

Chapter 8: Repent Therefore

Acts 3:11–26

To be sure, the miracle of healing the lame man so that he can walk and leap was impressive (Acts 3:1–10). The people stood in wonder and amazement, utterly astounded by what had happened to him (Acts 3:10, 11). Still, they did not expect that this lame beggar who was now standing in their midst would represent anything significant about the man who had been crucified a couple of months earlier—and even less did they expect that this man’s healing should have anything to do with them. Peter, who had gazed upon the lame man with wonder in Acts 3:4, now sees the people gazing at him with the same intensity, waiting for him to explain what had happened in their midst. In this great sermon, Peter has a simple message for the people: *repent by turning from your sin and toward your Savior*.

Glory and Guilt (Acts 3:11–16)

As he had done in the aftermath of confusion on the Day of Pentecost, Peter speaks to give explanation to the miracle that had left the people “utterly astounded” as the lame man now walked and leapt in their midst (vv. 11–12a). As astounding as the miracle itself was, however, Peter spends very little time talking about the miracle itself. The miracle, in fact, was only one proof of something much more important that had wide-ranging applicability to everyone present that day—and to everyone reading this story today. As Lenski summarizes, “While the question seems to be one that is wholly about the beggar, Peter turns it into a matter that is entirely personal to everyone of his hearers. God is attesting this Jesus whom they crucified as the Savior promised by prophecy. Let them repent and share in his blessings!”¹

Peter begins with a similar address that he had used in his earlier sermon: “Men of Israel” or, “Men, Israelites” (v. 12b; cf. Acts 2:14, 22, 29, especially v. 22).² The speech of the two men who appeared at Jesus’ ascension also forms another important parallel: “Men of Galilee, why do you stand looking into heaven?” (Acts 1:11a). Here, Peter also asks about why they are looking at him: “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?” (v. 12c). At Jesus’ ascension, the disciples had been looking for an immediate restoration of Israel’s kingdom (Acts 1:6), so their staring into heaven was wonder mixed with confusion as to why Jesus should be departing. To address this confusion—and to redirect their attention—the man explains, “This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven” (Acts 1:11b). Peter’s initial statement achieves a similar purpose by asking them “why do you stare at us,” using the same verb for “stare” that Luke had used to describe the intensity of Peter’s “gaze” toward the lame man before he could walk (cf. Acts 3:4). As

¹ Lenski, *The Interpretation of the Acts of the Apostles*, 131.

² Polhill, *Acts*, 130.

we saw in our study of Acts 3:3–5, Luke narrates the scene with extensive descriptions of sight to contrast the different expectations of the two apostles against those of the lame man. The lame man saw someone to beg alms from, while the two apostles recognized the great work that God was about to do in and for this man.

Yet, just as the apostles' attention was misdirected by looking at the clouds after Jesus' ascension, so this crowd's attention is misdirected by looking exclusively at the physical healing of the once-lame man. Peter's goal in this sermon, then, is to connect the miracle they had seen with the glorified reign of Jesus from heaven: "The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus..." (v. 13a). As Bruce writes, "The cripple had been healed because Jesus had been glorified. From His place of exaltation He had endowed His disciples with power to act in His name, and to perform mighty works such as He had performed in the days of His bodily presence among them."³ Peterson argues that the miracle may reflect a "double meaning" to the "glorification" of Jesus: "Jesus was glorified by his heavenly exaltation and continues to be glorified by the exercise of his heavenly authority in a healing like this."⁴ The parallel with the opening of Peter's speech and the words of the two men to the apostles on the day of Jesus' ascension (noted above) may further demonstrate a connection between those two passages. We should note also Peter's description of the God who glorified Jesus by linking him to the patriarchal fathers: "The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers" (v. 13a). As we will see, there are many elements in this passage with Israel's early history, so that Bock only slightly overstates his (generally accurate) case when he writes, "In sum, Acts 3 preaches Jesus from the Torah."⁵

At this point, Peter lays out a basic charge against his hearers that echoes the charges he brought against the Israelite people on the day of Pentecost: "...Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses" (vv. 13c–15; cp. Acts 2:23, 36). Although Pilate was still the ruler at the time when Peter originally preached this sermon, this reference to Pilate grounds this story in real time-and-space history, which is why the great summaries of our faith like the Apostles' Creed and the Nicene Creed draw on the Gospel accounts and Peter's sermon here to confess that Jesus suffered under Pontius Pilate. Once again, the apostles note their special role as eyewitnesses of Jesus' resurrection (see Acts 1:8, 22).

