

ACTS OF THE APOSTLES

NOTES 10

ACTS 3:1-10

FORMER ADVENTIST FELLOWSHIP BIBLE STUDY

The Jews had certain set times for prayer: the third, sixth, and ninth hours. The hours were determined not by strict counts of minutes but rather by the position of the sun, so the ninth hour corresponded with sunset. Even today orthodox Jews in Israel pray at sunset and also at sunrise, and if they are not near a synagogue, they pray wherever they are: on an airplane or in an airport.

Acts 3 opens with Peter and John going to the temple at the ninth hour to pray. At this point, the apostles used their traditional prayer times as opportunities to witness for the Lord Jesus to their fellow Jews who were still unbelieving.

The ninth hour—sunset—was the time of some other historic events when God revealed Himself powerfully. Later in the book of Acts we will find a pivotal historic moment occurring at the ninth hour to Cornelius the centurion—a gentile. Acts 10 records that he was a devout God-fearing man who “gave alms generously to the people, and prayed continually to God” (Acts 10:2). On a particular day at the ninth hour, Cornelius received a vision from God in which an angel appeared to him and told him his alms and prayers had ascended to God, and now God was asking him to send men to Joppa to bring a man called Peter to him. The angel told him where to find Peter, and Cornelius obeyed.

The events set in motion by this vision unfolded, and Cornelius and his household became the first Gentiles to receive the Holy Spirit and to be ushered into the body of Christ. Under Peter’s apostolic oversight, he and his household believed in the Lord Jesus, and God powerfully demonstrated that gentiles would receive the very same Holy Spirit and the very same power as Jews—and also as the Samaritans (Acts 8)—when they placed their faith in Jesus.

Perhaps the pivotal moment in all of history occurred at the ninth hour just a few months before Peter and John healed the cripple in the temple. Matthew 27:45-54 records the death of Jesus. Darkness covered the land from the sixth to the ninth hours, and about the ninth hour—sunset—Jesus cried, “My God, my God, why have you forsaken me?”

Bystanders didn’t know what he meant; one brought him a sponge of sour wine to drink; others said He was calling for Elijah, and still others mocked, “Well, let us see whether Elijah will come to save him.” And then Jesus cried out and “yielded up his spirit.”

At that moment the curtain in the temple ripped from top to bottom, the earth shook, rocks were split, and “many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.”

The moment that changed the destiny and course of history occurred at the ninth hour.

Another pivotal event in history occurred at Mt. Carmel as recorded in 1 Kings 18:25-40. Israel was involved in a syncretistic “dance”, trying to worship both Baal and Yaweh. Elijah convened a showdown on top of Mt. Carmel, asking the priests of Baal to beg him to send fire to consume their sacrifice and to confirm himself as the most powerful god.

Both Baal and Yaweh were said to ride the thunderstorms as their divine chariots. Both were said to speak in thunder and to wield lightning as their weapons. Elijah called Israel to choose that day

whom they would serve. They were stop standing on two opinions. He said the God who sent fire to the sacrifices would be shown to be the true God, and Israel was to stop trying to keep a foot in both camps.

The priests of Baal danced from the third hour until noon, and after Elijah taunted them into more frenzied pleading, they begging Baal until “the tie of the offering of the oblation”, or the ninth hour. At that point Elijah said to God, “Let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word...that this people may know that you, O LORD, are God, and that you have turned their hearts back.”

Then, after having had buckets of water poured over his altar and his sacrifice, Elijah watched as fire fell from heaven and consumed not only the drenched sacrifice but also the entire altar. The Israelites fell on their faces before God and declared Him the LORD God. Elijah had the priests of Baal slaughtered, and then God sent the rain that had been withheld for three years.

The ninth hour was the hour of the evening sacrifice, and God revealed Himself to the world profoundly over the years in different ways. Whether He was showing His power over Baal or revealing His Son as the Sacrifice for sin or opening His grace and mercy to the Gentiles, God marked history by revealing His power and glory at the hour of the evening sacrifice.

