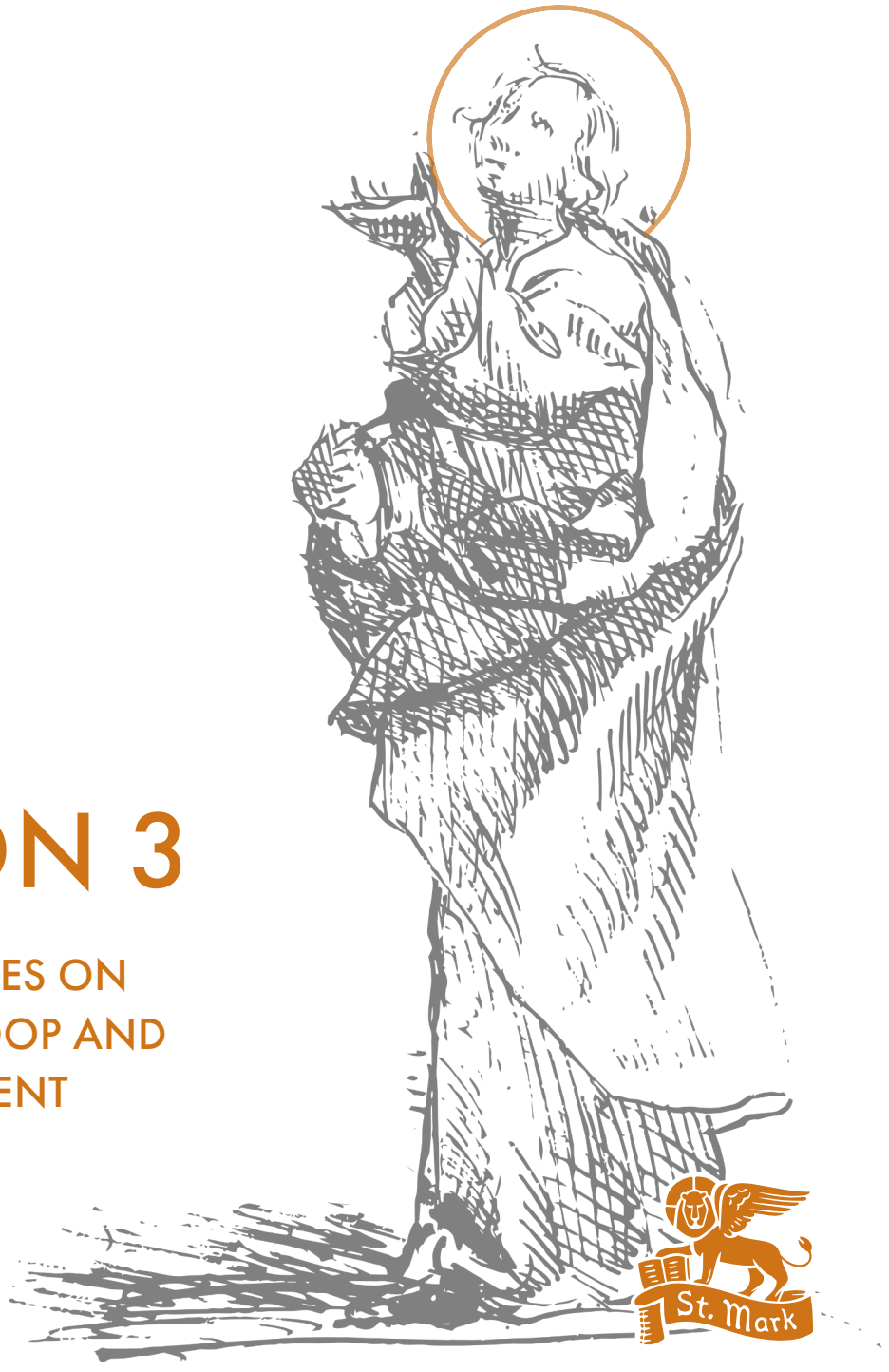
FALL 2026 BIBLE STUDY | CHURCH OF ST. MARK

