

Abounding Grace Christian Church

The Acts of the Holy Spirit through the Church – Part 13

I. Exposition of Chapter Three (continued).

A. Peter preaches the Gospel to the Crowd – (Verses 11-26).

1. Verse 11 – **“Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon’s, greatly amazed.”**
 - a. It seems apparent here that the atmosphere was charged with excitement. We saw in **verses 8-10** that the lame man, now healed, came into the temple **“...walking, leaping, and praising God.”** This caused such a disturbance that it states **“...all the people saw him...”** (verse 9).
 - b. The man is so excited and full of joy that he is holding onto Peter and John and this verse states that **“...all the people ran together...”**. According to Stanley Horton, the temple could have easily had as much as ten thousand people during this hour of prayer.¹
 - c. Solomon’s porch was an area on the east side of the court of the Gentiles and got its name from the fact that the old foundations of the original temple of Solomon was located there. This was a common meeting place where rabbis and others, including the early church (**5:12**), often came for lectures.² Jesus also taught there often (**cf. John 10:23**).³
 - d. **“...greatly amazed.”** – This seems to be a common occurrence in Acts (**cf. 2:7, 12; 8:13**), and
2. Verse 12 – **“So when Peter saw it, he responded to the people: ‘Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?’”**
 - a. **“So when Peter saw it...”** is referring to their amazement at the healing of the lame man. Peter took this opportunity to preach the Gospel to this group of Jews. The first thing he does is make sure they knew it wasn’t by their own power the man was healed. Peter wants to divert their attention away from he and John, and point them to the source of this healing – the Lord Jesus Christ!
 - b. This is a lesson for every believer and every “healing evangelist”. We’re to always point people to Jesus and never allow ourselves to take any credit. This would also include implying that we’re more spiritual (“godliness”) than others, that’s why someone was healed.
3. Verse 13 – **“The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.”**
 - a. Dr. Stanley Horton offers some very interesting observations:
“Peter, speaking by the Spirit’s gift of prophecy..., continually bore witness to Jesus. The one true God that the Scriptures describe as the ‘God of Abraham, Isaac and Jacob,’ the God of the ancestors of the Jews..., had glorified His Servant Jesus. Peter was not preaching a new religion but the fulfillment of the one God had revealed from Abraham’s time on.”⁴
 - b. **“...whom you delivered up and denied...”** – The words **“delivered up”** means, **“to deliver over or up to the power of someone”** and the word **“denied”** means, **“to reject”** and **“to refuse someone”**.⁵ Peter directly lays the guilt of Jesus’ death on the Jews. He states that Pilate, the Roman governor, was **“...determined to let Him go”**, but the Jewish mob insisted on the crucifixion of Jesus (**cf. John 18:29 to 19:16**).
4. Verses 14-15 – **“But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses.”**
 - a. In addition to being referred to as God’s **“Servant”**, Jesus is also referred to as:
 - 1) **“The Holy One”** – **“Holy”** means, **“set-apart”, “consecrated”** and **“pure”**. Jesus was certainly One set-apart by God and pure in terms of sin. (**cf. Luke 1:35; Mark 1:24; I John 2:20; Revelation 3:7**).
 - 2) **“The Just”** – Referring to **“moral uprightness”**. It’s possibly a reference to **Isaiah 53:11**. **Peter makes the point that, in contrast, they decided they’d rather have a murderer, Barabbas, set free instead. A man who was unholy and unjust! (Matthew 27:15-26; Luke 23:25.)**

¹Stanley M. Horton, *Acts: A Logion Press Commentary* (Springfield, MO: Gospel Publishing House, 2001), 91.

²Grant R. Osborne, *Acts: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2019), 71.

³Robert James Utley, *Luke the Historian: The Book of Acts*, vol. Volume 3B, Study Guide Commentary Series (Marshall, TX: Bible Lessons International, 2003),

52.

⁴Horton, 92.