God gave Israel a schedule for sacrifices and prayers, but for us in the new covenant, the significance of those appointments is that the Lord Jesus has fulfilled their symbolism and has opened a new, living way to the Father. Peter continued observing his habitual prayer appointments, and Cornelius was a gentile who believed in the Jews’ true God, so he also observed Jewish hours of prayer.

For us, however, the significance of these evidences of God’s meeting people at their hours of prayer is that they actually prayed and worshiped God at those hours. He revealed Himself to people when they worshiped Him in faith and trust then, and He reveals Himself to us now when we worship and trust Him.

EQUIPPED TO GIVE

When Peter and John encountered the lame man in the temple court, he begged for alms. The apostles, however, responded that they had no silver or gold to give him, but they would give him what they had. Then they commanded him in the name of Jesus Christ of Nazareth to walk.

Paul wrote clearly about the nature of God’s equipping and His expectations for His apostles and witnesses. In 1 Corinthians 8:1-9 Paul writes to the wealthy but immature Corinthians about his duty to them and their duty to other believers. Paul enumerated the ways that he facilitated their hearing and understanding the gospel. He begins this passage by reminding them that “now is the day of salvation”. He was careful not to put any obstacle in their way, so they could respond in obedience and faith. He states that the way he lives his life commends him to them as a true and trustworthy witness of the Lord Jesus. He routinely experienced “great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless

nights, hunger; by purity, knowledge, patience, kindness, the Holy Spirit, genuine love; by truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; through honor and dishonor, through slander and praise. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.”

Then Paul says this: “We have spoken freely to you, Corinthians; our heart is wide open. You are not restricted by us, but you are restricted in your own affections. In return (I speak as to children) widen your hearts also.”

In other words, the Corinthians are not experiencing the fullness of their freedom and joy in Jesus not because Paul isn't giving them enough, or because he's being controlling or restrictive. Rather, they are impoverished spiritually and personally by their own self-centeredness. They are to open their hearts, to be willing to love and to give of themselves and of what God has given them. They are to release their tight grip on their money and things and give generously. In fact, their tight-fistedness is causing them to feel restricted, as if they don't have enough.

Paul addresses the Corinthians' giving again in chapter 8:1-9. He reminds them of the Macedonians' generosity—and the Macedonians were poverty-stricken. They gave far beyond their means. Yet their giving reflected an overflow of joy and generosity, begging Paul to allow them to contribute to the saints in Jerusalem who were facing famine. Paul then tells the Corinthians to remember that Jesus became poor for their sakes, although He was rich—and His poverty was for the sake of their becoming rich. It was not physical riches Jesus provided, however; it was spiritual riches and the riches of becoming heirs of God.

In the next chapter, 2 Corinthians 9:6-11, Paul explains that anyone who “sows sparingly will reap sparingly, and whoever sows bountifully will also reap bountifully.” God loves a cheerful giver, he says, and “God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. As it is written, “He has distributed freely, he has given to the poor; his righteousness endures forever.”

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God.”

Paul reminds the Corinthians that God gifts them with what they need to give for His sake. Moreover, God's provision is not merely financial. He equips believers “in every way, which through us will produce thanksgiving to God.”

Paul opened his first letter to the Corinthians with an exposition of this same idea. He gives thanks to God because by God's grace in Christ Jesus the Corinthians “were enriched in him in all speech and all knowledge— even as the testimony about Christ was confirmed among you— so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ” (see 1 Cor. 1:4-9).

God had granted to the Corinthian church every spiritual gift, including “all knowledge” and “all speech”—the ability to proclaim the gospel articulately to whomever needed to hear it—even, the context suggests, to those who spoke different languages from them. These spiritual gifts were for one purpose: they were confirmations that the testimony of Christ had changed them, and these gifts were for their ministry to one another and for the confirmation of the gospel as they proclaimed it.

When Peter and John healed the lame man without giving him alms, they were demonstrating the reality that God gives each person what He knows they really need, not merely what they perceive they need. Moreover, God confirmed His gospel through the miracles He equipped His apostles to do as they planted and nurtured the church in its very earliest infancy.