THE ACTS
AND PREACHING
OF THE APOSTLES

THE MYSTERY OF CHRIST PROCLAIMED THROUGH THE FIGURES OF THE OLD TESTAMENT



SESSION 3

SIMON'S SPEECHES ON SOLOMON'S STOOP AND THOSE SUBSEQUENT



ON SOLOMON'S STOOP

SESSION 3

PETER'S SPEECHES, AND THOSE SUBSEQUENT

OPENING HYMN

Come, Holy Ghost

Come, Holy Ghost, our souls inspire,
and lighten with celestial fire;
thou the anointing Spirit art,
who dost thy sevenfold gifts impart:

Thy blessèd unction from above
is comfort, life, and fire of love;
enable with perpetual light
the dullness of our blinded sight:

Anoint and cheer our soiled face
with the abundance of thy grace:
keep far our foes, give peace at home;
where thou art guide no ill can come.

Teach us to know the Father, Son,
and thee, of both, to be but One;
that through the ages all along
this may be our endless song. Amen.

MISSED A SESSION
OR WANT TO REVIEW?

Session Booklets

Session videos



FALL 2026
BIBLE STUDY

SESSIONS

Oct. 13 - Carolyn Hall

Oct. 20 - Carolyn Hall

Oct. 27 - Carolyn Hall

Nov. 3 - Carolyn Hall

Nov. 10 - Carolyn Hall

Nov. 17 - Carolyn Hall
with potluck dinner

FORMAT

7pm | Opening

Lectio Divina

Study

Q & A

Small group discussion

8:30 pm | Closing

PREPARING - THE EAR - TO HEAR



LISTENING THROUGH THE OLD TESTAMENT

The Return of the Redeemed to Zion
ISAIAH 35

1 The wilderness and the dry land shall be glad,
and the desert shall rejoice and blossom;
like the crocus 2 it shall blossom abundantly,
and rejoice with joy and singing.
The glory of Lebanon shall be given to it,
the majesty of Carmel and Sharon.
They shall see the glory of the Lord,
the majesty of our God.

3 Strengthen the weak hands,
and make firm the feeble knees.
4 Say to those who are of a fearful heart,
"Be strong, fear not!
Behold, your God
will come with vengeance,
with the recompense of God.
He will come and save you."

5 Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
6 then shall the lame man leap like a hart,
and the tongue of the dumb sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert;
7 the burning sand shall become a pool,
and the thirsty ground springs of water;
the haunt of jackals shall become a swamp,
the grass shall become reeds and rushes.

LECTIO DIVINA

ACTS 3:1-4:12

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 that gate of the temple which is called Beautiful to ask alms of those who entered the temple. [3] Seeing Peter and John about to go into the temple, he asked for alms. [4] And Peter directed his gaze at him, with John, and said, "Look at us." [5] And he fixed his attention upon them, expecting to receive something from them. [6] But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, 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 walked 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 for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

[11] While he clung to Peter and John, all the people ran together to them in the portico called
Solomon's, astounded. [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 had made him walk? [13] The God of Abraham and of Isaac and of Jacob, the God of
our fathers, glorified his servant Jesus, whom you delivered up 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 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 which is through Jesus has
given the man this perfect health in the presence of you all. [17] "And now, brethren, 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 should suffer, he thus fulfilled. [19] Repent therefore, and
turn again, that your sins may be blotted out, that times of refreshing may come from the
presence of the Lord, [20] and that he may send the Christ appointed for you, Jesus, [21] whom
heaven must receive until the time for establishing all that God spoke by the mouth of his
holy prophets from of old. [22] Moses said, 'The Lord God will raise up for you a prophet
from your brethren as he raised me up. You shall listen to him in whatever he tells you. [23]
And it shall be that every soul that 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
afterwards, also proclaimed these days. [25] You are the sons of the prophets and of the
covenant which God gave to your fathers, saying to Abraham, 'And in your posterity shall
all the families of the earth be blessed.' [26] God, having raised up his servant, sent him to you
first, to bless you in turning every one of you from your wickedness."

