

Session 12 The Name That Made Him Strong

Acts: The Book That Explains Everything

Session 12 | Acts 3:7-16

Walking And Praising

Known By The People

Why Look On Us?

The Prince Of Life

His Name Made Strong

Before You Read

Big idea: The strength received in Acts 3:7 becomes a public and undeniable sign. Peter refuses personal glory and explains that the God of Israel glorified Jesus, raised Him from the dead, and made the man completely sound through His name.

How to use this guide: Begin again with verse 7 so that the physical healing remains joined to its visible result and inspired explanation. Follow Luke's movement from the healed man, to the wondering crowd, to Peter's witness concerning Jesus Christ.

Five movements to keep watching

- **Walking and praising** - The man receives immediate ability and enters the temple praising God.
- **Known by the people** - The worshipers recognize the familiar beggar and cannot deny the change.
- **Why look on us?** - Peter rejects the idea that apostolic power or holiness originated the miracle.
- **The Prince of life** - Israel denied and killed Jesus, but God raised Him from the dead.
- **His name made strong** - Peter places the man's complete soundness in the authority of the risen Christ.

A simple right-division reminder: Peter addresses “**Ye men of Israel,**” names “**the God of our fathers,**” and explains a public apostolic sign at Israel's temple. The passage belongs to the renewed kingdom offer to Israel and should not be detached from that setting or turned into a general promise that every believer can reproduce the sign.

Acts 3:7

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

What does the passage say?

- Peter takes the man by the right hand and raises him.
- Strength comes immediately to the parts of his body needed for standing.
- The physical result corresponds exactly to Peter's command.

Words to notice

- **Took him by the right hand** - Peter's physical action accompanies, but does not cause, the divine healing.
- **Immediately** - No recovery period, therapy, or gradual improvement intervenes.
- **Feet and ankle bones** - Luke describes the strengthening of the man's lower limbs with unusual anatomical specificity.

Cross-references worth marking

- Mark 1:31 - Jesus takes Peter's mother-in-law by the hand as the fever leaves her.
- Acts 3:16 - Peter attributes the man's strength and perfect soundness to Christ's name and the faith which is by Him.
- Acts 4:14 - The healed man stands publicly with Peter and John.

Do not miss

- A man who has never walked would ordinarily lack both strength and learned balance; the sign supplies complete ability at once.
- The miracle is bodily and testable, not merely an inward feeling of improvement.

Acts 3:8

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

What does the passage say?

- The healed man leaps up, stands, and walks.
- He enters the temple with Peter and John rather than remaining at the gate.
- His response is public praise to God.

Words to notice

- **Leaping up** - His new strength appears exuberantly and immediately.
- **Entered ... into the temple** - The man formerly placed at the gate now walks inside with the apostles.
- **Walking, and leaping** - Luke repeats the visible evidence of complete restoration.

dence of complete restoration.

- **Praising God** - The healed man identifies God, not the apostles, as the source of blessing.

Cross-references worth marking

- Isaiah 35:5-6 - In Israel's promised restoration, "**the lame man**" will "**leap as an hart.**"
- Luke 5:25-26 - A healed paralytic departs glorifying God, and the witnesses also glorify God.
- Acts 2:47 - Praise to God characterizes the Jerusalem assembly.

Do not miss

- The wording recalls Isaiah's promised kingdom restoration.
- The sign is compassionate toward one man and revelatory to Israel concerning the authority of the risen Christ.

Acts 3:9

And all the people saw him walking and praising God:

What does the passage say?

- The worshipers see the healed man walking.
- They hear or observe his praise to God.
- The result is public rather than hidden from examination.

Words to notice

- **All the people** - Luke stresses the breadth of the public witness in the temple setting.
- **Saw him walking** - His restored ability is visible to ordinary observers.

- **Praising God** - The man's response interprets the healing as divine action.

Cross-references worth marking

- Matthew 9:8 - Crowds glorify God after seeing a paralytic healed.
- Acts 4:16 - The rulers admit that a notable miracle is manifest to Jerusalem and cannot be denied.
- Acts 4:21 - The people glorify God for what was done.