When Peter said he didn't have money but he would share what he did have, he was modeling our marching orders as witnesses of the Lord Jesus. We are given God's spiritual gifts when we are born again, and God asks us to share with those He brings across our paths what we have that they need. The people with whom we talk may perceive they have certain needs, but their perceived needs are not always the basic needs God sees. God equips us to share Jesus profoundly, using our witness of Him to effect provision and healing and peace according to the real heart needs of those with whom we interact.

IN JESUS' NAME

When Peter commanded the lame man to walk, he said, “In the name of Jesus Christ the Nazarene—walk!” The apostles were sent out to witness of Jesus. They received the Holy Spirit and the power to do miracles through which God would confirm His gospel. The apostles never did miracles in their own power. Their authority over sin and sickness was not authority within them any more than their eternal life was their own life without death.

Their authority over sickness and sin was the authority of the Lord Jesus which He granted to them when they received His sacrifice for sin and when He gave them His own life and brought their dead spirits to life. They commanded the lame man to walk in the name of Jesus because the healing came from Him, and the apostles were acting under His authority.

Moreover, the apostles' miracles were of the same nature as those the Lord Jesus performed. Jews would know the messianic prophecies about the lame walking, the blind seeing, and the deaf hearing. The apostles would do their miracles in Jesus' name and thus trigger the connection in the minds of the people that these miracles were the fulfillment of prophecy—and the Lord Jesus was the one in whom the prophecies were fulfilled.

Isaiah 35:3-6, for example, says, “Strengthen the weak hands, bandage the feeble knees. Say to those who have an anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.” Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert;”

These prophecies were fulfilled in Jesus' ministry, and they continued in the ministry of the apostles. Acts 9:32-35 records another similar healing done in Jesus' name: “Now as Peter went here and there among them all, he came down also to the saints who lived at Lydda. There he found a man named Aeneas, bedridden for eight years, who was paralyzed. And Peter said to him, “Aeneas, Jesus Christ heals you; rise and make your bed.” And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord.”

Peter stated overtly that Jesus Christ was healing Aeneas, and when he rose up and walked, all the people in his town and the nearby town turned to the Lord. Peter's miracle was a confirmation of the identity and validity of the Lord Jesus and His gospel, and God used that miracle to produce saving faith in those pagan towns. Jesus was glorifying Himself and showing that it was still He who was fulfilling the ancient prophecies—even when the recipients of the miracles might not have known the Jewish Scriptures.

Jesus established the fact that He was the Messiah by pointing to His miracles as the proof of who He was when John the Baptist's disciples came to him and asked if He was “the one who is to come.”

In Matthew 11:5-6 we find Jesus' answer to them. They came representing the imprisoned John the Baptist who was, no doubt, discouraged and feeling isolated. Jesus said, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me.”

Jesus did not give John's disciples a straight answer because He knew that pointing out his miracles would be even more convincing at a deep level. John would know that only the Messiah could make the blind see and the deaf hear and the dead rise to life.

Matthew 15:29-31 also identifies Jesus as the One who God promised. Jesus and his disciples were at the Sea of Galilee. The passage says, "And he went up on the mountain and sat down there. And great crowds came to him, bringing with them the lame, the blind, the crippled, the mute, and many others, and they put them at his feet, and he healed them, so that the crowd wondered, when they saw the mute speaking, the crippled healthy, the lame walking, and the blind seeing. And they glorified the God of Israel."

The crowds knew the Healer was Jesus. And again, Matthew, who wrote specifically for a Jewish audience, pointed out that Jesus did all the things the prophets said the Messiah would do: healed the lame, the blind, the crippled, the mute, and many others.

When Peter and John and the other apostles went out as witnesses of the Lord Jesus, they healed in His name and thus continued to make the Lord Jesus known as the true Messiah, the One who was foretold.

ACCORDING TO YOUR FAITH

Besides the apostles' calling on the name of Jesus to heal people, there was one other factor that entered into these miracles. In verse 16 of Acts 3, in fact, Peter explains that it was the name of Jesus and the faith which comes from Jesus that made this lame man well. Here's what Peter said: "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."

