



# Discussion Notes

Time To Turn • Acts 3:12–26, 4:1–4

November 30, 2025 • Rikk Watts

*\*\* These notes assume you have listened to and have already thought about the sermon. If not, you can find an audio version on the Living Waters website.*

As we begin, it's important to remind ourselves that we're paying close attention to this material simply because the Spirit thinks it's important for us to know, not because it necessarily speaks to our immediate needs. Just like becoming a Canadian citizen requires knowing something about Canadian history, even more so, becoming followers of Jesus, requires we embed ourselves in this, our new history.

- In order to help us better appreciate Peter's second Jerusalem speech, what were the three key characteristics of his Greco-Roman historiography (= Acts)? What elements of that speech do they highlight?
- Turning to the speech itself, what are some key features of that speech? How might they help us discern between appropriate and inappropriate application? With that in view what might we, as folks who were not directly involved, learn from it?
- Peter's sermon consists of two main sections (verses 12–16, and 17–26). What is new about the first part's structure, what are its key elements, and which one gets most attention? What might his pulling no punches about this say to us and how we deal with our own wrong-doing?
- Peter begins with a reference to his hearers as "Israelites." Given the New Testament, written to Gentiles, refers to some 2,500 Scriptural texts (Old Testament) in some 1,800 places, what might this say about our new identity? How is it to be established and strengthened? What about our own knowledge of Scripture?
- At this point, we start to see how deeply shaped by Scripture is Peter's sermon. What event does Peter's opening "God of Abraham, of Isaac, and of Jacob" take them back to? Why might that be important?
- He immediately connects this to God's glorifying his servant. This might be new to many of us so we'll need to think a bit, but to what is Peter alluding? What vital future event is this servant associated with, and what is Peter therefore saying about Jesus? What do Peter's hearers' rejection of Jesus, on Passover of all feasts, say about them?

- Instead of directly citing texts, Peter alludes to them. If allusions are specifically designed for “insiders,” what might it mean if we ourselves don’t see these connections? What can we do, at Living Waters, to help us become “insiders”?
- In the second section, verses 17–26, Peter states they acted in ignorance. Based on the opening of Isaiah 53 (you might want to read it), what might he mean? Based on that same opening, what does Peter want from his hearers?
- Even though “all” the prophets declared the Messiah must suffer, Israel missed it. What things might contribute to us also missing the centrality of our taking up our cross to follow a suffering Jesus?
- What is meant by “times of refreshing” (think of what Acts has already told us), and why must sins be wiped out before folks can participate?
- Since these “times of refreshing” were usually associated with the “End,” Peter has to briefly reshape their future expectations (verses 20–21). Again, it’s very condensed, but what sequence of events means that the Messiah must now remain in heaven? What do the prophets say about his return, and what did Jesus himself say about it (example, in Luke 17)? What does this say to us as we think about our present situation in expectation of the End?
- In his conclusion, Peter returns to Moses. Why it is imperative that his audience remembers what Moses had to say? Based on last words, what for Peter is the primary reason God wants them to listen? What does this say to the purpose for our own reconciliation?
- Acts 4:1–4 describes the two main responses. What might we learn from his emphasis and ordering? How does this prepare us for the rest of Acts?
- Stepping back, what were some of the important takeaways from Peter’s speech?
- Finally, as we come to Christmas, what can learn to help us truly to reflect in our own homes and communities as to what Christmas really means?