



The Message that Accompanies the Miracle (Acts 3:11-26)

Notes: Week Eight

Acts 3:11-26 (NIV)

Peter Speaks to the Onlookers

¹¹ While the man held on to Peter and John, all the people were astonished and came running to them in the place called Solomon's Colonnade. ¹² When Peter saw this, he said to them: "Fellow Israelites, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk? ¹³ The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. ¹⁴ You disowned the Holy and Righteous One and asked that a murderer be released to you. ¹⁵ You killed the author of life, but God raised him from the dead. We are witnesses of this. ¹⁶ By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has completely healed him, as you can all see.

¹⁷ "Now, fellow Israelites, I know that you acted in ignorance, as did your leaders. ¹⁸ But this is how God fulfilled what he had foretold through all the prophets, saying that his Messiah would suffer. ¹⁹ Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, ²⁰ and that he may send the Messiah, who has been appointed for you—even Jesus. ²¹ Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets. ²² For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. ²³ Anyone who does not listen to him will be completely cut off from their people.'^[a]

²⁴ "Indeed, beginning with Samuel, all the prophets who have spoken have foretold these days. ²⁵ And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.'^[b] ²⁶ When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways."

Footnotes:

- a. [Acts 3:23](#) Deut. 18:15,18,19
- b. [Acts 3:25](#) Gen. 22:18; 26:4

Acts 3:11-26 (HCSB)

Preaching in Solomon's Colonnade

¹¹ While he^[a] was holding on to Peter and John, all the people, greatly amazed, ran toward them in what is called Solomon's Colonnade.¹² When Peter saw this, he addressed the people: "Men of Israel, why are you amazed at this? Or why do you stare at us, as though we had made him walk by our own power or godliness?"¹³ The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you handed over and denied in the presence of Pilate, when he had decided to release Him.¹⁴ But you denied the Holy and Righteous One and asked to have a murderer given to you.¹⁵ You killed the source^[b] of life, whom God raised from the dead; we are witnesses of this.¹⁶ By faith in His name, His name has made this man strong, whom you see and know. So the faith that comes through Him has given him this perfect health in front of all of you.

¹⁷ "And now, brothers, I know that you did it in ignorance, just as your leaders also did.¹⁸ But what God predicted through the mouth of all the prophets—that His Messiah would suffer—He has fulfilled in this way.¹⁹ 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,^[c]²⁰ and that He may send Jesus, who has been appointed for you as the Messiah.²¹ Heaven must welcome^[d] Him until the times of the restoration of all things, which God spoke about by the mouth of His holy prophets from the beginning.²² Moses said:^[e]

The Lord your God will raise up for you a Prophet like me from among your brothers. You must listen to Him in everything He will say to you.²³ And everyone who will not listen to that Prophet will be completely cut off from the people.^[f]

²⁴ "In addition, all the prophets who have spoken, from Samuel and those after him, have also announced these days.²⁵ You are the sons of the prophets and of the covenant that God made with your ancestors, saying to Abraham, And all the families of the earth will be blessed through your offspring.^[g]²⁶ God raised up His Servant^[h] and sent Him first to you to bless you by turning each of you from your evil ways."

Footnotes:

- a. [Acts 3:11](#) Other mss read *the lame man who was healed*
- b. [Acts 3:15](#) Or *the Prince*, or *the Ruler*
- c. [Acts 3:19](#) Some editors or translators put *that seasons . . . the Lord* in v. 20
- d. [Acts 3:21](#) Or *receive*, or *retain*
- e. [Acts 3:22](#) Other mss add *to the fathers*
- f. [Acts 3:23](#) [Dt 18:15-19](#)
- g. [Acts 3:25](#) [Gn 12:3](#); [18:18](#); [22:18](#); [26:4](#)
- h. [Acts 3:26](#) Other mss add *Jesus*

Holman Christian Standard Bible - Study Bible¹

Acts 3:11-26

3:12 Recognizing that the onlookers were **amazed**, Peter seized the chance to testify about Jesus Christ. Signs of God's power can point to the truth about Jesus ([Jn 3:2](#); [14:11](#)).

