσοφία). Thus history was not produced out of curiosity about the past. Rather, history was produced in order to advocate a particular way of approaching life in the here and now (φιλοσοφία). The past was seen as having validated this philosophy for today. Speeches gave the history writer the primary vehicle for advocating his philosophy. In that world Luke would not have con-

sidered himself to be a historian. Rather, he would have viewed himself as a philosopher using history as his platform. This is reflected in Acts through many ways. One of the clearest illustrations is his philosophical designation of Christianity as the Way (ἡ ὁδός), like in Acts 9:2 -- "and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to *the Way*, men or women, he might bring them bound to Jerusalem." In the past several decades of modern scholarship, this has been increasingly realized and thus much discussion centers around Luke's "theology" contained in Acts.

This does not necessarily mean that the history writer creates fictional speeches by his central characters in order to advocate his particular philosophy. Some ancient historians did this and Dionysius severely criticized them for doing this. Instead, he argued that a good history

writer would take actual speeches from actual individuals. In his selective interpretation of what had been said he would emphasize the points that agreed with his own philosophy. This is what we find in the various speeches in Acts. Luke condensed the speeches of the individuals down considerably and highlighted those aspects that he himself wished to stress to his readers. None of the speeches in Acts takes over two or three minutes to read; yet, we know from the narrative elements surrounding the speeches that some of them lasted several hours, like Paul's all nighter referred to but not recorded in Acts 20:7-12.

To be sure, this way of writing history is dramatically different from the way history is written in our day. But if we're to play fair with an ancient history writer we must evaluate his work in terms of the standards in place when he wrote his history, and not by standards -- in this instance -- that were developed two thousand years later. To call Luke a poor historian is to call Henry Ford a poor car maker because his first automobile doesn't measure up to the standards of a 2006 Porche GT3.

Luke used Peter's speech to provide us a glimpse into the first century gospel of the believing community.

II. Message

When one examines the text of 3:11-26 closely it becomes clear, even in English translation, that the passage falls into two clearly defined segments: 1) the situation of the crowd wanting to know how this lame man was walking (v. 11); and Peter's "missionary" speech in which the apostle attempted to answer their question with a presentation of the gospel (vv. 12-26). This will serve as the organizing structure of our interpretation of these verses. These narrative elements, vv. 11-12a, simply introduce the speech.

Greek NT

<3:11> Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῆ στοᾶ τῆ καλουμένη Σολομῶντος ἔκθαμβοι.

NASB

11 While he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement.

NRSV

11 While he clung to Peter and John, all the people ran together to them in the portico called Solomon's Portico, utterly astonished.

NLT

11 They all rushed out to Solomon's Colonnade, where he was holding tightly to Peter and John. Everyone stood there in awe of the wonderful thing that had happened.

a. What Happened? v. 11

Notes:

This single sentence introduces us to the situation that gave rise to Peter's speech. The healed man in his gratitude hung on to Peter and John after his initial celebration of healing described in v. 8: "Jumping up, he stood and began to walk, and he entered the temple with them, walking and leaping and praising God." Luke began transitioning into setting up Peter's speech with his depiction of the crowd's initial reaction to the man being healed in vv. 9-10: "9 All the people saw him walking and praising God, 10 and they recognized him as the one who used to sit and ask for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him." His celebration prompted their amazement. And that sense of amazement did not diminish; rather it increased. In these verses Luke uses three different terms to characterize the crowd's reaction: θάμβος, ἐκστάσεως, and ἔκθαμβοι. Gerhardt Bertram (*Abridged Kittel's*) makes this assessment of the first and last of these words:

thámbos [astonishment], *thambéō* [to be astonished], *ékthambos* [utterly astonished], *ekthambéomai* [to be amazed] 1. The basic meaning of the group is "to be astonished," then "to be affrighted." Thus divine manifestations or miracles can cause astonishment or fear and trembling.

The middle word **ekstasis** is the source of our English word "ecstasy" and in this context denotes extreme excitement in the sense of overpowering emotion.

In other words, what the crowds observed in the healing of the lame beggar seemed beyond belief. They sensed something beyond human activity. This created the strong desire to find out exactly how this had taken place.

Do we recognize opportune moments to share our faith? God creates them around us in the lives of other people who need Christ. Our assignment is to seize them for a testimony about our Christ.

The gathering place was Solomon's portico inside the temple at Jerusalem. The map and discussion on pages 2 and 3 address the details of this location. This was a normal place where discussion of religious matters could take place, and often did.