Do not miss

- The miracle is not protected from scrutiny by privacy or ambiguity.
- Its public character prepares for both Peter's sermon and the rulers' opposition.

Acts 3:10

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

What does the passage say?

- The people recognize the healed man as the familiar beggar from the Beautiful gate.
- They understand that something extraordinary has happened to him.
- Wonder and amazement fill the witnesses.

Words to notice

- **They knew** - Recognition supplies public confirmation of the man's identity.
- **Sat for alms** - His former condition and customary location were widely known.

- **Wonder and amazement** - The response is appropriate to a work beyond ordinary human ability, but Peter will direct their attention to its true meaning.

Cross-references worth marking

- Acts 3:2 - His daily placement at the gate explains why the people recognize him.
- Acts 4:14-16 - The authorities see the healed man and cannot deny the notable miracle.
- Acts 4:22 - His age makes the lifelong nature of the disability still more evident.

Do not miss

- Luke layers the evidence: the condition began at birth, the man was carried daily, the public knew him, and he now walks before them.
- Amazement is not the final goal. The sign demands an explanation.

Acts 3:11

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

What does the passage say?

- The healed man remains closely with Peter and John.
- The people run together to the apostles and the man.
- The gathering occurs in Solomon's porch while the people greatly wonder.

Words to notice

- **Held Peter and John** - The healed man clings to or stays close to both apostles. He is a visible witness beside them.
- **Ran together** - The sign rapidly creates a public audience.
- **Solomon's porch** - A covered colonnade in the temple

complex where people could gather and teaching could occur.

- **Greatly wondering** - The crowd recognizes the extraordinary result but does not yet understand its source and meaning.

Cross-references worth marking

- John 10:23 - Jesus walks in Solomon's porch during His earthly ministry.
- Acts 5:12 - The Jerusalem believers later gather with one accord in Solomon's porch.
- Acts 4:14 - The healed man remains standing with Peter and John when they face the rulers.

Do not miss

- The healed man is not removed before questions can be asked. He stays with the apostles as public evidence.
- The miracle creates the occasion for Peter's sermon; it does not replace the proclamation of Christ.

Acts 3:12

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

What does the passage say?

- Peter responds to the people's wonder and fixed attention.
- He addresses them explicitly as men of Israel.
- He denies that the miracle came from the apostles' own power or holiness.

Words to notice

- **Ye men of Israel** - Peter identifies his audience nationally and covenantally. The sermon is addressed to Israel at Israel's temple.
- **Why marvel ye?** - Wonder is understandable but insufficient if it stops with the human instruments.

- **Why look ye so earnestly on us?** - Peter redirects the same intense attention that had settled upon the apostles.
- **Our own power or holiness** - Neither natural ability nor superior personal merit explains the healing.

Cross-references worth marking

- Acts 2:22 - Peter previously addressed "**Ye men of Israel**" and spoke of Jesus' miracles, wonders, and signs.
- Acts 3:4 - Peter had told the lame man, "**Look on us.**" He now refuses to let that look become worship of the apostles.
- Acts 14:11-15 - Paul and Barnabas later reject attempts to treat them as gods after a healing.

Do not miss

- Peter exercises real apostolic authority without claiming that the power originates in him.
- The verse gives no support to ministries that use signs to magnify the personality or supposed holiness of the human agent.

Acts 3:13

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

What does the passage say?

- Peter identifies God as the covenant God of Israel's fathers.
- God glorified His Son Jesus.
- The audience had delivered Jesus up and denied Him before Pilate even when Pilate was inclined to release Him.

Words to notice

- **The God of Abraham, and of Isaac, and of Jacob** - The miracle and message continue the purpose of Israel's covenant God; Peter does not announce a different deity or a detached Gentile religion.
- **The God of our fathers** - Peter includes himself within Israel even while confronting the nation.
- **Hath glorified his Son Jesus** - God has reversed the

human verdict against Jesus. The Greek word translated **Son** can also mean servant or child and recalls the obedient Servant promised in Isaiah.