Jesus had established the fact that divine healing happened according to the recipient's faith. Matthew 9:27-30 records His healing of two blind men: "And as Jesus passed on from there, two blind men followed him, crying aloud, 'Have mercy on us, Son of David.' When he entered the house, the blind men came to him, and Jesus said to them, 'Do you believe that I am able to do this?' They said to him, 'Yes, Lord.'

"Then he touched their eyes, saying, 'According to your faith be it done to you.' And their eyes were opened. And Jesus sternly warned them, 'See that no one knows about it.'"

Jesus specifically told the men that they were made to see according to their faith.

Matthew 15:24-28 also emphasizes the faith of the recipient in Jesus' healing: "He answered, 'I was sent only to the lost sheep of the house of Israel.' But she came and knelt before him, saying, 'Lord, help me.' And he answered, 'It is not right to take the children's bread and throw it to the dogs.' She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.' Then Jesus answered her, 'O woman, great is your faith! Be it done for you as you desire.' And her daughter was healed instantly."

The Canaanite woman believed that Jesus could heal her daughter even though she wasn't Jewish and one of the ones to whom Jesus specifically came. Likewise the woman with the 12-year issue of blood who merely touched the hem of His garment. When Jesus felt her touch, he said, "Daughter, your faith has made you well; go in peace, and be healed of your disease." Similarly the Roman centurion who asked Jesus to heal his servant told Jesus he didn't have to come to his house because he understood people being under authority. He believed that if Jesus said for his servant to be healed, he would be healed. Jesus' response was, "I tell you, not even in Israel have I found such faith" (Luke 7:9).

The man's servant was healed from that very hour.

Paul in Lystra healed a man who was crippled from birth and had never walked. Paul saw the man watching him as he preached. Acts 14:8-10 records that Paul looked intently at the man "and seeing that he had faith to be made well, said in a loud voice, 'Stand upright on your feet.' And he sprang up and began walking."

The healings Jesus and His apostles performed all happened with people who had faith in the power of Jesus to heal. Believing faith is not self-generated; it is a gift from God (Eph 2:8-9). The New Testament accounts of miracles include the fact that the recipients had faith that God through Jesus and the apostles would heal them, and their healing were always in conjunction with the recipient of the miracle giving thanks to God and glorifying His name. The miracles resulted in confirming the power and identity of Jesus and His gospel and causing people to come to faith.

This phenomenon is not to say that people must have faith in "faith". On the contrary, "faith" is not the healing power. Rather, the faith that believes is faith that submits to the will of God. It releases one's own control of circumstances and surrenders to the mercy and grace of the Lord Jesus, accepting His touch and His intervention in whatever way He gives it. It is the saving faith of repentance and belief that accompanies miracles of healing, and the miracles always glorify and confirm the Lord Jesus and His gospel.

THE LEAPING LAME

Acts 3:8 says, "And leaping up he stood and began to walk, and entered the temple with them, walking and leaping and praising God."

The ESV study notes have an interesting comment about this verse: "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."

In other words, this miracle story uses a rare Greek word that was specifically chosen for Isaiah 35:6 before the time of Christ to translate the Hebrew Scriptures into Greek. It is a word that was used specifically to denote the sort of healing of the lame and the subsequent leaping for joy when the Messiah would come and heal those who could not walk. Because of the unique use of this word, when it shows up in Acts, the connection is clear: there is a connection with the Messiah.

Isaiah 35:5-6, quoted above, says that when the Messiah would come, the lame man would "leap like a deer, and the tongue of the mute sing for joy." Our Acts 3:8 passage reflects this same joyful healing.

Acts 14:9-10 has a similar passage: "Now at Lystra there was a man sitting who could not use his feet. He was crippled from birth and had never walked. He listened to Paul speaking. And Paul, looking intently at him and seeing that he had faith to be made well, said in a loud voice, 'Stand upright on your feet.' And he sprang up and began walking."

An interesting fact here is that in Acts 3, the "messianic leaping" is associated with a miracle Peter performed. In Acts 14, Paul mediated the miracle. In both cases God's chosen apostles brought healing to men crippled from birth. In both cases neither of these men had ever learned to walk; they had no synaptic connections for balance in walking or even in standing. Yet in both cases these men leaped up and walked, praising God for the healing that could only come from God.