Thus Luke sets up the situation providing Peter a wonderful opportunity to explain to the people how this beggar had been healed -- and who was responsible for it. One should note that the way Luke sets up this scenario is very similar to the way Peter's

"missionary" speech on the Day of Pentecost was set up in [Acts 2:12-13](#): "12 All were amazed and perplexed, saying to one another, 'What does this mean?' 13 But others sneered and said, 'They are filled with new wine.'" Luke

consistently sets up such scenes in similar ways. Both here and earlier at Pentecost confusion mixed with astonishment provided the opportunity for Peter to preach the gospel to the gathered crowds.

In this verse are some possible lessons for us today as we seek to serve our Lord. One thing that appears clear: various situations in life bring people to the place where they want to understand how unusual things are taking place around them. For the sensitive Christian this presents an opportunity to share a witness about the power and presence of Christ. The early church leaders did not try to force the gospel onto the people of Jerusalem. Rather they seized opportune moments where the people were open to the gospel and gave testimony about their Lord. No "button-holing evangelism" took place, as is occasionally advocated today.

The challenge to us from the situation in the temple is twofold: 1) Are we living a sufficiently spiritually obedient life so that God is free to create opportune moments for us? 2) Then are we sensitive enough to God's leadership to recognize these and

take advantage of them for sharing our faith?

Greek NT

<3:12> ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, "Ἄνδρες Ἰσραηλίται τί θαυμάζετε ἐπὶ τούτῳ ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; <3:13> ὁ θεὸς Ἀβραὰμ καὶ [ὁ θεός] Ἰσαὰκ καὶ [ὁ θεός] Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν· <3:14> ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἡ τήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, <3:15> τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. <3:16> καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. <3:17> καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν· <3:18> ὁ δὲ θεὸς ἄπροκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν Χριστὸν αὐτοῦ ἐπλήρωσεν οὕτως. <3:19> μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, <3:20> ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Χριστόν, Ἰησοῦν, <3:21> ὃν δεῖ οὐρανὸν μὲν

NASB

12 But when Peter saw this, he replied to the people, "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? 13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him. 14 "But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, 15 but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses. 16 "And on the basis of faith in His name, it is the name of Jesus which has strengthened this man whom you see and know; and the faith which comes through Him has given him this perfect health in the presence of you all. 17 "And now, brethren, I know that you acted in ignorance, just as your rulers did also. 18 "But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled. 19 "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the

NRSV

12 When Peter saw it, he addressed the people, "You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? 13 The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. 14 But you rejected the Holy and Righteous One and asked to have a murderer given to you, 15 and you killed the Author of life, whom God raised from the dead. To this we are witnesses. 16 And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you. 17 "And now, friends, I know that you acted in ignorance, as did also your rulers. 18 In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. 19 Repent therefore, and turn to God so that your sins may be wiped out, 20 so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah

NLT

12 Peter saw his opportunity and addressed the crowd. "People of Israel," he said, "what is so astounding about this? And why look at us as though we had made this man walk by our own power and godliness? 13 For it is the God of Abraham, the God of Isaac, the God of Jacob, the God of all our ancestors who has brought glory to his servant Jesus by doing this. This is the same Jesus whom you handed over and rejected before Pilate, despite Pilate's decision to release him. 14 You rejected this holy, righteous one and instead demanded the release of a murderer. 15 You killed the author of life, but God raised him to life. And we are witnesses of this fact! 16 "The name of Jesus has healed this man – and you know how lame he was before. Faith in Jesus' name has caused this healing before your very eyes. 17 "Friends, I realize that what you did to Jesus was done in ignorance; and the same can be said of your leaders. 18 But God was fulfilling what all the prophets had declared about the Messiah beforehand – that he must suffer all these things. 19 Now turn from your sins and turn to God, so you can be cleansed of your sins. 20 Then wonderful times of

δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἀγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν. <3:22> Μωϋσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. <3:23> ἔσται δὲ πᾶσα ψυχὴ ἣτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ. <3:24> καὶ πάντες δὲ οἱ προφήται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. <3:25> ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς πατέρας ὑμῶν λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου [ἐν]ευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. <3:26> ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

Lord; 20 and that He may send Jesus, the Christ appointed for you, 21 whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. 22 "Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. 23 'And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.' 24 "And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days. 25 "It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.' 26 "For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways."

