

1

Luke names both the constituent groups of the Sanhedrin (“rulers and elders and scribes”) as well as the individuals present (“Annas, the high priest, and Caiaphas and John and Alexander”)—indeed, “all who were of the high-priestly family” were there. Why would Luke emphasize the “who’s who” of the temple authorities? What might the presence of all these indicate about the significance of the accusations against Peter and John?

2

The Jewish leaders begin their prosecution of Peter and John by asking in whose authority they act. Compare this with a similar question asked of Jesus in Matthew 21:23. What is the implication of the question? What do these leaders believe about power and authority?

3

Peter responds as he is “filled with the Holy Spirit.” This filling with the Spirit is similar to what occurs at Pentecost (Acts 2:4), but different from the command to “be filled with the Spirit” we find in Ephesians 5:18. What is the difference between these fillings? How are they also different from the permanent filling or indwelling that occurs at salvation?

4

How can Christians seek to be filled with the Spirit? Can the kind of filling experienced by Peter here be engineered or even anticipated?

5

Peter cites Psalm 118:22 in describing Jesus as the stone that the builders rejected, a connection he would later return to in 1 Peter 2:4-7. Why might he have chosen this scripture in this context? What would it have meant to his audience?

6

Peter connects the healing of the crippled man with salvation for mankind. Although the same Greek word is used for “healed” (v. 9) and “saved” (v.12), how does the structure of Peter’s argument show the distinction between the two?

7

What is meant by “the exclusivity of Christ?” Why is the exclusivity of Christ an essential doctrine of the faith?

8

Discuss the biblical concept of salvation. What is meant by Peter’s word “saved”? Where else in the New Testament do we see this word used?