3:13-15 Peter told his hearers in Solomon's Colonnade, which was part of the temple complex, that Jesus Christ was God's **Servant**. And yet the people had **handed Him over** to Pilate and **denied** Him even though Pilate had judged Him to be innocent ([Lk 23:20-25](#)). Peter emphasized the heinous nature of this deed by calling Jesus the **Holy and Righteous One** and by noting that they had asked Pilate to release a **murderer** in place of Jesus. Thus they killed the **source of life** instead of one who had taken life. But **God raised Jesus from the dead**, a fact to which both Peter and John were **witnesses**.

3:16 Peter and John had a chance to claim credit for the miraculous healing of the man, but instead insisted that it was **faith in His** [Jesus'] **name** that **made this man strong**. The apostles were merely God's chosen instruments for conveying the miracle.

3:18 The prophecy that the **Messiah** would suffer is an apparent reference to the Suffering Servant of [Isa 52:13-53:12](#). The suffering of the servant for sins ([Isa 53:10](#)) had been fulfilled through Jesus.

3:19 On the basis of what he had said about who Jesus was, how He was treated by the Jewish people, and how God had vindicated Him by raising Him from the dead, Peter called on his audience to **repent and turn back** to God so that their **sins may be wiped out**.

3:20-21 Early Christians looked with expectation to the second coming of Jesus and the **restoration of all things** that accompanies the establishment of His earthly kingdom. God had foretold the time of "restoration" through the prophets, starting as far back as Moses ([v. 22](#); see also [Rm 8:18-25](#)).

3:22-24 Peter appealed to [Dt 18:15-19](#), where Moses foretold Israel that **God will raise up for you a Prophet like me**. Over time this came to be recognized as a Messianic prophecy. Anyone who rejects Messiah **will be completely cut off** from God's people. Peter also appealed to **all the prophets** throughout Israel's history, for all of them had **announced these days**. Jesus Himself taught the apostles to recognize this about the OT ([Lk 24:27](#)).

3:25-26 The Jews listening to Peter were **sons of the prophets** and inheritors of the covenant God made with Abraham. Thus they had a personal stake in the words of the prophets and the Pentateuch, but so do all the peoples of earth. After all, God's **covenant** with Abraham promised that all the earth would be blessed through Abraham's seed, a reference ultimately to Jesus Christ, God's **Servant**.

1. Jeremy Royal Howard, ed., *HCSB Study Bible*, (Nashville, TN: Holman Bible Publishers, 2010), WORDsearch CROSS e-book, Under: "Acts 3".

English Standard Version - Study Bible²

Acts 3:11-26

3:11-26 Peter Preaches in the Temple Square. As with his first, Peter's second sermon took place in the temple precincts. His Pentecost sermon emphasized Jesus' messianic status. This one was primarily a call for Jews to repent of their rejection of Jesus as Messiah and focuses the argument on the Torah.

3:11 Solomon's **portico** was a colonnaded area along the eastern wall of the temple area. See also [5:12](#).

3:13-16 For the Jews' refusal to take Pilate's advice and their request for a murderer instead, see [Luke 23:13-25](#). The reference to Jesus as God's **servant** ([Acts 3:13](#)) recalls [Isa. 52:13-53:12](#). **you delivered over and denied... you denied... you killed.** Peter directly and repeatedly tells these Jewish people that they were responsible for Jesus' nonrelease and consequent death, and that they needed to repent (but see also [Acts 3:17](#)).

3:14 **Holy One** and **Righteous One** are messianic terms (cf. [Isa. 53:11](#); [Mark 1:24](#)).