appointed for you, that is, Jesus, 21 who must remain in heaven until the time of universal restoration that God announced long ago through his holy prophets. 22 Moses said, "The Lord your God will raise up for you from your own people a prophet like me. You must listen to whatever he tells you. 23 And it will be that everyone who does not listen to that prophet will be utterly rooted out of the people." 24 And all the prophets, as many as have spoken, from Samuel and those after him, also predicted these days. 25 You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, "And in your descendants all the families of the earth shall be blessed." 26 When God raised up his servant, he sent him first to you, to bless you by turning each of you from your wicked ways."

refreshment will come from the presence of the Lord, and he will send Jesus your Messiah to you again. 21 For he must remain in heaven until the time for the final restoration of all things, as God promised long ago through his prophets. 22 Moses said, 'The Lord your God will raise up a Prophet like me from among your own people. Listen carefully to everything he tells you.' 23 Then Moses said, 'Anyone who will not listen to that Prophet will be cut off from God's people and utterly destroyed.' 24 "Starting with Samuel, every prophet spoke about what is happening today. 25 You are the children of those prophets, and you are included in the covenant God promised to your ancestors. For God said to Abraham, 'Through your descendants all the families on earth will be blessed.' 26 When God raised up his servant, he sent him first to you people of Israel, to bless you by turning each of you back from your sinful ways."

b. Peter's Answer, vv. 12-26

Notes:

The first part of verse twelve provides the rest of the narrative setting for the speech, which then is contained in vv. 12b-26. Usually a conclusionary narrative segment follows the end of the speech depicting the reaction of the listeners to what has been said. Such is the case with Peter's speech on Pentecost in [2:41](#): "So those who welcomed his message were baptized, and that day about three thousand

persons were added." In this second speech, Luke indicates that the apostle didn't get to finish it before the temple authorities came and arrested him and John ([4:1-4](#)): "1 While Peter and John were speaking to the people, the priests, the captain of the temple, and the Sadducees came to them, 2 much annoyed because they were teaching the people and proclaiming that in Jesus there is the resurrection of the dead. 3 So they arrested them and put them in custody until the next day, for it was already evening. 4 But many of those who heard the word believed; and they numbered about five thousand." In spite of the attempt to silence these Christian leaders, Luke in verse 4 indicates that the positive response

to Peter's sermon brought the Christian community to about 5,000 men, not counting women. Although not clear in English translation, Luke's listing of the number clearly indicates 5,000 men rather than 5,000 individuals (καὶ ἐγενήθη [ὁ] ἀριθμὸς τῶν ἀνδρῶν [ὡς] χιλιάδες πέντε). The total number then was greater than five thousand. Thus Peter's seizing of the moment was used mightily by God to expand his community of believers in a town with probably a population of between 80,000 to 100,000 or so people.

Peter's sensitivity to the opportunity is reflected in the introductory participle ἰδὼν (idon) and is accurately translated by the NLT: "saw his opportunity." By this point in Peter's life the failures of his denial of Jesus earlier are long past and the apostle has emerged as a courageous leader and spokesman for Christ. His life teaches us a valuable lesson at this point.

Obviously Peter's speech is dramatically shortened by Luke in that what Luke preserves takes less than a minute to read in vv. 12b-26. Although Peter is listed as the speaker in 3:12, in 4:1 both Peter and John are depicted as speaking:

"While Peter and John were speaking to the people" (Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν). This points to our discussion on page 4 about the nature of speeches in ancient history. What we get here is Luke's "Reader's Digest condensed version" with his own emphasis woven into the content of the speech. Both Peter and John stand as those leaders who spoke to the gathered crowd and the essence of their words are contained in the speech presented here. Not to be forgotten in this is the reality that Peter and John spoke in Aramaic, and Luke wrote his summation in Greek.

What was said? A fairly clear progression of thought can be traced in verses 12b-26, as the [Block Diagram](#) of the Greek text uncovers (in the larger internet version of this study).

Peter raises two questions in verse 12b linking the miracle to the apostles and rejecting any attribution of human effort behind it. In vv. 13-15, he contrasts the blessing of the Israelite God upon Jesus, His servant, in contrast to the rejection and murder of Jesus by the Jewish people. In verse 16, Peter

asserts that the lame beggar was healed by the power of the name of Jesus as a response of faith by the beggar.

Peter then re-focuses on the people by declaring that their killing of Jesus came out of ignorance which God used to fulfill the words of the Israelite prophets about God's Messiah (Christ) (vv. 17-18). He then calls upon the crowd to repent and turn to God through Christ (vv. 19-21). Eschatological judgment at the end of times forms the backdrop for Peter's interpretation of the words of Moses from [Deut. 18:15-16, 19](#) and [Lev. 23:29](#) about the coming of a Prophet who is realized in Jesus. This is in vv. 22-23. Then in verse 24, all of the prophets from Samuel forward are seen to have prophesied these days as well. Verses 25-26 turn back to the crowd (second person plural verb forms) and link them to the prophets and to the covenant God made with Abraham. Thus God's sending of His servant Jesus

stands as the culmination of that promise. Jesus came to bring Abraham's blessing by calling the people to turn from their wicked ways back to God.