Not only the miracles themselves but also the actual choice of Greek verb connected the ministry of both Peter, the apostle to the Jews whom Jesus had appointed to usher Pentecost into the Jewish, the Samaritan, and the Gentile communities, and Paul, the rigid Jew whom Jesus transformed and sent to the Gentiles to explain the administration of the mystery of the new covenant (Eph. 3:9), with Messianic power. God confirmed Jesus' gospel and Jesus' power in the ministries of His apostles. No one could think these men were gifted in themselves. Their power was directly from Jesus; they were doing His miracles.

MIXED REACTIONS

In the Acts 3 passage, Peter continues preaching after the man's amazing healing. The people were filled with wonder and amaze-

ment, and many believed. Nevertheless, Acts 4:13-22 shows that the priests and Sadducees became angry and had Peter and John arrested. When the Jewish leaders called the apostles in for questioning, they acknowledged that “a notable sign has been performed through them,” and this sign was evident to all the inhabitants of Jerusalem. The healed man was standing beside them, and the priests and rulers could not do anything in opposition. They feared the apostles’ teaching, however, and they commanded them not to speak anymore in Jesus’ name.

Peter and John refused to cooperate, saying they had to speak “of what we have seen and heard.” The Jews had to release them; they would have had a huge public relations fiasco on their hands had they punished them because all Jerusalem was praising God for healing a man who was over 40 years old and could suddenly walk with no difficulty after a lifetime of immobilization.

Acts 5:21-26 records another incident when Peter and John, after being imprisoned once again, had been released by an angel during the night. At daybreak they returned to the temple to preach. When the Jewish leaders sent for them for questioning, their release was discovered. The Jews and Roman officers were “greatly perplexed” and brought Peter and John to be questioned, but they did not bring them by force. The officers were afraid the people would stone them, because the people loved the teaching and believed the men’s power was from God.

These incidents reflect the typical reactions of the Jewish leaders throughout Jesus’ life. Matthew 14:1-5 records the reactions of Herod just before the death of John the Baptist. Herod had arrested John and put him in prison because John had rebuked Herod, telling him it was not lawful for him to take Herodias, his brother Phillip’s wife, for himself. He wanted to put him to death immediately, but he feared the people, so he left him languishing in prison until his step-daughter asked for his head on a platter in front of Herod’s party guests.

The fact that Herod felt guilty about John’s death is implied in Herod’s fearful statement when he heard about Jesus’ miracles: “This is John the Baptist. He has been raised from the dead.”

Even Herod, who was not actually a Jew although he ruled over Judea, had an approach-avoidance conflict over Jesus and the prophet John the Baptist. He wanted to eliminate their convicting witnesses, but he feared the people—and when he finally had John the Baptist beheaded, he was riddled with paranoid guilt.

Jesus used the Pharisees double-mindedness to catalyze a spiritual crisis for them. They had asked Him by what authority He did His miracles. He responded by asking them if John’s baptism came from heaven or man. They privately discussed the implications of their answer. If they said, “From heaven,” they knew He would say, “They why didn’t you believe him?” But if they said, “From man,” they feared the crowd because everyone believed he was a prophet.

So they punted—they said they didn’t know where John got his authority, and Jesus responded that He would not answer them, either (Matt. 21:25-27).

Later in the same chapter, verses 43-46, Jesus told them in a parable that the kingdom of God would be taken away from them and given to a people producing its fruits. He further said, “And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.”

Enraged, the chief priests and Pharisees look for a way to arrest Him, but they feared the people because the people held Jesus to be a prophet.

The apostle John records that Isaiah had foretold the people’s blatant disbelief in the face of Jesus’ clear demonstrations of His divinity. Jesus had been calling the Jews in John 12:36-43 to believe the light while the light was with them. Faced with their deep and rebellious unbelief, Jesus left and hid Himself from them after He had said these things. John writes, “Though he had done so many signs before them, they still did not believe in him, so that the word spoken by the prophet Isaiah might be fulfilled: ‘Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?’ Therefore they could not believe. For again Isaiah said, ‘He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.’”