- **Denied him** - The rejection was not merely misunderstanding; Jesus was repudiated in a setting where release was possible.

Cross-references worth marking

- Exodus 3:6, 15 - God identifies Himself as the God of Abraham, Isaac, and Jacob.
- Isaiah 52:13 - The LORD's servant will be exalted and extolled.
- Luke 23:13-25 - Pilate declares no cause of death in Jesus, yet the crowd demands the release of Barabbas.
- Acts 2:23-24, 32-33 - Human rejection is answered by resurrection and exaltation.

Do not miss

- Peter's charge is directed to the Israelite audience and leadership of that generation. It must not be turned into hostility toward Jewish people as an ethnicity.
- Peter himself is Jewish, calls Israel's fathers "**our fathers,**" and summons the nation to the God who made the promises.

Acts 3:14

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

What does the passage say?

- Israel denied the One Peter calls holy and just.
- The people instead requested the release of a murderer.
- The exchange exposes the moral reversal involved in rejecting Jesus.

Words to notice

- **The Holy One** - Jesus bears a title associated with God's holiness and with the Messiah set apart by God.
- **The Just** - Jesus is the righteous One. The title contrasts with both the accusation against Him and the criminal preferred in His place.
- **Desired a murderer** - Barabbas was not a harmless alternative; Luke 23:19 identifies him with sedition and

murder.

- **To be granted unto you** - The people asked Pilate to give them the guilty man while denying the innocent Christ.

Cross-references worth marking

- Mark 1:24 - An unclean spirit identifies Jesus as "**the Holy One of God.**"
- Luke 23:18-25 - Barabbas is released and Jesus is delivered to their will.
- Acts 7:52 - Stephen calls Jesus "**the Just One.**"
- Acts 22:14 - Ananias tells Saul that he was chosen to see "**that Just One.**"

Do not miss

- The verse contrasts two men and two verdicts: the murderer is granted, while the Holy and Just One is denied.
- Peter is establishing guilt in order to call Israel to repentance, not declaring the nation beyond the reach of mercy.

Acts 3:15

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

What does the passage say?

- The people killed the One Peter calls the Prince of life.
- God raised Him from the dead.
- The apostles are witnesses of His resurrection.

Words to notice

- **Prince of life** - The title presents Jesus as life's leader, originator, or author. The One who gives life was put to death.
- **Whom God hath raised** - Resurrection is God's decisive reversal of the nation's verdict.
- **We are witnesses** - The apostolic testimony rests upon seeing the risen Christ, not merely accepting a religious

idea.

Cross-references worth marking

- Luke 24:46-48 - The risen Christ identifies the apostles as witnesses of His suffering, resurrection, and the message to be preached.
- Acts 1:8, 22 - The apostolic commission and Matthias's appointment center upon resurrection witness.
- Acts 2:24, 32 - Peter previously proclaimed that God raised Jesus and that the apostles were witnesses.
- Hebrews 2:10; 12:2 - The related title presents Christ as the captain or author connected with salvation and faith.

Do not miss

- Peter does not soften either side: Jesus was truly killed, and God truly raised Him from the dead.
- The resurrection is the foundation of the explanation, not an optional conclusion added to a message about kindness or healing.

And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

What does the passage say?

- The name of the risen Jesus made the man strong.
- The audience can see the healed man and knows his former condition.
- The faith which is by Christ gave him complete soundness before them all.

Words to notice

- **His name** - The name represents Jesus' identity and authority. It is not a magical sound or verbal technique.
- **Through faith in his name** - The healing displays confidence in and reliance upon the authority of the risen Christ.
- **Whom ye see and know** - The claim is tied to evidence standing in front of the audience.
- **The faith which is by him** - The KJV wording places the effective faith in relation to Christ as its mediator or

source. The passage does not portray faith as independent human force.

- **Perfect soundness** - Complete bodily wholeness, not partial relief or a temporary improvement.