One important emphasis by Luke, which is not easy to pick up in English translation, is the identifying term for Jesus at the beginning of the speech in v. 13 and at the end in v. 26 is τὸν παῖδα αὐτοῦ (His servant). C.K. Barrett (ICC) makes this observation:

The OT reference becomes more precise with the words ἐδόξασεν τὸν παῖδα αὐτοῦ which recall Isa. 52:13: συνήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα. This passage, the fourth 'Servant Song', goes on to describe the humiliation and suffering, followed by the vindication and glorification (here anticipated) of one described in Isa. 53:11 עַבְדִּי *my (God's) servant* (the word παῖς does not occur in the LXX of Isa. 53).

Luke is deliberately linking Jesus through this label to the Suffering Servant image in Isaiah. Peter's Jewish listeners standing in the temple where these texts were read and explained from the Hebrew Bible would have immediately understood the link that is made to Jesus. Luke's initial readers who had a synagogue background in Diaspora Judaism would also have grasped the link to Jesus quite clearly.

With this overview in mind, let's now work our way through some of the details in that speech.

1) The Issues (v. 12b). The introduction of the

Peter preached Jesus as the promised Suffering Servant who came to be God's fulfillment of the covenant with Abraham. The beggar experienced that blessing promised to Abraham's descendants. Peter appealed to the crowd to also experience it in Jesus.

speech in 3:12b raises important issues: “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk?” (“Ἄνδρες Ἰσραηλῖται τί θαυμάζετε ἐπὶ τούτῳ ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν;”).

One side note: when one is working with the narrative portions of Acts the grammar structure of the Greek text is relatively simple. But with moving into the speech material, the complexity of the Greek text explodes greatly to much higher levels. Even without reading the Greek, one can detect this from the [Block Diagram](#) at the end of this lesson. The speech material takes on a noticeably greater literary Koine Greek tone, reflecting Luke’s adherence to ancient patterns of speech writing that were discussed earlier in this study. This typically very complex grammar in ancient speeches differs dramatically from the way that every day conversations were recorded in written materials, which are much simpler and make use of ellipsis quite often. Again, a signal of what Luke is trying to achieve.

His first questions addresses the issue of their amazement (θαυμάζετε). The question can presuppose that such actions ought to be seen as normal, rather than unusual. Certainly from Peter’s view this is the case, but from the crowd who doesn’t know Jesus such action is highly unusual. The second question introduces a new idea: were the people assuming that Peter and John healed this man by some sort of magical power or by power gained through extraordinary piety? The intense staring at Peter and John by the crowd raised that possibility in Peter’s mind. If they were thinking this way, Peter meets it head on and rejects the possibility.

2) The People’s Guilt (vv. 13-15). Peter quickly moves the subject to God and Jesus. God is emphatically identified as the God of Abraham, Isaac and Jacob, the God of “our” fathers. This God glorified His servant Jesus. The glorification in mind is the resurrection and ascension of Jesus after his crucifixion. This blessing from God upon Jesus is placed in strong contrast to the actions of the Jewish people. Notice Peter’s emphatic “you” here. They turned him over to Pilate; they rejected him. This in spite of Pilate’s judgment to release Jesus. These accusations are structured in secondary expressions in the relative clause in 13b. But in vv. 14-15, Peter intensifies them in main clause expression in a threefold accusation: 1) the people rejected not just Jesus of Nazareth, but him who was the Holy and Just One. 2) They preferred a convicted mur-

derer over Jesus. 3) In preferring a murderer they became murderers of Jesus, τὸν ἀρχηγὸν τῆς ζωῆς (the Author of Life). Quickly two addenda are added: “whom God raised from the dead,” and “whose witnesses we are.” Peter spared no punches in laying blame for the death of Jesus on the Jewish people of Jerusalem. But at each point where humans sought to get rid of Jesus; God did the opposite. They reviled him; God glorified him. They rejected him; God embraced him. They killed him; God raised him.