4 And as they were speaking to the people, the priests and the captain of the temple and
the Sad'ducees came upon them, [2] annoyed because they were teaching the people and
proclaiming in Jesus the resurrection from the dead. [3] And they arrested them and put them
in custody until the morrow, for it was already evening. [4] But many of those who heard the
word believed; and the number of the men came to about five thousand. [5] On the morrow
their rulers and elders and scribes were gathered together in Jerusalem, [6] with Annas the
high priest and Ca'iaphas and John and Alexander, and all who were of the high-priestly
family. [7] And when they had set them in the midst, they inquired, "By what power or by
what name did you do this?" [8] Then Peter, filled with the Holy Spirit, said to them, "Rulers
of the people and elders, [9] if we are being examined today concerning a good deed done to
a cripple, by what means this man has been healed, [10] be it known to you all, and to all the
people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom
God raised from the dead, by him this man is standing before you well. [11] This is the stone
which was rejected by you builders, but which has become the head of the corner. [12] And
there is salvation in no one else, for there is no other name under heaven given among men
by which we must be saved."

NOTES



SIMON PETER'S SECOND SALVO: FROM SOLOMON'S STOOP

ACTS 3:12-26

1 [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 had made him walk? [13] The God of Abraham and of Isaac and of Jacob, the God

2 of our fathers, glorified his servant Jesus, whom you delivered up 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 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

1 you see and know; and the faith which is through Jesus has given the man this perfect health in the presence of you all. [17] "And now, brethren, I know that you acted in ignorance, as did also your rulers. [18] But what God foretold by the mouth

3 of all the prophets, that his Christ should suffer, he thus fulfilled. [19] Repent

4 therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, [20] and that he may send the Christ appointed for you, Jesus, [21] whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old.

5 [22] Moses said, 'The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you. [23] And it shall be that every soul that 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 afterwards, also proclaimed these days. [25] You are the sons of the prophets and of the covenant which God gave to your fathers, saying to Abraham, 'And in your posterity shall all the families of the earth be blessed.' [26] God, having raised up his servant, sent him to you first, to bless you in turning every one of you from your wickedness."

OUTLINE OF PETER'S PREACHING

1

2

3

4

5

QUESTIONS RAISED BY PETER'S PREACHING

1. What did Peter give to the cripple?
2. What are the "times of refreshing" Peter promises?
3. How did Samuel foretell "these days"... much less that the Christ would suffer?



NOTES

BOOK
- OF -
SAMUEL

Hannah's Canticle | 1 Sam 2:10

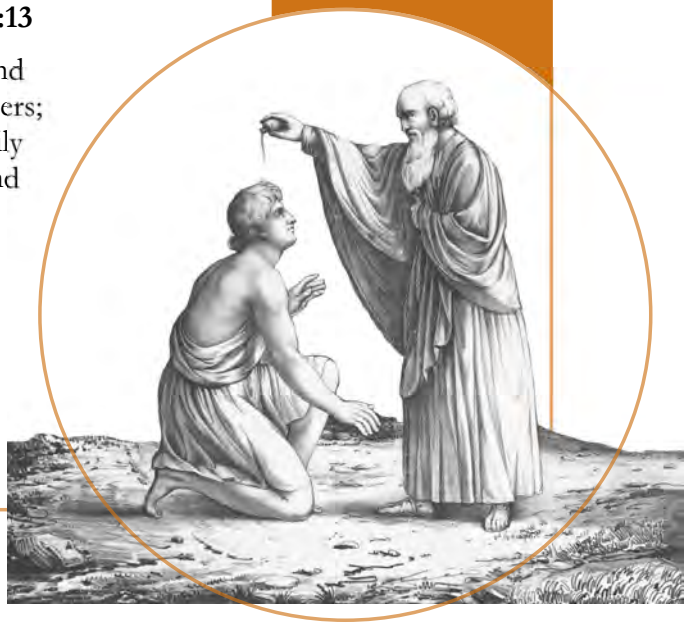
10 The adversaries of the Lord shall be broken to pieces;
against them he will thunder in heaven.
The Lord will judge the ends of the earth;
he will give strength to his king,
and exalt the power of his anointed."