Cross-references worth marking

- Acts 3:6-8 - The command in Jesus' name is followed by immediate strength, walking, and leaping.
- Acts 4:7-10 - Peter again explains that the man stands whole by the name of Jesus Christ of Nazareth.
- Acts 4:12 - Salvation is found in no other name.
- John 14:13-14 - Jesus connects asking in His name with His own authority and the Father's glory.

Do not miss

- The man initially expected alms. The account does not say that he arrived with a developed faith that earned or generated his healing.
- Peter does not reduce faith to positive thinking. Christ's living authority and the apostolic sign commission govern the event.
- The verse explains this specific public sign; it is not a guarantee that anyone who repeats the words will receive identical healing.

Text And Translation Helps

- **Ankle bones** in verse 7 reflects Luke's precise description of the strengthened joints.
- **The lame man which was healed** in verse 11 is the full KJV and Textus Receptus wording. Some modern versions shorten the expression to "**he.**"
- **Son** in verse 13 translates the Greek *pais*, a word that can mean child, son, or servant according to context. The KJV's "**Son Jesus**" is to be preserved, while the Servant

background in Isaiah remains worth recognizing.

- **Prince** in verse 15 translates *archegos*, one who leads, originates, or pioneers. The same word is rendered "**Prince**" in Acts 5:31, "**captain**" in Hebrews 2:10, and "**author**" in Hebrews 12:2.
- **Perfect soundness** in verse 16 means complete wholeness. Luke's wording rules out a partial or uncertain result.

Common Ideas To Test

- “The miracle proves that Peter possessed healing power in himself.”
 - Peter expressly denies that **“our own power or holiness”** made the man walk and directs attention to the risen Jesus.
- “The name of Jesus works as a guaranteed verbal formula.”
 - The name represents Christ’s person and authority. Acts never treats it as an incantation detached from His will and apostolic commission.
- “The lame man produced the miracle by first having enough faith.”
 - He initially expected money. Peter says the faith is **“by him,”** keeping Christ central rather than making the man’s mental intensity the cause.
- “Peter has left Israel’s prophetic program and is preaching the body of Christ.”
 - Peter addresses men of Israel at the temple, invokes the God of Abraham, Isaac, and Jacob, and continues in the prophetic and covenant setting.
- “Peter’s charge permits hostility toward Jewish people.”
 - Peter and the apostles are Jewish, he says **“our fathers,”** and his purpose is to bring that generation to repentance and promised blessing.

Session Summary

- The lifelong lame man receives immediate strength and complete ability to walk.
- He enters Israel’s temple walking, leaping, and praising God in a scene that recalls Isaiah 35:6.
- The people recognize him, gather in Solomon’s porch, and greatly wonder.
- Peter rejects the idea that apostolic power or personal holiness originated the miracle.
- The God of Abraham, Isaac, and Jacob glorified Jesus, whom the nation had denied.
- Israel chose a murderer and killed the Prince of life, but God raised Jesus from the dead.
- The apostles stand as witnesses of the resurrection.
- Christ’s name and the faith which is by Him gave the man perfect soundness in the presence of all.

For Long-Term Study

Mark these themes as Acts unfolds

- Public signs and the explanations given by the apostles.
- The apostles’ refusal to claim divine honor or independent power.
- The repeated titles used for Jesus: Son, Holy One, Just, and Prince of life.
- Resurrection eyewitness testimony.
- Israel’s covenant identity and responsibility in Peter’s sermons.
- The name of Jesus as the authority behind apostolic words and works.

Questions to keep asking

1. What details make the healing public and verifiable?

2. How does Acts 3:8 recall Isaiah’s promised restoration?
3. Why does Peter immediately deny that personal power or holiness caused the miracle?
4. What does Peter’s language reveal about the national setting of the sermon?
5. How do the titles in verses 13-15 contrast God’s verdict with the human verdict against Jesus?
6. What does verse 16 mean by Christ’s name and **“the faith which is by him”**?

One sentence to remember

The public healing at Israel’s temple was accomplished by the authority of the risen Jesus and became Peter’s occasion to confront Israel with the Prince of life whom God raised from the dead.