3) Faith in the Name (v. 16). In stark contrast to the crowd’s rejection stood the beggar’s faith. Stress is placed on the essential role that faith played in the man’s healing. The object of that faith is 1) the name of Jesus and 2) Jesus. In Jewish thinking the name and the person are the same. Thus Peter attributes the man’s healing to the very Jesus whom the people have rejected. The healing is here depicted as ἐστερέωσεν (“made strong”), the word from which the English word steroid is derived.

4) Appeal to the People (vv. 17-21). Peter, although blaming the people for Jesus’ death, indicates (v. 17-18) that the people’s action, as well as that of their ruler’s, was done out of ignorance. That is, they completely failed to understand who Jesus was. Thus, their actions went horribly bad. But, in typical Jewish tradition, Peter asserts that God made wonderful lemonade out of their rotten lemons. God used their heinous action of killing Jesus to fulfill the ancient prophecies about the Suffering Servant in the suffering of Christ. In light of this, Peter appeals to the crowd (v. 19-21; one sentence in Greek) to repent and turn to God. The immediate objective: to realize the wiping away of sins (εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας). The long term objective: the coming of times of refreshing and of the divinely appointed Messiah (ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Χριστόν, Ἰησοῦν). Luke sees through Peter’s words that repentance and turning to God stand as essential, first to forgiveness of sins. Ultimately they are essential in preparing us for the return of Christ which will bring eternal renewal and acknowledgment of Jesus as God’s appointed Messiah Judge.

In verse 21, the delay of the Messiah’s return is on God’s time table and when signaled Jesus will return and bring the “time of universal restoration that God announced long ago through his holy prophets.” Luke’s theology of last things comes through clear at this point. God stands in control of human history. He will bring it to a close with the coming of

His Messiah Jesus. That action will be a restoration that God had promised through the prophets of the Old Testament.

The Jewish people had rejected Jesus largely because his definition of Messiah and theirs didn't match. They wanted political deliverance; he provided spiritual deliverance. His second coming will provide the culmination of that spiritual deliverance in the restoration not of the nation of Israel, but of the restoration of redeemed humanity, or perhaps all creation [it depends on whether πάντων is masculine or neuter], back to the Garden of Eden. Redemption in Christ is something far, far greater than regaining political and military power as a nation.

5) The message of the prophets (vv. 21b-26).

This eschatological picture is identified as stemming from the prophets who were speaking the message of God. In elaborating on that (vv. 22-24), Moses' words are appealed to first. Those cited in v. 22 come from Deut. 18:15-19. It would help to lay Luke's citing of them and the Deut. text side by side:

Deut. 18:15, 18-19

15 The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet.

18 I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. 19 Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable.

Act. 3:22-23

Moses said, "The Lord your God will raise up for you from your own people a prophet like me. You must listen to whatever he tells you. And it will be that everyone who does not listen to that prophet will be utterly rooted out of the people."

Luke saw in the words of Moses a promise that God fulfilled in Jesus. Luke will repeat this view in the defense speech of Stephen in 7:37: "This is the Moses who said to the Israelites, 'God will raise up a prophet for you from your own people as he raised me up.'" Thus Peter is using the OT Law as a basis for linking Jesus to the promised Messiah. In verse 24 all the prophets from Samuel on are seen as additional evidence for predicting these eschatological days. No quote from any of them is given, however.

In verse 25, the crowd is linked to the prophets, but the emphasis falls upon the covenant promises

made by God to Abraham in Gen. 22:18 et al. God promised Abraham that in him and his descendants all nations of the earth would be blessed. Peter declared (v. 25) to the people that the culmination of that promise has been realized in the resurrection of Jesus and sending of Jesus to the Jewish nation to call them back from their sinful ways. Note the importance of the adverb "first." Jesus was sent first to the Jewish nation, implying that subsequently his message of repentance would go to all the other nations, just as Abraham had been promised by God.

What are we to make of this speech? Several things. First, in this we get a brief glimpse into the early church's definition of Gospel. Luke summarizes for us in his history much the same thing that Paul will speak about many times. The gospel centers on Jesus. His death and resurrection are central. As such Jesus fulfills the Old Testament prophecies, especially those about the Suffering Servant. But additionally, Jesus represents the completion of God's promise to Abraham that through his descendants all nations would be blessed. This ascended Messiah now waits in Heaven for the signal to return to earth and bring to completion God's plan for the redemption of His creation, and particularly, sinful humanity. We do well to keep our focus on this same Jesus, and make him the center of our message and witness to the world around us.

