

## ~ACTS~

## Lesson 13- His name, through faith in His Name

We are continuing our study through the book of Acts, and last week we saw the miraculous healing of a man who was lame from birth, and through the power of the Holy Spirit, in the Name of Jesus Christ, this man was made whole. And we saw last week that this miraculous healing prepared the hearts for thousands of people to hear the Word of God and be saved. And today we will be looking at the effects of this miracle as Peter begins preaching the Word and exalting the Name of Jesus Christ. Last week we looked at verses 1-11 in chapter 3, and today we will continue our study through the end of the chapter, **Acts 3:12-16**.

Before we get into looking at this section verse by verse, there is one thread that continues through Peter's sermon. And that is the Name of Jesus and what that Name stands for. Remember what Peter said back in Acts 3:6 when the man was healed... *"In the Name of Jesus Christ of Nazareth, rise up and walk."* It is the Name that is above every Name that heals and restores and gives Life. In fact in the next chapter, Acts 4:12, Peter says, *"Nor is there salvation in any other, for there is no other Name under heaven given among men by which we must be saved."* Jesus said Himself in John 14:6- *"I am the way, the truth, and the life. No one comes to the Father except through Me."*

In Peter's sermon in chapter 3, he makes it abundantly clear that it is only through faith in the Name of Jesus that saves. Throughout the 15 verses of Peter's sermon, Peter defines what the Name of Jesus stands for and identifies who Jesus is by glorifying Jesus 11 different times... verse 13 Jesus is the **Servant** of God; verse 14, the **Holy One** and the **Just**; verse 15, the **Prince of Life**; verse 16, Peter says it is **His Name**, and faith upon **His Name** that heals; verse 17, He is the **suffering Christ**; verse 20, He is **Jesus Christ** who was sent; verse 22, He is the **Prophet** that Moses said would come; verse 25, He is the **Seed** of Abraham; and verse 26, again Jesus is the **Servant** of God. So obviously Jesus, and His Name, is the main topic of Peter's sermon, and He should be the topic of every sermon we preach.

Now, looking at our text in chapter 3, after the lame man is healed, all the people begin to rush over to see the man leaping and praising God, and they are filled with wonder and amazement at what had happened. So Peter responds to them in verse 12...

**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?"

*12 ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;*

Peter doesn't take any of the credit and immediately gives God the glory for the healing. He says, "Why are you gazing at us? It's not our own ability or godliness that made this man to walk. It's all because of Jesus Christ."

Peter then explains in verse 13 that this is our God who made this man whole...

**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.

*13 ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν. ὃν ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτόν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.*

Peter begins defining who healed this man, and he doesn't just say God, or even Jesus. He is being very specific and identifies God as the **God of Abraham, Isaac, and Jacob** who sent **His Servant Jesus**. These are clear identifiers that tell these Jews exactly who he is talking about. The Apostle John did this in his first epistle as well. Not once did John ever just say "Jesus." He always said, Jesus Christ, or Jesus, the Son of

God, or His Son Jesus Christ. And we should be doing this today as we talk to people about Jesus. It's too vague just to say Jesus or God, because in today's ecumenical society, God can mean anything to anybody. The question isn't, "Do you believe in Jesus." The real question is, "Do you believe Jesus is the Christ, the Son of the living God, who is God Himself, who came in the flesh to die for our sins and was resurrected so we could have everlasting life with Him?" That's the Truth and Peter is doing the same thing and uses 11 different ways to identify Jesus as the Christ sent from God. The Servant of God was a Messianic title and Peter is proving that Jesus is the Christ, the Servant of God who was prophesied to come. We see the Servant of God as the Messiah clearly in the four Servant songs of Isaiah, [Isaiah 42:1; 49:5-6; 50:4-6, 10; 52:13-53:12](#).

Just like in his first sermon in chapter 2, Peter doesn't hold anything back. He is speaking the Truth in Love with conviction. Without conviction, there cannot be repentance from sin. This is why Jesus says the Holy Spirit will come to convict the world of sin, Righteousness and Judgement, [Jn 16:8](#). So, Peter says the Servant of God, Jesus, [whom you delivered up and denied...](#) The Word of God is convicting them of their sin of rejecting and denying Jesus Christ. Remember what Jesus said about those who deny Him, [Matt 10:33; 2 Tim 2:12; 1 Jn 2:22-23](#); [Tit 1:16; 2 Pet 2:1; Jude 4](#).

