

1

What roles do the priests, captain of the temple guards, and the Sadducees play in this society? Why would they be “greatly annoyed” by what Peter and John are saying?

2

Have we experienced or heard of scenarios in which local authorities are “greatly annoyed” by the message of Christ? What was the outcome of these experiences? How should Christians prepare to carry the gospel in places where it is not welcome?

3

Both the content of Peter’s message of Acts 3: 12-26 and the contention it had sparked are summed up in the phrase “proclaiming in Jesus the resurrection of the dead.” What does it mean for them to proclaim in Jesus the resurrection of the dead? What would their audience (both those who are receptive and those who are hostile) have understood them to mean by this claim?

4

What attitude do we most often encounter in unbelievers on the subject of resurrection? Does it primarily offend, amuse, or confuse? How can we most effectively speak of resurrection in our current cultural moment?

5

In these verses, the apostles are described as “speaking,” “teaching,” and “proclaiming” to the people. Are there differences among these words or do they all mean the same thing? How might they correspond with words like “preaching” or “evangelizing”?

6

Do we make a distinction between those whom we “teach” and those to whom we “proclaim”? If so, is it a distinction of content, delivery, expected outcome, or something else?

7

“Many of those who heard the word believed” despite the authorities arresting Peter and John. What can we note about the chronology of these first verses of Acts 4: proclamation, persecution, and growth?

8

The final verse of this passage notes that 5,000 men have now become Christians. Why might this specific number have been noted at this point? Are numbers significant? How should the church today think about numeric growth?