Second, the speech signals Peter's sensitive obedience to God's leadership. When the healing of the beggar opened the door of opportunity for witness to the crowd regarding how this had happened, Peter seized the opportunity with a marvelous testimony about Jesus. Peter deliberately drew attention away from himself and John. They played no important role in the healing. Nothing they did or any spiritual standing they might possibly have with God entered into the healing of the lame beggar. Everything depended upon Jesus.

The humility Peter demonstrated here gives powerful witness to what Jesus had done in his life. Up through the arrest and crucifixion of Jesus, Peter's pride and arrogance had gotten in his way to following Jesus. The breaking of Peter through his miserable failure in denying the Lord became the turning around point, along with a resurrection appearance that Paul mentions in [1 Cor. 15:5](#), for this believer. This is our inspiration. What God did in Peter's life, he can do in our lives when we allow him to work.

All this, and the sermon lasted less than a minute! And it resulted in 2,000 conversions. Not sure how many preachers today can do that!

Greek NT

<3:11> Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος ἔκθαμβοι. <3:12> ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, ἄνδρες Ἰσραηλίται τί θαυμάζετε ἐπὶ τούτῳ ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; <3:13> ὁ θεὸς Ἀβραὰμ καὶ [ὁ θεὸς] Ἰσαὰκ καὶ [ὁ θεὸς] Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. <3:14> ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, <3:15> τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. <3:16> καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἢ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. <3:17> καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν. <3:18> ὁ δὲ θεὸς ἀπροκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν Χριστὸν αὐτοῦ ἐπλήρωσεν οὕτως. <3:19> μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἀμαρτίας, <3:20> ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ

NASB

11 While he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement. 12 But when Peter saw this, he replied to the people, "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? 13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him. 14 "But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, 15 but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses. 16 "And on the basis of faith in His name, it is the name of Jesus which has strengthened this man whom you see and know; and the faith which comes through Him has given him this perfect health in the presence of you all. 17 "And now, brethren, I know that you acted in ignorance, just as your rulers did also. 18 "But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He

NRSV

11 While he clung to Peter and John, all the people ran together to them in the portico called Solomon's Portico, utterly astonished. 12 When Peter saw it, he addressed the people, "You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? 13 The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. 14 But you rejected the Holy and Righteous One and asked to have a murderer given to you, 15 and you killed the Author of life, whom God raised from the dead. To this we are witnesses. 16 And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you. 17 "And now, friends, I know that you acted in ignorance, as did also your rulers. 18 In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. 19 Repent therefore, and turn to God so that your sins may be wiped out,

NLT

11 They all rushed out to Solomon's Colonnade, where he was holding tightly to Peter and John. Everyone stood there in awe of the wonderful thing that had happened. 12 Peter saw his opportunity and addressed the crowd. "People of Israel," he said, "what is so astounding about this? And why look at us as though we had made this man walk by our own power and godliness? 13 For it is the God of Abraham, the God of Isaac, the God of Jacob, the God of all our ancestors who has brought glory to his servant Jesus by doing this. This is the same Jesus whom you handed over and rejected before Pilate, despite Pilate's decision to release him. 14 You rejected this holy, righteous one and instead demanded the release of a murderer. 15 You killed the author of life, but God raised him to life. And we are witnesses of this fact! 16 "The name of Jesus has healed this man – and you know how lame he was before. Faith in Jesus' name has caused this healing before your very eyes. 17 "Friends, I realize that what you did to Jesus was done in ignorance; and the same can be said of your leaders. 18 But God was fulfilling what all the prophets had declared about

προσώπου τοῦ κυρίου
καὶ ἀποστείλῃ τὸν
προκεχειρισμένον ὑμῖν
Χριστόν, Ἰησοῦν, <3:21>
ὃν δεῖ οὐρανὸν μὲν
δέξασθαι ἄχρι χρόνων
ἀποκαταστάσεως πάντων
ὧν ἐλάλησεν ὁ θεὸς διὰ
στόματος τῶν ἁγίων ἀπ’
αἰῶνος αὐτοῦ προφητῶν.
<3:22> Μωϋσῆς μὲν εἶπεν
ὅτι Προφήτην ὑμῖν
ἀναστήσει κύριος ὁ θεὸς
ὑμῶν ἐκ τῶν ἀδελφῶν
ὑμῶν ὡς ἐμέ· αὐτοῦ
ἀκούσεσθε κατὰ πάντα
ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
<3:23> ἔσται δὲ πᾶσα ψυχὴ
ἣτις ἐὰν μὴ ἀκούσῃ τοῦ
προφήτου ἐκείνου
ἐξολεθρευθήσεται ἐκ τοῦ
λαοῦ. <3:24> καὶ πάντες
δὲ οἱ προφήται ἀπὸ
Σαμουὴλ καὶ τῶν καθεξῆς
ὅσοι ἐλάλησαν καὶ
κατήγγειλαν τὰς ἡμέρας
ταύτας. <3:25> ὑμεῖς ἐστε
οἱ υἱοὶ τῶν προφητῶν καὶ
τῆς διαθήκης ἧς διέθετο
ὁ θεὸς πρὸς τοὺς πατέρας
ὑμῶν λέγων πρὸς
Ἀβραάμ, Καὶ ἐν τῷ
σπέρματί σου
[ἐν]ευλογηθήσονται
πᾶσαι αἱ πατριαὶ τῆς γῆς.
<3:26> ὑμῖν πρῶτον
ἀναστήσας ὁ θεὸς τὸν
παῖδα αὐτοῦ ἀπέστειλεν
αὐτὸν εὐλογοῦντα ὑμᾶς
ἐν τῷ ἀποστρέφειν
ἕκαστον ἀπὸ τῶν
πονηριῶν ὑμῶν.