As Peter notes, Pilate had decided to release Jesus, but the Jewish crowd insisted that he release Barabbas ("a murderer") rather than Jesus to be released (Luke 23:18–25). Peter puts particular emphasis on this decision to underscore how heinous the crime had been: they had "denied" (ἡρνήσασθε; *ērñēsasthe*) the "Holy and Righteous One," but they "asked for" (ἠτήσασθε; *ētēsasthe*) a murderer. As Lenski notes, this charge is framed by a particular structure called a chiasm and a close,

³ Bruce, *Commentary on the Book of the Acts*, 87–88.

⁴ Peterson, *The Acts of the Apostles*, 175.

⁵ Bock, *Acts*, 182. The "Torah" refers to the first five books of the Bible. Peter spends most of his time in this sermon emphasizing the connection to Moses and Abraham, but he also specifically mentions "Samuel and those who came after him" (v. 24), whose story is narrated not in the Torah, but in the historical books (or, in the Jewish organization the Bible, in the *Nebi'im*, the "prophets").

poetic similarity between the two Greek words for “denied” and “asked for,” so that we might render the sentence this way: “but you the Holy and Righteous One *denied*, and *demand*ed a man (a murderer!) to be granted to you” (my translation).⁶ There is a further contrast between Barabbas, the “murderer” that the people asked for, and Jesus, who is the “Author of life.”⁷

The phrase “Author of life” is worthy of study, since the word translated “author” here only appears three other times in the New Testament (Acts 5:31; Heb. 2:10; 12:2): “The word has a double nuance, meaning either leader/pioneer or author/originator. In this passage either meaning could be applied. Christ is either the author, the originator and source of life, or he is the leader in the resurrection-life, the firstborn from the dead (cf. 26:23). The term is not a messianic title as such but an apt summary of the work of Christ in a context that deals with resurrection.”⁸ Lenski asks, “How can life’s own Author be killed? One might ask further, ‘How can Jesus become the Author of life by being killed?’ and answers this question with a quotation from Martin Luther that is worth including in full:

Luther points out the practical value of Peter’s word for us: “We Christians must know that if God is not also in the balance and gives the weight, we sink to the bottom with our scale. By this I mean: If it were not to be said, ‘God has died for us but only a man, we should be lost. But if ‘God’s death’ and ‘God died’ lie in the scale of the balance, then he sinks down, and we rise up as a light, empty scale. But, indeed, he can also rise again or leap out of the scale; yet he could not sit in the scale unless he became a man like us so that it could be said: ‘God died,’ ‘God’s passion,’ ‘God’s blood,’ ‘God’s death.’ For in his nature God cannot die; but now that God and man are united in one person, it is correctly called God’s death when the man dies who is one thing or one person with God.” *Concordia Triglotta*, 1029, etc. In brief the entire value of Christ’s being killed for us lies in his being the Author of life, God.”⁹

What an extraordinary thought, that the Author of life submitted to death, so that we might live!

Peter then concludes the thought that he began in v. 12, namely about why Jesus should receive the glory for healing the man born lame: “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” (v.16).¹⁰ Peter asserts that it is the *name* of Jesus, but, more than the

⁶ Lenski, *The Interpretation of the Acts of the Apostles*, 134. A chiasm is a construction where the first elements listed in the front end are mirrored in a reverse order of compared/contrasted elements on the back end: A → B → B’ → A’. In this case, *Holy/Righteous One* → *denied* → *demand*ed → *murderer*. In Greek, the rhetorical effect is powerful.