John continues by saying Isaiah saw Jesus’ glory and spoke of him; nevertheless, many of the authorities believed Jesus, but because of their fear of the Pharisees, they did not confess their belief so they wouldn’t be put out of the synagogue, “for they loved the glory that comes from man more than the glory that comes from God.”

The reactions to the apostles was the same as that to Jesus.

The Jews demonstrated the powerful pull of political and social opinion. They were willing to look at Jesus, know He was the Messiah, and refuse to confess their faith in Him—all because they feared the loss of their esteem and their places in society. Even after Jesus left, people refused to surrender to the reality of God in Christ Jesus as the apostles taught His gospel. Jesus said that the servant is not greater than the master; if people rejected Him, they will reject His witnesses.

It’s important to remember that when people resist or reject the gospel, the rejection may feel personal, but it is really a rejection of the Lord Jesus. We take the arrows for Him.

MEDITATE

How has Jesus healed you? Have you experienced His making you whole and bringing your emotions and spirit to life?

Or have you looked Jesus’ power “in the face” and refused to submit to it?

He is asking you to risk your whole identity by submitting to His sacrifice and allowing His blood to wash you clean. We are all intrinsically broken; our only hope of healing is in Him. He is calling us to surrender to Him the places of control that we clutch in our lives and trust Him to give us His life in our dead or dormant “places”.

ACTS OF THE APOSTLES

10

ACTS 3:1-10

FORMER ADVENTIST FELLOWSHIP BIBLE STUDY

STUDY

Chapter three continues with the account of the days immediately following Pentecost. Chapter two ended by saying “the Lord was adding to their number day by day those who were being saved.” Chapter 3 opens with Peter and John entering the temple at the ninth hour: one the three set times for Jewish prayer. The first hour of prayer was the third hour, or 9:00 AM; the second was 3:00 PM, and the third was sunset.

1. What other significant events also happened at the ninth hour?

Matthew 27:45-54 _____

Acts 10:1-7 _____

1 Kings 18:25-40 _____

2. The lame man expected alms from Peter and John, but Peter startled him by saying he had no silver or gold, but he would give him what he did have. What can we conclude about apostleship and witnessing of the Lord Jesus from this and similar passage?

2 Corinthians 6:2-13 _____

2 Corinthians 8:1-9 _____

2 Corinthians 9:6-11 _____

1 Corinthians 1:4-9 _____

3. Why did Peter command the lame man to walk in the name of Jesus Christ of Nazareth instead of merely commanding him to walk?

Isaiah 35:3-5 _____

Matthew 11:5 _____

Matthew 15:29-31 _____

Acts 9:32-35 _____

4. Acts 3:16 reveals one more component to this man's healing. Verses 6-7 emphasize Peter healing the man in Jesus' name. What does verse 16 reveal about the man, and how does this component factor into all healings?

Verse 16 _____

Matthew 9:27-30 _____

Matthew 15:24-28 _____

Mark 5:31-34 _____

Luke 7:50 _____

Luke 7:6-9 _____

Acts 14:8-10 _____

5. The reference to the man's leaping in verse 8 uses a rare Greek word which is used in the Septuagint, the Greek OT, in Isaiah 35:6 where it refers to the Messianic age. Compare the OT passage to two Acts passages. What is significant about Luke's using this unique word in these contexts?

Isaiah 35:5-6 _____

Acts 14:8-10 _____

6. What effects did the man's leaping and praising God have on the citizens of Jerusalem? What dynamics did healings such as this man's trigger among the people, and what about this reaction is familiar?

Acts 4:13-22 _____

Acts 5:21-26 _____

Matthew 14:1-5 _____

Matthew 21:25-27 _____

Matthew 21:43-46 _____

John 12:36-43 _____

MEDITATE

How has God healed you? How have you mediated God's healing/saving power to someone else? Do god's miracles trigger joy ad praise in you, or do oyou rationalize them away? Have you experienced the joy and gratitude that comes from submitting your mind to God's word and allowing Him to be your only identity?

"He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls." 1 Peter 2:24-25, NIV