3:15 **you killed... God raised... we are witnesses.** Peter's emphasis on the veracity of Jesus' death and resurrection is a recurring theme in the speeches of Acts (see [2:23-24](#); [4:10](#); [5:30-32](#); [10:39-41](#); [13:28-29](#); see also [1 Cor. 15:1-4](#)).

3:16 **His name**, in the full biblical sense of "name," means everything that is true about the person, and therefore, in a sense, the person himself. **By faith in his name** refers to Peter's faith rather than to any faith on the part of the lame man. Jesus healed the man, and faith (or trust) in Jesus also healed the man, because Jesus worked through Peter's faith. **the faith that is through Jesus.** Jesus himself imparts this kind of miracle-working faith to people's hearts.

3:17 **you acted in ignorance, as did also your rulers** (cf. [1 Cor. 2:8](#)). "In ignorance" probably means that they did not fully understand that Jesus was the true Messiah and also the true Son of God. But such ignorance, in Scripture, while it may diminish punishment, does not fully absolve people of responsibility for their actions.

3:18 **Foretold by the mouth of all the prophets** and **fulfilled** by God indicates that there is no contradiction between divine sovereignty and human responsibility (cf. notes on [2:23](#); [3:13-16](#); [3:17](#); [4:27](#); [4:28](#)).

3:19 **Turn again** can also be translated "turn back." It means to turn back to God instead of continuing to turn away from him.

3:20 Peter promised three results of repentance: (1) The forgiveness of sins ([v. 19](#)). (2) **Times of refreshing** (a mark of the messianic age), as people are "refreshed" in their spirits when the Holy Spirit comes to dwell within them. (This "refreshing" comes also to the world in general as it is affected by believers who are changed by the power of the Spirit.) (3) **That he may send the Christ** is a clear reference to the second coming of Christ, since the next verse looks forward to that time.

3:21 **The time for restoring all the things** looks forward to when Christ will return and his kingdom will be established on earth, and the earth itself will be renewed even beyond the more abundant and productive state it had before Adam and Eve's fall (see note on [Rom. 8:20-21](#)).

2. Lane T. Dennis, ed., *ESV Study Bible, The: English Standard Version*, (Wheaton, Illinois: Crossway Bibles, 2008), WORDsearch CROSS e-book, Under: "Acts 3".

3:22-23 Peter quoted [Deut. 18:15](#) to establish that Jesus was the **prophet like me** (i.e., like Moses, a comparison that points to a leader prophet) that God had promised to send. In [Acts 3:23](#) Peter quotes [Deut. 18:19](#) to point out the danger of rejecting the coming prophet (i.e., Jesus).

3:24 Samuel was considered the next prophet after Moses, and Peter declared that he and the rest of the prophets consistently pointed to Christ. **All the prophets... proclaimed these days** affirms that all of the OT prophets (including Moses, which implies all of the OT from Genesis onward) were predicting the coming of Christ and the new covenant age that had begun at Pentecost.

3:25-26 Peter noted that the covenant promised to Abraham applied to **all the families of the earth**. The servant Messiah was for all, only being sent to Israel “first” ([v. 26](#)). The worldwide mission was already implicit in Peter’s message; only later, however, would he fully assimilate its meaning (see [10:1-11:18](#)).

NLT Life Application Study Bible³

Acts 3:11-26

3:11 Solomon's Colonnade was part of the Temple complex built by King Herod the Great in an attempt to strengthen his relationship with the Jews. A colonnade is an entrance or porch supported by columns. Jesus taught and performed miracles in the Temple many times. When the apostles went to the Temple, they were undoubtedly in close proximity to the same religious leaders who had conspired to put Jesus to death.

3:11ff Peter had an audience, and he capitalized on the opportunity to share Jesus Christ. He clearly presented his message by telling (1) who Jesus was, (2) how the Jews had rejected him, (3) why their rejection was fatal, and (4) what they needed to do to change the situation. Peter told the crowd that they still had a choice; God still offered them the opportunity to believe and receive Jesus as their Messiah and as their Lord. Displays of God's mercy and grace, such as the healing of this lame man, often create teachable moments. Pray to have courage like Peter to see these opportunities and to use them to speak up for Christ.