⁷ “Yes, Peter continued, you asked that a murderer’s life might be spared, but you put the very Author of life to death—an amazing paradox! *You* killed Him, but God restored Him to life again, and we are here to bear witness to the fact of His resurrection. Note again how the apostles loved to emphasize the contrast between men’s treatment of Christ and God’s.” (Bruce, *Commentary on the Book of the Acts*, 88–89.)

⁸ Polhill, *Acts*, 132.

⁹ Lenski, *The Interpretation of the Acts of the Apostles*, 135–36.

¹⁰ Polhill, *Acts*, 130.

name, it is “by faith in his name,” that made the man walk: “There was no merely magical efficacy in the sounds which Peter pronounced when he commanded the cripple to walk in Jesus’ name; the cripple would have known no benefit had he not responded in faith to what Peter said.”¹¹ God glorified Jesus by Jesus’ ascension into heaven and by the demonstration of his power through healing this lame man.

Repentance and Restoration (Acts 3:17–24)

In the sermon on the Day of Pentecost, Peter concluded his sermon with an assertion that he allowed simply to hang in the air, pricking the hearts of the crowd: “Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified” (Acts 2:36). When Peter did not offer any mediating solution to this dreadful dilemma, the crowds demanded an answer: “Brothers, what shall we do?” (Acts 2:37). Here, Peter does not wait for the crowds to ask for a solution. Instead, he presses home the gospel offer of salvation through Jesus, calling the people to repentance and faith.

To begin, Peter makes a startling concession: “And now, brothers, I know that you acted in ignorance, as did also your rulers” (v. 17). The word “now” does not indicate that Peter has only recently learned this idea, but a logical statement: i.e., “In light of the fact that...”¹² It is hard to square Peter’s statement—especially about the *rulers* of the people—with the stories in the Gospel of the wicked ruthlessness of the chief priests and elders who skirted rules, falsified evidence, twisted testimony, and pressured Pilate to crucify Jesus. At one level, Peter’s comments simply reflect “a proclamation of divine generosity, offering a free pardon to all who took part in the death of Christ, if only they realize their error, confess their sin, and turn to God in repentance.”¹³ At another level, we may understand Peter to be saying that, as wickedly as they acted, they did not—indeed, they could not—have understood the magnitude of what they were doing, as Paul affirms in 1 Corinthians 2:8: “None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.”¹⁴

¹¹ Bruce, *Commentary on the Book of the Acts*, 89. Lenski argues against this view: “Yet the view is held that this beggar had to have faith before he could be healed; that his believing was essential ;that his faith cooperated with that of the apostles, etc. But the whole account, v. 1-7, places this healing into that class of miracles where faith is intended to follow, and not to precede the miracle. The view that faith must always precede a miracle is a deduction from only a fraction of the facts.” (Lenski, *The Interpretation of the Acts of the Apostles*, 138.) While Lenski is correct in seeing that the man did not begin the encounter with Peter and John by faith, since he was only seeking to receive some gift from them (Acts 3:3–5), in contrast to the blind beggar whom Jesus healed after the man continued to call out to Jesus, “Jesus, Son of David, have mercy on me!” (Luke 18:35–43). Nevertheless, Lenski does not consider whether the Holy Spirit imparted faith to this lame man through the preaching of Peter to this man before raising him up to walk (Acts 3:6).

¹² “‘Now’ is not temporal but logical: taking the situation as it is.” (Lenski, *The Interpretation of the Acts of the Apostles*, 139.)

¹³ Bruce, *Commentary on the Book of the Acts*, 90.

¹⁴ So Polhill, who argues that Peter is distinguishing between unintentional sins and what would be a high-handed sin if the people continued in unbelief: “Such sins were considered by the Jews as forgivable sins

At this point, Peter echoes another point he made in his Pentecost sermon, that although others acted in ignorance, they fulfilled God's eternal plan for salvation: "this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men" (Acts 2:23). Here, Peter makes the same point by following up his statement about the ignorance of the Israelites with a statement of God's ancient plan: "But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled" (v. 18). Peter will prove this assertion in more detail in the coming verses; however, for the moment we should notice that Peter speaks of the "mouth" (singular) "of all the prophets" (plural, with "all"): "God had announced in advance 'through all the prophets' mouth,' making them all speak with one mouth and voice, that the Messiah was to suffer."¹⁵

