

Kefa Heals A Disabled Beggar ~ Part 2

In my last post, we learned about **Kefa Heals A Disabled Beggar**. In this post, we continue with the aftermath of the healing. We pick up the story in Acts 3:11.

11 While he clung to Kefa and Yochanan, all the people came running in astonishment toward them in Shlomo's Colonnade. 12 Seeing this, Kefa addressed the people: "Men of Isra'el! Why are you amazed at this? Or why do you stare at us as if we had made this man walk through some power or godliness of our own?"

Recognizing that the onlookers were **amazed**, **Kefa** seized the moment to testify about **Yeshua HaMashiach**. **Signs of God's** power can point to the truth about Yeshua.

I love this comment from David Stern regarding **Men of Isra'el!**:

A personal reaction: the start of Kefa's speech is so Jewish! The crowd had just witnessed an unbelievable miracle, and he asks, deadpan, "What are you all so surprised about?"¹

13 The God of Avraham, Yitz'chak, and Ya'akov, the God of our fathers, has glorified his servant Yeshua — the same Yeshua you handed over and disowned before Pilate, even after he had decided to release him.

The phrase **the God of Avraham, Yitz'chak, and Ya'akov, the God of our fathers**, is not accidental in **Kefa's** sermon. Its two parts are found in the first paragraph of the **'Amidah**, the central section of the **Minchah** prayer service, which begins: **Praised be to You, Adonai our God and God of our fathers, God of Avraham. God pf Yitzchak and God of Ya'akov...** and which **Kefa's** hearers would just then have been reciting in their **minchah** prayers in **minyans** (groups of ten men required for corporate worship) throughout the **Temple** grounds, much as is done today at the Western Wall.

Kefa's point is the very **God** to whom they were just now praying in these words **has glorified. His servant** is identified in Isaiah 42-43 as God's suffering servant, **Yeshua**.

14 You denied the holy and innocent one, and instead asked for the reprieve of a murderer!

Holy and innocent one applied, especially to **God** in Jewish literature. Because the healing did not occur during **Pesach**, most of **Kefa's** audience are residents of **Yerushalayim**. Still, the corporate accusation against his audience is no stronger than denunciations of the **Tanakh** prophets (see Amos 2:6-3:8). Calling a revolutionary (Barabbas), a **murderer** starkly distinguishes the **emissaries** from the sort of people who had revolutionary sympathies. Gee that sounds like our calling some protesters as "peaceful" versus the "anarchists" many are. Yes, many are peaceful and have a constitutional right to do so.

15 You killed the author of life! "But God has raised him from the dead! Of this, we are witnesses.

Wow, what an indictment to the average listener in the crowd! The **P'rushim** would probably shrug it off, but not your average worshipper who may not have been in the crowd, yelling, **"Crucify Him!"**

16 And it is through putting trust (faith) ²in his name that his name has given strength to this man whom you see and know. Yes, it is the trust that comes through Yeshua, which has given him this perfect healing in the presence of you all. ~ Acts 3:11-16 (CJB)

¹ Jewish New Testament Commentary.

² The *Jewish New Testament* generally uses the word "trust" instead of "faith" to translate the Greek "pistis" because "trust" more clearly signifies to English-speakers the confident reliance of God that generates holy deeds, as opposed to mere mental acknowledgement of facts and ideas. I agree.

Kefa and **Yochanan** had a chance to claim credit for the miraculous healing of the disabled man but instead insisted it was *trust in His name* that had *given strength to this man*. The emissaries were merely God's chosen instruments for conveying the miracle.

In my next post, we continue with the aftermath of the healing of the *man disabled since birth* when **Kefa Preaches Repentance**.