3:13-15 Pilate had decided to release Jesus, but the people had clamored to have Barabbas, a murderer, released instead (see [Luke 23:13-25](#)). When Peter said, "You killed," he meant it literally. Jesus' trial and death had occurred right there in Jerusalem only weeks earlier. It wasn't an event of the distant past—most of these people had heard about it, and some may very well have taken part in condemning Jesus.

3:15 The religious leaders thought they had put an end to Jesus when they crucified him. But their confidence was shaken when Peter told them that Jesus was alive again and that this time they could not harm him. Peter's message emphasized that (1) the people and their religious leaders had killed Jesus ([3:17](#)), (2) God had brought him back to life, and (3) the apostles had been witnesses of this fact. After pointing out the sin and injustice of these leaders, Peter showed the significance of the Resurrection, God's triumph and power over death.

3. *Life Application Study Bible*, (Wheaton, IL: Tyndale, 1988), WORDsearch CROSS e-book, 1820-1821.

3:16 Jesus, not the apostles, received the glory for the healing of the lame man. In those days a man's name represented his character; it stood for his authority and power. By using Jesus' name, Peter showed who gave him the authority and power to heal. The apostles did not emphasize what *they* could do but what God could do through them. Jesus' name is not to be used as magic—it must be used in faith. When we pray in Jesus' name, we must remember that it is Christ himself, not merely the sound of his name, who gives our prayers their power.

3:18 Some of these prophecies are in [Psalm 22](#), [Isaiah 50:6](#), and [Isaiah 53](#). Peter was explaining the kind of Messiah God had sent to earth. The Jews had expected a great ruler, not a suffering servant.

3:19 John the Baptist had prepared the way for Jesus by preaching that people should turn from their sins. The apostles' message of salvation also included the call to repent—acknowledging personal sin and turning from it. Many people want the benefits of being identified with Christ without admitting their own disobedience and repenting. The key to forgiveness is confessing your sin and turning from it (see [2:38](#)).

3:19, 20 When we repent, God promises not only to cleanse us of our sins but to bring spiritual refreshment. Turning away from sin may at first seem painful because it is hard to break old habits and give up certain sins. But God will give you a better way. As Hosea promised, "Oh, that we might know the LORD! Let us press on to know him. He will respond to us as surely as the arrival of dawn or the coming of rains in early spring" ([Hosea 6:3](#)). Do you feel a need to be refreshed?

3:21 The time when God will bring the "final restoration of all things" refers to the Second Coming, the Last Judgment, and the removal of sin from the world.

3:21, 22 Most Jews thought that Joshua was this Prophet predicted by Moses ([Deuteronomy 18:15](#)). Peter was saying that the Prophet was Jesus Christ. Peter wanted to show that their long-awaited Messiah had come! He and all the apostles were calling the Jewish nation to realize what they had done to their Messiah, to repent, and to believe. From this point on in Acts, we see many Jews rejecting the Good News. So the message went also to the Gentiles, many of whom were open to receive Jesus.

3:24 The prophet Samuel had lived during the transition between the judges and the kings of Israel, and he had been seen as the first in a succession of prophets. Samuel anointed David king, founding David's royal line, from which the Messiah eventually came. All the prophets pointed to a future Messiah. For more on Samuel, see his Profile in [1 Samuel 7](#), p. 419.

3:25 God had promised Abraham that he would bless the world through Abraham's descendants, the Jewish race ([Genesis 12:3](#)), from which the Messiah would come. God intended the Jewish nation to be a separate and holy nation that would teach the world about God, introduce the Messiah, and then carry on his work in the world. After the days of Solomon, the nation gave up its mission to tell the world about God. Here, too, in apostolic times as well as in the time Jesus spent on earth, the Jews rejected their Messiah.