If the idea that God's eternal plan, which was echoed with a unified message through the entire history of the prophets, is the theme that Peter is arguing in this section of the sermon, then he follows it immediately with a summary statement of the application that he intends his hearers to draw: "Repent therefore, and turn back..." (v. 19a). Again, Peter had instructed the Israelites to "repent" on the Day of Pentecost (Acts 2:38), by this same word that signals a change of mind, which prompts a change of heart, and which flows out into a change of life. The word for "turn back" here (ἐπιστρέφω; *epistrephō*; v. 19) is closely related to the word Peter will use at the end of this sermon, meaning "turn away" (ἀποστρέφω; *apostrophō*; v. 26). Both words are used in the Greek Old Testament to reflect the general word שׁוּב (*shûb*) for *repent* ("turn"), but with slightly different nuances. The word we find in v. 19 (ἐπιστρέφω) typically carries the idea of turning *toward* something.¹⁶ As such, this word appears in a number of appeals to turn back to the Lord (Deut. 4:30; 30:2, 8, 10; 1 Sam. 7:3; 10:9; 2 Chron. 6:37(x2), 38; 30:9; Ps. 7:12 [LXX 7:13]; 22:27 [LXX 21:27]; 51:13 [LXX 50:15]). The word we find in v. 26, however (ἀποστρέφω), typically means to "turn away from" something.¹⁷ Therefore, we often see it as a description of turning away from evil ways and false idols (Jer. 18:11; 23:22; 25:5; 26:3 [LXX 33:3]; 35:15 [LXX 42:15]; 36:3 [LXX 43:3]; Ezek 3:19; 13:22; 14:6; 18:21, 23, 27, 28, 30; 33:9, 11, 12, 14; Jon. 3:8, 10; Zech. 1:4). In this way, we see the word *repent* defined further by two parts of *turning*: turning *from* sin, and turning *toward* God.

To this call to repent (i.e., to *turn*), Peter attaches extraordinary promises: "that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, 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" (vv. 19b–21). Again, the promise that sins will be "blotted out" echoes the promise from Peter's Pentecost sermon: "for the

and were distinguished from conscious, intentional sins, which the Old Testament describes as those done 'with a high hand' (RSV). Means of atonement were available for sins of ignorance, but not for intentional, deliberate sins (cf. Num 15:27–31). Jesus himself had recognized their ignorance in crucifying him and had already prayed for their forgiveness (Luke 23:34). Thus, Peter was offering the Jerusalem Jews a second chance. Once they had disowned the Christ. It was, however, a rejection in ignorance. Now they could accept Christ and be forgiven. Should they fail to do so once Peter gave them a full understanding of Christ's true identity, it would be a wholly different matter, a deliberate, 'high-handed' rejection." (Polhill, *Acts*, 133.)

¹⁵ Lenski, *The Interpretation of the Acts of the Apostles*, 140.

¹⁶ Arndt et al., *BDAG*, 382.

¹⁷ Arndt et al., *BDAG*, 122.

forgiveness of your sins” (Acts 2:38). Beyond that promise, though, he speaks of “times [i.e., seasons; *καιροί*; *kairoi*] of refreshing may come from the presence of the Lord” (v. 20a). Although it is possible that he is speaking of a final, eschatological kingdom of the Messiah at the end of time,¹⁸ it seems more likely that he is referring not to a single *season* of refreshing, but to *seasons* of refreshing that will come before that final time. Lenski suggests that these “are longer or shorter periods of spiritual enjoyment when men who repent and are justified are given times in which to feel the sweetness of God’s grace in Christ Jesus without disturbance. They come from God’s presence of countenance like sunshine and pleasant breezes. The old legalism of Pharisaism knew nothing about such seasons, for all work–righteousness is like the drive, heat, and sweat of slavery.”¹⁹