Peter continues in verse 13... "whom you delivered up and denied [in the presence of Pilate when he was determined to let Him go.](#)" It is clear in the gospel accounts that Pilate did not find any fault in Jesus. In fact, in Luke's Gospel alone, Luke records 5 times when Pilate tried to let Jesus go, [Luke 23:4, 7, 14-15, 20, 22](#). Peter is speaking directly to the Jews making it clear that the guilt of killing their Messiah is on them personally. They can't blame the Romans. Peter made this same point in his first sermon to a different crowd, [Acts 2:23, 36](#).

Peter continues convicting them in verses 14-15...

<p><b>14</b> But you denied the Holy One and the Just, and asked for a murderer to be granted to you, <b>15</b> and killed the Prince of life, whom God raised from the dead, of which we are witnesses.</p>	<p><i>14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.</i></p>
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Peter repeats himself again telling them that they denied their Messiah, and in these next two verses, Peter uses three titles for Jesus. And notice that these titles describe Jesus to be both Lord and Christ. He is [the Holy One and the Just](#), and [the Prince of Life](#). The Jews knew God to be "[the Holy One](#)." [Isaiah 43:15; 48:17](#). But remember David also calls the Messiah the "Holy One" in Psalm 16:10- [For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption](#). By calling Jesus "the Holy One," Peter is making the connection just as he did in his first sermon that Jesus is both Lord and Christ.

He makes the same point by calling Jesus "[the Just](#)"- [δίκαιος](#), "the Righteous One". There are many Old Testament Scriptures naming God as the Righteous One, but more specifically, notice the prophets are giving this title to the Messiah. And that's because the Lord God is the Messiah, [Zechariah 9:9; Jer 23:5](#).

"[you denied the Holy One and the Just, and asked for a murderer to be granted to you...](#)" Peter is describing "the Holy One" and "the Just One," who the Jews knew this to be God Himself. And Peter is telling them that God has now come in the flesh as their Messiah, but they denied Him and asked for a murderer to be given to them. This murderer of course was Barabbas, [Lk 23:18-19](#). But it doesn't stop there. Peter continues with the final convicting blow to the heart in verse 15...

"[and \[you\] killed the Prince of life...](#)" This word "Prince" is [ἀρχηγός](#). It means principal leader, captain, author, originator, or my favorite, Hero. This word is unique to Luke. He uses it four times, [Acts 3:15; 5:31; Hebrews 2:10; 12:2](#). This is probably one of my favorite titles for Jesus. Jesus is our Hero. Jesus is

the Captain of our Salvation, the Author of our faith, the Prince of Life. Remember how John described Jesus in **1 John 1:1-2**. Life literally came out of Jesus, and He is the One who leads us to Life. Jesus said, I AM the Resurrection and the Life, John 11:25. So how can someone kill Life? The answer is you can't. This is why Jesus laid down His Life. Jesus said in John 10:18- *No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again...*" Peter said in Acts 2:24 *"it was not possible that He should be held by death."* No power of darkness can hold down Life.

And then Peter bears witness of His Resurrection by saying, **"whom God raised from the dead, of which we are witnesses."** This was the call of an Apostle; to bear witness of the risen Christ. All twelve physically saw the risen Christ and they are continually bearing witness that Jesus Christ has risen from the dead. This has already been a major theme in the book of Acts, **Acts 1:8; 1:22; 2:32**, and it will continue throughout the entire book.

Peter has been building toward answering the Jews how this man was healed, and now, in verse 16, he gives them the answer.

<p><b>16</b> 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.</p>	<p><sup>16</sup> καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε ἔστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἣ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.</p>
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He says it was through faith in His Name that this man was healed. You can just see the fingerprints of the Holy Spirit orchestrating this sermon. Convicting them of the fact that this Jesus whom they crucified is the Christ, whom God has now raised from the dead and it is the risen Jesus Christ who has healed this man. **"And His name, through faith in His name..."** Peter says it is through faith in His Name that has made this man strong. And it is faith in His Name because His Name represents who He is. There are over one hundred names attributed to Jesus in the Bible, but I think the Name that describes Him the best is the Great I AM. He is the all existent One. The One who has always been from eternity past, the One who will always be for eternity future, and the One by Whom and through Whom everything exists, **Rev 1:8; 5:5 19:11-16**; Hebrews 1:1-3; John 1:1-4, 14; Col 1:13-20; 2:9-10; Eph 1:3-11.