has thus fulfilled. 19
"Therefore repent and
return, so that your sins
may be wiped away, in
order that times of re-
freshing may come from
the presence of the Lord;
20 and that He may send
Jesus, the Christ ap-
pointed for you, 21 whom
heaven must receive un-
til the period of restora-
tion of all things about
which God spoke by the
mouth of His holy proph-
ets from ancient time. 22
"Moses said, 'THE LORD
GOD WILL RAISE UP FOR
YOU A PROPHET LIKE ME
FROM YOUR BRETHREN;
TO HIM YOU SHALL GIVE
HEED to everything He
says to you. 23 'And it will
be that every soul that
does not heed that
prophet shall be utterly
destroyed from among
the people.' 24 "And like-
wise, all the prophets
who have spoken, from
Samuel and his succes-
sors onward, also an-
nounced these days. 25
"It is you who are the
sons of the prophets and
of the covenant which
God made with your fa-
thers, saying to Abraham,
'AND IN YOUR SEED ALL
THE FAMILIES OF THE
EARTH SHALL BE
BLESSED.' 26 "For you
first, God raised up His
Servant and sent Him to
bless you by turning ev-
ery one of you from your
wicked ways."

20 so that times of re-
freshing may come from
the presence of the Lord,
and that he may send the
Messiah appointed for
you, that is, Jesus, 21
who must remain in
heaven until the time of
universal restoration that
God announced long ago
through his holy proph-
ets. 22 Moses said, "The
Lord your God will raise
up for you from your own
people a prophet like me.
You must listen to what-
ever he tells you. 23 And
it will be that everyone
who does not listen to
that prophet will be ut-
terly rooted out of the
people.' 24 And all the
prophets, as many as
have spoken, from Sam-
uel and those after him,
also predicted these
days. 25 You are the de-
scendants of the proph-
ets and of the covenant
that God gave to your
ancestors, saying to
Abraham, "And in your
descendants all the fami-
lies of the earth shall be
blessed.' 26 When God
raised up his servant, he
sent him first to you, to
bless you by turning
each of you from your
wicked ways."

the Messiah beforehand
– that he must suffer all
these things. 19 Now turn
from your sins and turn
to God, so you can be
cleansed of your sins. 20
Then wonderful times of
refreshment will come
from the presence of the
Lord, and he will send
Jesus your Messiah to
you again. 21 For he
must remain in heaven
until the time for the final
restoration of all things,
as God promised long
ago through his prophets.
22 Moses said, 'The Lord
your God will raise up a
Prophet like me from
among your own people.
Listen carefully to every-
thing he tells you.' 23
Then Moses said, 'Any-
one who will not listen to
that Prophet will be cut
off from God's people and
utterly destroyed.' 24
"Starting with Samuel,
every prophet spoke
about what is happening
today. 25 You are the chil-
dren of those prophets,
and you are included in
the covenant God prom-
ised to your ancestors.
For God said to Abra-
ham, 'Through your de-
scendants all the families
on earth will be blessed.'
26 When God raised up
his servant, he sent him
first to you people of Is-
rael, to bless you by turn-
ing each of you back from
your sinful ways."

Greek NT Diagram

3:11

δὲ

A

Κρατοῦντος αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην
συνέδραμεν* πᾶς ὁ λαὸς
πρὸς αὐτοὺς
ἐπὶ τῇ στοᾷ
τῇ καλουμένῃ Σολομῶντος
ἔκθαμβοι.