After those seasons, Peter says that the final time of the Messiah’s kingdom will indeed come: “and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time [lit., “times” plural: *χρόνων*; *chronōn*] for restoring all the things about which God spoke by the mouth of his holy prophets long ago” (vv. 20b–21). Here we have a description of Christ’s second *sending* at the end of time, when he will restore all things. For now, however, Peter says that the heavens “must” receive Christ, which “indicates that Jesus’ present withdrawal from the earthly scene is an important stage in the divine plan of salvation.”²⁰ We should remember what we observed at the beginning of this study: namely, that there are parallels between the opening of Peter’s sermon and the first part of the statement of the two men at the ascension of Jesus, suggesting that Peter wants to connect the ascension of Jesus with the miracle that the people have witnessed in the healing of this lame man. Calvin wisely observes, then, the pastoral significance of this statement: “Men’s senses are always bent and inclined towards the gross and earthly beholding of God and Christ...they must lift up their minds on high, to the end they may seek Christ with the eyes of faith, although he be far from them, although he dwell without the world in the heavenly glory.”²¹

Next, we should notice that Peter has moved from their duty at the present moment (“Repent therefore, and turn back”), to the immediate result of response (“that your sins may be blotted out”), to the length of Christian experience (“that times of refreshing may come”), and all the way to the end of time (“until the time for restoring all things”). But, then, he immediately moves back to the distant past: “about which God spoke by the mouth of his holy prophets long ago” (v. 21). What does he have in mind by these “holy prophets long ago”?

First, Peter reminds them of Moses’ prophecy that a prophet “like” him would come one day: “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. And it shall be that every soul who does not listen to that prophet shall be destroyed from the people’” (vv. 22–23). Next, Peter clarifies that this message was not peculiar to Moses alone, since the same thing was articulated by “all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days” (v. 24). If Moses’s prophecy related to a future prophet, Samuel’s prophecies were instrumental in establishing the throne of a future king in the line of David, whom Samuel anointed.²²

¹⁸ So Polhill, *Acts*, 134.

¹⁹ Lenski, *The Interpretation of the Acts of the Apostles*, 142.

²⁰ Peterson, *The Acts of the Apostles*, 182.

²¹ Calvin, *Commentary upon the Acts of the Apostles*, 1:152.

²² Bruce, *Commentary on the Book of the Acts*, 93.

Covenantal Connection (Acts 3:25–26)

In the final two verses of this sermon, Peter draws a clear line of application to connect what God had foretold through his prophets to the people standing in front of him: “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’” (v. 25). This is a crucial verse to illustrate our understanding of covenant theology, since we are dealing here with (for the moment) unbelieving Israelites. Prior to a clear confession of faith in Jesus, Peter affirms that they are “sons of the prophets and of the covenant that God made with your fathers.” Thus, as “sons of the covenant,” they are heirs of the covenant promises that were articulated through the prophets.

Specifically, Peter cites the promise made to Abraham in Genesis 22:18. Importantly, Paul also expounds that promise in Galatians 3:16: “Now the promises were made to Abraham and to his offspring. It does not say, ‘And to offsprings,’ referring to many, but referring to one, ‘And to your offspring,’ who is Christ.” Earlier in the same chapter, Paul had declared that “those who are of faith are blessed along with Abraham, the man of faith” (Gal. 3:9). Baptists would point to these verses and insist that the covenant promises in the New Testament are only for those who believe (“those who are of faith”), and no longer for the children of professing believers. Yet, Peter insists that these *unbelieving* Israelites are sons of the covenant—and it is on the basis of their inheritance of the covenant that he makes his appeal to them.²³ It is as though he says, “Because you are heirs of the covenant, you have a special privilege *and obligation* to believe in the one who fulfills the covenant!”

At the same time, Peter does not in the least detract here from the point Paul makes about the promises made to Abraham *and to his seed*—that is, to Christ alone. Peter here emphasizes that the blessing is received only by those who are *in* the seed (“offspring”).²⁴ As *Westminster Shorter Catechism* #31 explains, “The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.” Therefore, the point Peter is making is to emphasize the way that those covenant blessings—to which covenant sons have a claim, but which even covenant sons may claim only by faith—are present only in and through Jesus:

²³ “Whereby the doubting [doting] subtlety of the Anabaptists is refuted, who do expound the children of Abraham only allegorically; as if God had had no respect to his stock, when he said, ‘I will be the God of thy seed,’ (Genesis 17:7.) Certainly Peter doth not speak in this place of the shadows of the law; but he affirmeth that this is of force under the kingdom of Christ, that God doth adopt the children together with the fathers; and so, consequently, the grace of salvation may be extended unto those which are as yet unborn, (Romans 9:7.) I grant, indeed, that many which are the children of the faithful, according to the flesh, are counted bastards, and not legitimate, because they thrust themselves out of the holy progeny through their unbelief. But this doth no whit hinder the Lord from calling and admitting the seed of the godly into fellowship of grace. And so, although the common election be not effectual in all, yet may it set open a gate for the special elect.” (Calvin, *Commentary upon the Acts of the Apostles*, 1:159.)

²⁴ “In this sense doth Paul understand this word seed of Christ, although it be a noun collective; because, if you depart from hint, the posterity of Abraham shall be as torn members, neither shall there be any thing else in them, save only mere wasteless and scattering abroad. Peter agreeth with that doctrine, because he doth so extend the blessing unto all the people, that he doth, nevertheless, seek the fountain in Christ.” (Calvin, *Commentary upon the Acts of the Apostles*, 1:159–60.)

The great covenant blessing of redemption and salvation was in connection with (ἐν) Christ and not in connection with all the descendants of Abraham. That Seed, that great son of Abraham, had now appeared, and all the blessing promised in him was now actually present. Abraham and the fathers had died in the faith and the hope of it, seeing it from afar and thus appropriating it; Peter's hearers have it right before them. The healed beggar is a sample of that blessing; Peter's sermon is the offer of all the spiritual riches of that blessing.²⁵

Although heirs of the covenant because they are the offspring of Abraham, they cannot inherit the promises by being *in* Abraham by blood descent. The only way to lay hold of these blessings is by being *in* Christ by faith.

Eventually, God will extend these blessings to the whole world; however, God has brought these blessings to the Israelites first: “God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness” (v. 26). As we noted earlier, here is the “turning away from” word—here, by *turning away from* “wickedness”—as they *turn toward* Christ by faith (v. 19). This application point that Peter extended to the Israelites is also the application for those of us who hear his word today.

Discussion Questions

1. In what ways does this sermon parallel the sermon that Peter preached on the day of Pentecost (Acts 2:14–41)? How do Peter's opening words to the crowd parallel the statement of the two men who visited the apostles during Jesus' ascension (Acts 1:11)? How does Peter direct our attention to the ascension here (v. 13)? How powerfully do the titles Peter uses in vv. 14–15 convey the magnitude of the crime of those who crucified Jesus?
2. Why do you think Peter says that the people and their rulers “acted in ignorance” (v. 17)? What does Peter say about God's purposes in the crucifixion of Jesus (v. 18)? What is the application that Peter calls for in v. 19a? What does the word “turn back” suggest (v. 19b)? What is the promise of the gospel in v. 19c? What are the “times of refreshing” (v. 20)? Why must “heaven...receive” Jesus for the moment (v. 21)? What is the significance of Moses and Samuel (vv. 22–24)?
3. What does Peter mean when he calls the people the “sons of the prophets” (v. 25a)? What does he mean when he says that they are the “sons of the covenant that God made with your fathers” (v. 25b)? Why is the covenantal connection so important to the logic of the case he is building in his sermon? What kind of opportunity does the covenantal connection hold out to the Israelites gathered on this occasion (v. 26)?
4. What sins do you need to turn away from today? What warning does the glorification of Jesus Christ hold out to sinners who disregard his authority? In what ways are you tempted to ignore, downplay, or rebel against his lordship? What does Peter tell us about the establishment of Christ's kingdom in the world and the obligations of that kingdom upon us? What does Peter tell us about the gospel of Jesus? Have you put your faith in the name of Jesus?

²⁵ Lenski, *The Interpretation of the Acts of the Apostles*, 149.