⁵Spiros Zodhiates, *The Complete Word Study Dictionary*, (AMG Publishers; Revised edition, 1993)

3) **“The Prince of Life”** – The word **“Prince”** here means, **“one who causes something to begin—‘initiator, founder, originator.’”**⁶

“They were guilty of killing the author of life. What a contrast! They gave death to the One who gave them life. ‘Author’ speaks of Jesus’ part in creation... This Jesus, the very source of life, the giver also of eternal life (John 10:28), and therefore of healing, they had killed. But God raised Him from the dead. Peter and John were witnesses to this. The man’s healing was also a witness that Jesus was alive.”⁷

5. **Verse 16** – **“And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.”**

a. The Name of Jesus is emphasized here. (cf. 3:6).

“All that Jesus was, His Name is. All that Jesus was, that Name will ever be during this dispensation. That Name has lost none of the power of the Man Who bore it...”

When Jesus gave to the Early Church the Right to use His Name, that Right meant that they were to represent Him; they were acting in His stead, and when they prayed in Jesus’ Name, it was as though Jesus Himself were praying.”⁸

b. Scholar, Richard Longenecker seems to confirm what Kenyon states:

“In Semitic thought, a name does not just identify or distinguish a person, it expresses the very nature of his being. Hence the power of the person is present and available in the name of the person.”⁹

c. Peter makes it clear that it is in the name of Jesus, and **“...through faith in His name...”** that this man has been made whole.

1) Biblically, faith is an important ingredient when receiving healing (cf. **Matthew 8:5-13; Mark 5:25-34; Mark 6:1-6; Luke 5:17-26; James 5:14-15**).

6. **Verses 17-18** – **“Yet now, brethren, I know that you did it in ignorance, as did also your rulers. But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.”**

a. **Verse 17** - In spite of the fact that Peter had made it clear that his **“brethren”** (fellow Jews) were guilty of putting Jesus to death, he now seems to soften the blow a bit and begins to show them there’s a way out of the guilt.

b. Peter acknowledges the fact that they and also their **“rulers”** did it in **“ignorance”**.

“Peter recognizes that they and their leaders (the chief priests and Pharisees) ‘acted in ignorance,’ a generous statement in light of their deliberate rejection of Jesus, but Christ himself had said, “Father, forgive them, for they do not know what they are doing” (Luke 23:34). So Peter’s words are based on critical precedent. They stood guilty before God because they not only had acted in unbelief but also had killed Jesus (2:23; 3:15), but God was giving them another opportunity to repent.”¹⁰

c. **Verse 18** – Peter also acknowledges that the suffering of Jesus (**Who he refers to as Christ, or the Messiah**) was that which was ordained by God, prophesied about through all the prophets and fulfilled in Jesus. (**NOTE:** Always keep in mind that God foretelling it, doesn’t equate to Him making people act a certain way. He simply, knowing all things, used the wickedness of men to bring about His plan of redemption.)

7. **Verse 19 - Peter’s call to Repentance.**

a. **“Repent therefore...”** – Just like he did in his Pentecost message (**2:38**), Peter calls upon the people to repent. He is telling them to turn around in their thinking and actions. (**See part 10 of this series**).

b. **“...and be converted...”** – This word means, **to return to a point or area where one has been before, with probable emphasis on turning about—‘to return to, to go back to.’**¹¹

“Therefore repent and turn back, so that your sins may be wiped out, that seasons of refreshing may come from the presence of the Lord,” – **Acts 3:19** – **Holman Christian Standard Bible**

⁶Johannes P. Louw and Eugene Alert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 654.

⁷Horton, 92-93.

⁸E.W. Kenyon, *The Wonderful Name of Jesus*: 19th Edition (Kenyon’s Gospel Publishing Society, 1964), 11, 19. (NOTE: This, like any other reference, is not an endorsement of all of Kenyon’s writings. Like all of us, he walked in the light that he had but certainly wasn’t always accurate.)

⁹Richard N. Longenecker, "Acts," *The Expositor's Bible Commentary*, (Grand Rapids, MI: Zondervan Publishing House, 1995), 90.

¹⁰Osborne, *Acts: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2019), 74.

¹¹Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* 193.