

SERIES: Transition

SUBJECT: From the name of Moses to the name of Jesus.

READING: Act 3:1-9 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. (2) And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; (3) Who seeing Peter and John about to go into the temple asked an alms. (4) And Peter, fastening his eyes upon him with John, said, Look on us. (5) And he gave heed unto them, expecting to receive something of them. (6) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. (7) And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength. (8) And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. (9) And all the people saw him walking and praising God:

Introduction:

During the Old Testament period one person's name held great authority even in the last book of the Old Testament, that person was Moses; Mal 4:4-6 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: (6) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. **Moses' name carried great weight among the Jews!**

The emphasis in Acts 3 and 4 reveals further emphasis on the **transitional nature** of Acts is on another name *the name of the Lord Jesus*

Act 3:6 *Then Peter said, Silver and gold have I none; but such as I have give I thee: **In the name of Jesus Christ of Nazareth** rise up and walk.*

Act 3:16 *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.*

Act 4:7 *And when they had set them in the midst, they asked, By what power, or **by what name**, have ye done this?*

Act 4:10 *Be it known unto you all, and to all the people of Israel, that **by the name of Jesus Christ of Nazareth**, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.*

Act 4:17-18 *But that it spread no further among the people, let us straitly threaten them, that **they speak henceforth to no man in this name.** (18) And they called them, and commanded them not to speak at all nor teach **in the name of Jesus.***

Act 4:30 *By stretching forth thine hand to heal; and that signs and wonders may be done by **the name of thy holy child Jesus.***

A name, of course, implies much more than identification; it carries with it authority, reputation, and power.

1. When somebody says, "You can use my name!" you sincerely hope the name is worth using.
2. If an order is given in the name of the President of the United States or the Prime Minister of Great Britain, those who receive the order know that they are obligated to obey.

3. If I were to issue orders at the White House or at No. 10 Downing Street (even if I could get in), nobody would pay much attention because my name has no official authority behind it.

But the name of the Lord Jesus has all authority behind it,

1. He is the Son of God ([Mat 28:18](#) And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**)
2. Because His name is "**above every name**" (Phil. 2:9-11),
3. He deserves our worship and obedience.
4. The great concern of the first Christians was that the name of Jesus Christ, God's Son, be glorified;
5. And for us today that same concern ought to be that the Name of Jesus be **honored**, spoken with **humility** and yet with **pride** that we are identified by the name of Jesus.

I want to remind you that we are still focused on transition and as such we should note that the **Jewish emphasis is very pronounced.**

1. Peter addressed Jewish men (Acts 3:12) and
2. He called them "children of the prophets and of the covenant" (Acts 3:25).
3. He referred to the Jewish fathers (Acts 3:13) as well as to the prophets (Acts 3:18, 21-25).
4. The phrase "times of restitution" (Acts 3:21) is definitely Jewish and refers to the messianic kingdom promised in the prophets.
5. The message is still going out "**to the Jew first**" (Acts 3:26) and is presented in Jewish terms.

Yet the transition is evident in the three stages in this event, and each stage reveals something wonderful about Jesus Christ.

1. **Amazement:** Jesus the Healer (Acts 3:1-10)
 - a. The early believers were still attached to the temple and to the traditional hours of prayer; Act 3:1 **Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.**
 - b. **Keep in mind that Acts 1-10 describes a gradual transition from Israel to the Gentiles** and from "Jewish Christianity" (note Act 21:20 **And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:**) yet the message is transitioning to the "one body" made up of both Jews and Gentiles.
 - c. This transition took several years before *many of the Jewish believers really understood the place of the Gentiles in God's program*, and this understanding did not come without its conflicts.
 - d. The contrast between Acts 2 and 3 is interesting: Peter the preacher—Peter the personal worker; multitudes—one poor man; ministry resulting in blessing—ministry resulting in arrest and persecution.
 - i. The events in Acts 3 are an illustration of the last phrase in Acts 2:47, showing us how **the Lord added to His church daily.**
 - ii. While the Holy Spirit is not named in this chapter, He was certainly at work in and

through the Apostles, performing His ministry of glorifying Jesus Christ.

- e. **Peter and John are often found together in Scripture.** They were partners in the fishing business (Luke 5:10); they prepared the last Passover for Jesus (Luke 22:8); they ran to the tomb on the first Easter Sunday morning (John 20:3-4); and they ministered to the Samaritans who believed on Jesus Christ (Acts 8:14).
 - i. Now that they were filled with the Holy Spirit, *the Apostles were no longer competing for greatness, **but were at last working faithfully together to build the church*** Psa 133:1-3 *Behold, how good and how pleasant it is for brethren to dwell together in unity! (2) It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; (3) As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.*
 - ii. My sermon next hour is about the very subject of ministering together with everyone having a part!
- f. **That Peter noticed the lame beggar is another evidence of the Spirit's ministry.**
 - i. No doubt thousands of people were near the temple for various reasons,
 - 1. Likely there were scores of beggars,

2. Many were there in need of healing!
“To bad it wasn’t Benny Hinn instead of Peter; he’d just bop each one on the head and one by one they’d all fall out healed!”
3. The truth is that Peter and John had the true Biblical healing power Jesus and yet unlike the healing charlatans of the modern day Peter and John were guided by the Holy Ghost call out just one man!
4. Although most healing today is not authentic God still asks us to pray for healing and God still heals today!
5. Every true healing today is the work of God through the power of the Holy Ghost
6. **The Lord used Peter to heal a lame man lying at the Beautiful Gate.**

ii. The giving of alms was an important part of the Jewish faith, so beggars found it profitable to be near the temple. Since the believers had pooled their resources (Acts 2:44-45), the two Apostles had no money to give; **but money was not what the man needed most.**

1. He needed salvation for his soul and healing for his body, and money could provide neither.

2. Through the power of **the name of Jesus**, the beggar was completely healed; and he was so happy and excited that he acted like a child, leaping and praising God.

iii. **It is easy to see in this man an illustration of what salvation is like.**

1. