



ENOGERA BAPTIST CHURCH
Jesus changes lives

ACTS



Acts #5 – 3:1-26

Acts 3:9-10 – And all the people saw him walking and praising God, and recognized him as the one who sat at the Beautiful Gate of the temple, asking for alms. And they were filled with wonder and amazement at what had happened to him.

NOTE FOR LEADERS

This document is intended to be used as a discussion *guide*, rather than a curriculum. As small group leaders, please feel free to lead through the topic as most appropriate for your group.

HOUSEKEEPING

Things going at the moment:

- **Tri Church Summit Dates:** 25th –27th May. Get those registration forms & payment in ASAP!
- **Women's Breakfast:** 8am April 28th, with Fiona Gardiner
- **Service at EBC:** We are looking at for volunteers to help with various parts of church life. Let your small group leader know if you're interested to help. There is a sign up sheet at the back of church.



#5 ACTS 3:1-26

REFLECT

This is a time to generate some discussion by reflecting on the ideas in this week's message. Some ideas include:

- Ask the group to debrief for those who have missed the sermons on Sunday
- What stood out? Do you have any questions?
- Were there any special moments of clarity where God spoke to you clearly?

DIG INTO THE WORD

Let's dig a little deeper. Use the biblical text to discover what God reveals to us in his Word.

In this passage we see the Spirit-filled church begin to interact with the world in miraculous ways with the healing of a crippled man followed by Peter preaching to the gathered crowd.

Acts 3:1-26

The Lame Beggar Healed

3 Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. ² And a man lame from birth was being carried, whom they laid daily at the gate of the temple that is called the Beautiful Gate to ask alms of those entering the temple. ³ Seeing Peter and John about to go into the temple, he asked to receive alms. ⁴ And Peter directed his gaze at him, as did John, and said, "Look at us." ⁵ And he fixed his attention on them, expecting to receive something from them. ⁶ But Peter said, "I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!" ⁷ And he took him by the right hand and raised him up, and immediately his feet and ankles were made strong. ⁸ And leaping up, he stood and began to walk, and entered the temple with them, walking and leaping and praising God. ⁹ And all the people saw him walking and praising God, ¹⁰ and recognized him as the one who sat at the Beautiful Gate of the temple, asking for alms. And they were filled with wonder and amazement at what had happened to him.

Peter Speaks in Solomon's Portico

¹¹ While he clung to Peter and John, all the people, utterly astounded, ran together to them in the portico called Solomon's. ¹² And when Peter saw it he addressed the people: "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? ¹³ The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. ¹⁴ But you



denied the Holy and Righteous One, and asked for a murderer to be granted to you,¹⁵ and you killed the Author of life, whom God raised from the dead. To this we are witnesses.¹⁶ And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all.

¹⁷ “And now, brothers, I know that you acted in ignorance, as did also your rulers. ¹⁸ But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. ¹⁹ Repent therefore, and turn back, that your sins may be blotted out, ²⁰ that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, ²¹ whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. ²² Moses said, ‘The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. ²³ And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.’ ²⁴ And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. ²⁵ You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, ‘And in your offspring shall all the families of the earth be blessed.’ ²⁶ God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness.”

1 Corinthians 13:8-12

⁸ Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. ⁹ For we know in part and we prophesy in part, ¹⁰ but when the perfect comes, the partial will pass away. ¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. ¹² For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

2 Corinthians 12:7-10

⁷ So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. ⁸ Three times I pleaded with the Lord about this, that it should leave me. ⁹ But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. ¹⁰ For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

2 Timothy 4:20 Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus.



APPLY

Help your group identify how the truths from the Scriptures apply directly to their lives. Get group members to talk about the real life implications of the study.

1. **DISCUSS:** How are we to apply these things? Are there any immediate implications?
2. **DISCUSS:** Have you had any experiences with God healing in your life?
3. **UNDERSTANDING:** Had you heard the terms cessationism and continuationism? What do they mean?
4. **STUDY: Read Acts 3:1-26**
 - a. What do you notice about the healing? What was the man's response? What about the crowd?
 - b. What do you notice about the sermon? What does Peter focus on? Consider the different names and titles Peter attributes to Jesus in his speech (v. 12-26). [**Leaders Notes:** Also notice how Peter completely directs the attention to Jesus and away from themselves and the miracle!].
5. **UNDERSTANDING:** With regards to healing, Mike explained the **WHO, WHAT, WHEN, WHERE, HOW** and **WHY** of healing. Have a go trying to work through each question as a group.
 - a. Who: Anyone but not everyone. While we are never told in the Bible to stop expecting healing, we do see that some aren't healed, including Paul himself (see 2 Cor. 12:7-10), and one of his close friends Trophimus (2 Tim. 4:20).
 - b. What: Anything, be it physical, mental, emotional, relational or spiritual.
 - c. When and where: Anytime, and anyplace. God is not reliant on special circumstances. Notice this in the events of Acts 3.
 - d. How: In the name of Jesus, through prayer in faith (not declaration), and persistently.
 - e. Why: To point to the real miracle of salvation, as seen in the passage itself.
6. **DISCUSS:** Which mistake do you think you are prone to make: thinking that God won't heal so not asking, or presuming that he has to heal when we ask?
 - a. **Sam Storms Quote:** *"The fact that healing is an expression of divine "mercy" means that it should never be viewed as a "right". Healing is not the payment of a debt. God does not owe us healing. We don't deserve healing. I believe we should have faith for healing. But there is a vast difference between faith in divine mercy, on the one hand, and presumption based on an alleged right, on the other."*
7. **APPLY:** This is not just theory. Let us not just be hearers of the word but not doers. So, to that end, pray for one another! Make sure everyone has an opportunity to be prayed for (**Leaders Notes:** see notes section for a guide on praying for healing).



PRAY

Thank God for the work and power of the Holy Spirit and pray that we would understand Him more deeply and rely on Him more fully. Pray for healing for one another in faith.

HELPFUL NOTES

NOTES ON KEY TEXTS

Acts 2:14–5:42 The Witness in Jerusalem. Beginning with Peter's sermon at Pentecost and continuing through ch. 5, the witness of the Christians is confined to the city of Jerusalem and restricted to Jews.

Acts 3:1–10 Peter Heals a Lame Man. The healing of a lame man at the temple gate provides an example of an apostolic miracle (2:43) and attracts a crowd to hear Peter's second sermon in the temple area. In Acts, actions often lead to an explanation about what God is doing; word and deed go together.

Acts 3:2 alms. Gifts of money or goods given to the poor.

Acts 3:6 To heal in the name of Jesus was to invoke his power and presence.

Acts 3:8 The reference to the man's leaping employs a rare word (Gk. *hallomai*), which is found in the Septuagint (Greek OT) of Isa. 35:6 with reference to the messianic age.

Acts 3:11–26 Peter Preaches in the Temple Square. As with his first, Peter's second sermon took place in the temple precincts. His Pentecost sermon emphasized Jesus' messianic status. This one was primarily a call for Jews to repent of their rejection of Jesus as Messiah and focuses the argument on the Torah.

Acts 3:11 Solomon's portico was a colonnaded area along the eastern wall of the temple area.

Acts 3:13–16 For the Jews' refusal to take Pilate's advice and their request for a murderer instead, see Luke 23:13–25. The reference to Jesus as God's servant (Acts 3:13) recalls Isa. 52:13–53:12. you delivered over and denied ... you denied ... you killed. Peter directly and repeatedly tells these Jewish people that they were responsible for Jesus' non-release and consequent death, and that they needed to repent (but see also Acts 3:17).

Acts 3:14 Holy One and Righteous One are messianic terms (cf. Isa. 53:11; Mark 1:24).

Acts 3:15 you killed ... God raised ... we are witnesses. Peter's emphasis on the veracity of Jesus' death and resurrection is a recurring theme in the speeches of Acts (see 2:23–24; 4:10; 5:30–32; 10:39–41; 13:28–29; see also 1 Cor. 15:1–4).