Jesus is our Savior, our Hero, our Deliverer, that's what the name Jesus means... Savior, and His name stands for all these amazing things of who He is. And what is so astounding is that He has given us the authority to use His Name as His ambassadors, **Mark 16:15-18; John 14:12-14**. These greater works that Jesus speaks of is Everlasting Life in His Name, **John 5:20-21**. The greater works is proclaiming Everlasting Life in His Name as ministers of reconciliation, 2 Cor 5:18-20. As His ambassadors, we have been given the awesome responsibility of proclaiming life in His Name.

Peter says, **"And His Name, through faith in His Name, has made this man strong."** It was faith that healed this man, but we know that it wasn't the faith of the lame man because it was clear he wasn't expecting healing, he was just begging for money. So whose faith healed Him? Peter's... but it wasn't Peter's faith in the healing, it was the fact that he put his full trust upon Jesus Christ and His Name.

If you look at the Greek text closely, you will notice it doesn't exactly say "through faith in His Name", but rather... "on the basis of the faith of His Name." *ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ*. This man was healed on the basis of the faith of the Name of Jesus, or we could say on the faithfulness of His name. The faith that healed this lame man is coming up and out from the Name of Jesus.

Peter's not taking credit for the healing but notice he's not even taking credit for the faith. Because Peter goes on in verse 16 to say **"Yes, the faith which comes through Him (Jesus) has given him this perfect soundness in the presence of you all."** It was the gift of healing administered through the Holy Spirit on

the basis of the faith of the Name of Jesus that healed this man. Peter didn't heal this man, and it wasn't even Peter's faith that healed this man, but rather the faith that comes out from the Name of Jesus that made this man strong.

Yes, Peter had faith, but it's Peter's because Peter connected himself to the Healer by faith. It because Peter had faith on Jesus Christ and His Name, and it was the faithfulness of His name that brought life and healing to this man. Peter is just a vessel of honor... It's not anything Peter is doing except just trusting in Jesus. It's the faith coming out from the Name that healed this man. This is true with any Spiritual gift and even the gift of Salvation because everything concerning God comes from and through Jesus Christ. That how the Father works with us. It's always through Jesus. So Peter says this man was healed by the faith that came out from and through the Name of Jesus Christ.

Paul explains this in his letter to the Galatians. Galatians 3:22- "*But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.*" But if you look at this verse in the Greek, it says, "...so that the promise out from the faith of Jesus Christ might be given to those who are believing." *ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι.* The promise of Everlasting Life comes out from the faithfulness of Jesus and is given to those who believe.

This is how we live. We live out from Him in complete Fellowship in Him. It's being attached to the rich sap of the Vine by which we are growing out from His faithfulness unto Everlasting Life and Righteousness.

Three times in three different letters, Paul quotes Habakkuk saying, "The Just shall live by faith." But if you look at it closely, he says, "The Just shall live out from faith." *ἐκ πίστεως ζήσεται.* What faith are we living out from? Out from the faith of Jesus Christ. We're not living out from our own faith, only the faithfulness of Jesus Christ. Remember, Jesus is the Author of our faith, *τὸν ἀρχηγὸν τῆς πίστεως* Hebrews 12:2.

This is exactly what Peter is saying in Acts 3:16 when he says, "**And His Name, on basis of the faith of His Name, [that is, on the faithfulness that comes out from His Name] has made this man strong. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.**" We put our faith upon His Name, and then out from Him and His faithfulness, we have perfect wholeness in Him. We attach ourselves to the rich sap of the Vine by believing and trusting in Him. We yield ourselves to Him as a vessel of honor, and He works in and out through us as He wills. And that's the whole point to this healing, and with all the gifts of the Spirit, that we would be faithful ambassadors bringing people into the Kingdom.