The Anointing of David | 1 Sam 16:13

13 Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. And Samuel rose up, and went to Ramah·

Samuel's Warning | 1 Sam 12:25

25 But if you still do wickedly, you shall be swept away, both you and your king."



NOTES

REPEATED FOR THE HIGH PRIESTS

ACTS 4:1-12

1 And as they were speaking to the people, the priests and the captain of the temple and the Sad'ducees came upon them, 2 annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. 3 And they arrested them and put them in custody until the morrow, for it was already evening. 4 But many of those who heard the word believed; and the number of the men came to about five thousand. 5 On the morrow their rulers and elders and scribes were gathered together in Jerusalem, 6 with Annas the high priest and Ca'iaphas and John and Alexander, and all who were of the high-priestly family. 7 And when they had set them in the midst, they inquired, "By what power or by what name did you do this?"

1 [8] Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, [9] if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed, [10] be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. [11] This is the stone which was rejected by you builders, but which has become

2 the head of the corner. [12] And there is salvation in no one else, for there is no other

3 name under heaven given among men by which we must be saved.”

OUTLINE OF PETER'S ARGUMENT

1

2

3

EXPLAINING THE EPISODE

Luke Timothy Johnson

Peter and John speak and act with an openness and boldness at least equal to that of Jesus; indeed, they defend themselves in a way that Jesus (shockingly, for ancient critics) did not. The prophetic Spirit, in other words, is even more powerfully at work in them because of the resurrection of Jesus. And the issue of rejection or acceptance of the prophet is stated even more sharply. Whereas Jesus had applied the *"stone which the builders rejected"* passage from Ps 117:22 to the leaders parabolically and obliquely in Luke 20:17-19, Peter casts it at these leaders directly: Jesus is the stone scorned *"by you the builders."* In contrast to his other kerygmatic statements, Peter does not end this one with a call to conversion. What use? The leaders responded to his last speech with his arrest! No, the leaders are cutting themselves out of the people by their refusal to heed the prophetic challenge; the string needs only to be played out.

In contrast to the burning simplicity of the apostles' prophetic/philosophical witness is the double-mindedness (we should say "bad faith: of the leaders). Luke's use of irony here is subtle. The leaders are upset because the apostles are proclaiming in Jesus the resurrection of the dead (4:2). Yet they cannot deny the evidence that resurrection power is at work through the apostles. The man has been cured: they see him standing there, they

acknowledge that the whole city knows about it. And yet when they ask "what power or name" made him whole, and Peter answers that it is the power of the resurrected Jesus, they refuse to acknowledge it, even though Luke has them pay ironic tribute to the power of Jesus at work in the apostles: they can see the apostles do not have learning, yet they speak with boldness, so "they recognized they had been with Jesus"!

The end of the passage marks the contrast emphatically. Peter and John align themselves with the Socratic tradition of integrity: they must obey God rather than humans. They cannot stop speaking of "what they have seen and heard." But the leaders deny "what they have seen," the healed man in front of them; and they deny "what they have heard," the prophet's voice. They take refuge in political maneuvering; they cannot deny the reality of the healing, but they can engage in "damage control." They will not obey the prophet, but they can try to keep the word from spreading even further. They forbid the apostles to speak to anyone in Jesus' name. Will their power overcome that of the prophet? We must read on to see.

A DEEPER DIVE

HOW DOES **JESUS** INTERPRET THE SCRIPTURES?



PAUL GIVES THE PRINCIPLE

1 Cor 2:13-14

13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit. 14 The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

MARY HEALY ON "THE HERMENUETIC OF JESUS"