Acts 3:16 His name, in the full biblical sense of "name," means everything that is true about the person, and therefore, in a sense, the person himself. By faith in his name refers to Peter's faith



rather than to any faith on the part of the lame man. Jesus healed the man, and faith (or trust) in Jesus also healed the man, because Jesus worked through Peter's faith. the faith that is through Jesus. Jesus himself imparts this kind of miracle-working faith to people's hearts.

Acts 3:17 you acted in ignorance, as did also your rulers (cf. 1 Cor. 2:8). "In ignorance" probably means that they did not fully understand that Jesus was the true Messiah and also the true Son of God. But such ignorance, in Scripture, while it may diminish punishment, does not fully absolve people of responsibility for their actions.

Acts 3:18 Foretold by the mouth of all the prophets and fulfilled by God indicates that there is no contradiction between divine sovereignty and human responsibility (cf. notes on 3:13–16; 3:17).

Acts 3:19 Turn back. I.e., turn back to God instead of continuing to turn away from him.

Acts 3:20 Peter promised three results of repentance: (1) The forgiveness of sins (v. 19). (2) Times of refreshing (a mark of the messianic age), as people are "refreshed" in their spirits when the Holy Spirit comes to dwell within them. (This "refreshing" comes also to the world in general as it is affected by believers who are changed by the power of the Spirit.) (3) That he may send the Christ is a clear reference to the second coming of Christ, since the next verse looks forward to that time.

Acts 3:21 The time for restoring all the things looks forward to when Christ will return and his kingdom will be established on earth, and the earth itself will be renewed even beyond the more abundant and productive state it had before Adam and Eve's fall.

Acts 3:22–23 Peter quoted Deut. 18:15 to establish that Jesus was the prophet like me (i.e., like Moses, a comparison that points to a leader prophet) that God had promised to send. In Acts 3:23 Peter quotes Deut. 18:19 to point out the danger of rejecting the coming prophet (i.e., Jesus).

Acts 3:24 Samuel was considered the next prophet after Moses, and Peter declared that he and the rest of the prophets consistently pointed to Christ. All the prophets ... proclaimed these days affirms that all of the OT prophets (including Moses, which implies all of the OT from Genesis onward) were predicting the coming of Christ and the new covenant age that had begun at Pentecost.

Acts 3:25–26 Peter noted that the covenant promised to Abraham applied to all the families of the earth. The servant Messiah was for all, only being sent to Israel "first" (v. 26). The worldwide mission was already implicit in Peter's message; only later, however, would he fully assimilate its meaning (see 10:1–11:18).

2 Cor. 12:1–13 Paul's Boast in His Heavenly Vision and Subsequent Weakness. Because his opponents boast in their spiritual experiences as well as in their ethnic identity, Paul is also forced to boast, however foolishly, in his own visions and revelations (see 11:1, 16; 12:11). But then in vv. 7–10 he returns one last time to boasting in his weakness, revealing the presence of a "thorn in the flesh" as the appropriate means for glorifying God's grace and power in his life and ministry. In vv. 9–10 he clearly states the principle behind this aspect of his self-commendation (1:3–11; 2:14–17; 4:7–12; 6:3–10; 11:23–33): Paul's earthly weaknesses, not his revelations, are to be the platform for demonstrating the Lord's power and grace.



2 Cor. 12:7 a thorn was given me (by God, who is sovereign over all things) in the flesh, a messenger of Satan. The nature of this “thorn” or “messenger” is much disputed. The most frequently proposed possibilities include: (1) Paul’s inner psychological struggles (such as grief over his earlier persecution of the church, or sorrow over Israel’s unbelief, or continuing temptations); (2) Paul’s opponents, who continued to persecute him (cf. Num. 33:55 and Ezek. 28:24, where thorns refer to Israel’s enemies); (3) some kind of physical affliction (possibly poor eyesight, malaria fever, or severe migraine headaches); or (4) some kind of demonic harassment (“a messenger of Satan”). Most commentators cautiously prefer some form of the third view, since “thorn in the flesh” would seem to suggest a physical condition.