3:12

δὲ

B

ιδὼν
ὁ Πέτρος ἀπεκρίνατο
πρὸς τὸν λαόν,

1

Ἄνδρες
Ἰσραηλίται
τί θαυμάζετε
ἐπὶ τούτῳ

2

ἢ ἡμῖν τί ἀτενίζετε
ὡς ἰδίᾳ δυνάμει
ἢ
εὐσεβείᾳ πεπονηκόσιν
τοῦ περιπατεῖν αὐτόν;

3:13

3

ὁ θεὸς Ἀβραὰμ
καὶ
[ὁ θεὸς] Ἰσαὰκ
καὶ
[ὁ θεὸς] Ἰακώβ,
ὁ θεὸς τῶν πατέρων ἡμῶν,
ἐδόξασεν τὸν παῖδα αὐτοῦ
Ἰησοῦν,
ὃν ὑμεῖς μὲν παρεδόκατε
καὶ
ἠρνήσασθε
κατὰ πρόσωπον Πιλάτου,
κρίναντος ἐκείνου
ἀπολύειν·

3:14

4

δὲ
ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε,

5

καὶ
ἠτήσασθε

ἄνδρα
φονέα χαρισθῆναι ὑμῖν,

3:15

6

δὲ
τὸν ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε,
ὃν ὁ θεὸς ἠγείρεν
ἐκ νεκρῶν,
οὗ ἡμεῖς μάρτυρές ἐσμεν.

3:16

7

καὶ
ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ
ὃν θεωρεῖτε καὶ οἴδατε,
τοῦτον... ἐστερέωσεν τὸ ὄνομα αὐτοῦ,
καὶ

8 ἡ πίστις... ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην
ἢ δι' αὐτοῦ ἀπέναντι πάντων ὑμῶν.

3:17 καὶ
νῦν,
ἀδελφοί,

9 οἶδα κατὰ ἄγνοιαν
ὅτι... ἐπράξατε,
ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν·

3:18 δὲ ἃ προκατήγγειλεν
διὰ στόματος πάντων τῶν προφητῶν
παθεῖν τὸν Χριστὸν αὐτοῦ

10 ὁ θεὸς... ἐπλήρωσεν
οὕτως.

3:19 οὖν
11 μετανοήσατε
καὶ

12 ἐπιστρέψατε
εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,
ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως
ἀπὸ προσώπου τοῦ κυρίου
καὶ

3:20 ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν
Χριστὸν,
Ἰησοῦν,
ὃν δεῖ οὐρανὸν μὲν δέξασθαι
ἄχρι χρόνων ἀποκαταστάσεως πάντων
ὧν ἐλάλησεν ὁ θεὸς
διὰ στόματος

ἀπ' αἰῶνος
αὐτοῦ
τῶν ἁγίων... προφητῶν.

3:22 μὲν
13 α Μωϋσῆς... εἶπεν

ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν
ἐκ τῶν ἀδελφῶν ὑμῶν
ὡς ἐμέ·

β αὐτοῦ ἀκούσεσθε
κατὰ πάντα
ὅσα ἂν λαλήσῃ
πρὸς ὑμᾶς.

3:23 δὲ
γ ἔσται πᾶσα ψυχὴ

ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου
ἥτις... ἐξολεθρευθήσεται
ἐκ τοῦ λαοῦ.

3:24

δὲ

14

πάντες οἱ προφῆται...κατήγγειλαν τὰς ἡμέρας ταύτας.

ἀπὸ Σαμουὴλ

καὶ

καὶ
τῶν καθεξῆς

καὶ
ὅσοι ἐλάλησαν

15 3:25

ὕμεις ἐστε οἱ υἱοὶ τῶν προφητῶν

καὶ
τῆς διαθήκης

ἧς διέθετο ὁ θεὸς
πρὸς τοὺς πατέρας ὑμῶν
λέγων

πρὸς Ἀβραάμ,

/-----|
| Καὶ
| ἐν τῷ σπέρματί σου
[ἐν]ευλογηθήσονται πᾶσαι αἱ πατριαὶ
τῆς γῆς.

3:26

16

ὕμιν...ὁ θεὸς...ἀπέστειλεν αὐτὸν

πρῶτον
ἀναστήσας...τὸν παῖδα αὐτοῦ

εὐλογοῦντα ὑμᾶς
ἐν τῷ ἀποστρέφειν ἕκαστον
ἀπὸ τῶν πονηριῶν ὑμῶν.

*συνέδραμεν: 2 Aor (Const) - Act - Ind - 3 - S - συντρέχω - they (crowd) ran together