[I]t is evident that Jesus' hermeneutic in Mark 2:23–28 does not involve merely a "use" or convenient appropriation of a text, freely rewriting it to suit the occasion. Nor is it simply an extension of typology as practiced in the Old Testament, which involves "the interpretation of persons, events, and institutions in light of their resemblance or correspondence to other persons, events, and institutions, within a common framework of sacred history." It entails, rather, the far more sweeping though implicit claim that all Old Testament figures, institutions, and prophecies *converge in him*—the figure of David, Israel's anointed but fugitive king; the priestly bread; the institution of the sabbath; the Danielic son of man; the lordship of Yahweh. These not only correspond in various details with Jesus'

life and ministry but find unexpected, definitive, and unsurpassable fulfillment in him. But at the same time Mark suggests that Jesus' fulfillment of the Old Covenant can only be recognized by hearts that are open to perceiving the hidden significance of Scripture as it comes to light through Jesus' words and deeds. *(Healy, "The Hermeneutic of Jesus," 488, emphasis added.)*

Mark 2:23–28

23 One sabbath he was going through the grainfields; and as they made their
way his disciples began to pluck ears of grain. 24 And the Pharisees said to him,
"Look, why are they doing what is not lawful on the sabbath?" 25 And he said
to them, "Have you never read what David did, when he was in need and was
hungry, he and those who were with him: 26 how he entered the house of God,
when Abiathar was high priest, and ate the bread of the Presence, which it is
not lawful for any but the priests to eat, and also gave it to those who were with
him?" 27 And he said to them, "The sabbath was made for man, not man for
the sabbath; 28 so the Son of man is lord even of the sabbath."

NOTES

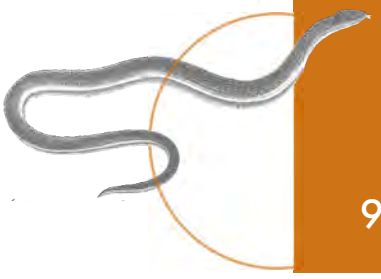
OTHER EXAMPLES

Matthew 23:34-39

You serpents, you brood of vipers, how are you to escape being sentenced to hell? Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will scourge in your synagogues and persecute from town to town, that upon you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. Truly, I say to you, all this will come upon this generation. O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate. For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'

John 5:39

39 You search the scriptures, because you think that in them you have eternal
life; and it is they that bear witness to me;



John 5:45-46

45 Do not think that I shall accuse you to the Father; it is Moses who
accuses you, on whom you set your hope. 46 If you believed Moses, you
would believe me, for he wrote of me.

1 Sam 8:1-8

1 When Samuel became old, he made his sons judges over Israel. 2 The name of his first-
born son was Joel, and the name of his second, Abijah; they were judges in Beer-sheba. 3
Yet his sons did not walk in his ways, but turned aside after gain; they took bribes and
perverted justice.

4 Then all the elders of Israel gathered together and came to Samuel at Ramah, 5 and said to
him, "Behold, you are old and your sons do not walk in your ways; now appoint for us a
king to govern us like all the nations." 6 But the thing displeased Samuel when they said,
"Give us a king to govern us." And Samuel prayed to the Lord. 7 And the Lord said to
Samuel, "Hearken to the voice of the people in all that they say to you; for they have not
rejected you, but they have rejected me from being king over them. 8 According to all the
deeds which they have done to me, from the day I brought them up out of Egypt even to
this day, forsaking me and serving other gods, so they are also doing to you.

cf. Jn 19:15

15 They cried out, "Away with him, away with him, crucify him!" Pilate said
to them, "Shall I crucify your King?" The chief priests answered, "We have
no king but Caesar."

NOTES



DISCUSSION QUESTIONS

1. This statement in Acts 3 is an admirable summary of the Gospel message. How would you unpack it for someone unfamiliar with Jesus? "Repent, therefore, and be converted, that your sins may be wiped away, and that the Lord may grant you times of refreshment and send you the Messiah already appointed for you, Jesus, whom heaven must receive until the times of universal restoration of which God spoke through the mouth of his holy prophets from of old." (Acts 3:19-21)
2. Can you put into your own words Jesus' way of reading the Old Testament? How does the example of his use of the figure of David illustrate this? See Matthew 12:38-42 for another example.
3. According to the Christian reading of the prophecy Moses made about the "prophet like him", those who do not listen to Jesus will be cut off from God's people. The drama that unfolds in Acts 3 is, in part, about who is really leading God's people now. What does this mean for our understanding of God's people and the "Israel of God" (see Gal 6:16)?