2 Cor. 12:8 Three times indicates that Paul has now finished praying for the thorn’s removal, having received his answer from Christ (v. 9; cf. Jesus’ threefold prayer in Mark 14:32–41).

2 Cor. 12:9–10 My grace is sufficient. Paul says that God’s grace “is sufficient” (in the present tense), underscoring the ever-present availability and sufficiency of God’s grace, for Paul and for every believer, regardless of how critical one’s circumstances may be (cf. Rom. 8:31–39). My power is made perfect in weakness. Paul was not allowed to speak about his heavenly revelations (2 Cor. 12:4, 6) but he quotes Christ’s declaration (“My grace is sufficient”) to underscore that his earthly weaknesses (not his revelations) would be the platform for perfecting and demonstrating the Lord’s power. This is the main point of vv. 1–13 and the foundation of Paul’s self-defense throughout 2 Corinthians.

1 Cor. 13:8 Interpreters differ over the time when Paul expects prophecies to pass away and tongues to cease (along with other gifts represented by these examples). The “cessationist” view is that miraculous gifts such as prophecy, healing, tongues, interpretation, and miracles were given to authenticate the apostles and their writings in the early years of the church, but those gifts “ceased” once the entire NT was written and the apostles died (c. A.D. 100). Others hold that Paul expected these gifts to continue until Christ returns, which will be the time when “the perfect” (v. 10) ways of speaking and knowing in the age to come replace the “in part” (v. 9) gifts of this age. Support for the second position is found in v. 12, which indicates that “then” (the time when these gifts will cease) is the time of Christ’s return.

1 Cor. 13:12 mirror dimly. Ancient mirrors were made from polished metal (such as bronze), and thus one’s reflection was even more “dim” than in modern mirrors. Face to face suggests a reference to Christ’s second coming (the OT uses this phrase to refer to seeing God personally; cf. Gen. 32:30; Ex. 33:11; Deut. 5:4; 34:10; Judg. 6:22; Ezek. 20:35). Then, the spiritual gifts of this present age will no longer be needed.

REFERENCE:

Developed with the help of the following:

- ESV Study Bible, Crossway.



NOTES ON PRAYING FOR HEALING

The following is a guide for praying for people for healing.

1 - INTERVIEW:

- Ask them about their affliction. Make sure you understand exactly what you are praying for. Don't rush this, give them time speak.
- The Gospels make it clear that healing is linked to our faith. Ask them if they believe God can heal them, (and ask yourself the same question!!). Likely they have asked for healing because they do believe, but it is still important for them to exercise their faith by declaring it out loud.
- Ask them to pray in their hearts as you pray for them.

2 - PRAY:

- Pray firstly that their faith in Jesus might be strengthened.
- Pray that God would heal them in his divine power and mercy in the name of Jesus.
 - Remember, there is no magic formula in your prayer. This isn't witchcraft. God will not heal just because you get the grammar and phrasing exactly right.
- Some practical tips from Sam Storms:
 - Be as specific as possible.
 - Ask them to close their eyes but keep yours hope so you are aware of any physiological responses to help guide your prayer (trembling, crying, deep breathing).
 - Don't rush, but linger in prayer.
 - If praying for another gender, ask permission to lay hands.

3 - RESPONSE:

- Ask them how they feel. Are they encouraged or discouraged? Do they feel God's love or his condemnation and failure?
- Remind the person of the gospel (if you didn't already thoroughly in your prayer).
 - That they are loved,
 - Remind them that God is in control and will work for our good
 - that healing for a Christian is a matter of when not if because these broken bodies are only temporary
- Remind them that this isn't the end of the journey, and to persevere in prayer in faith.
- Most importantly, remind them that any physical healing is not their hope. At best, it is a temporary gift. Healing or not, our hope is in Christ alone and the future redemption to come.

4 - DEBRIEF:

- Make sure to communicate with Matt and myself about any significant conversations or necessary follow up.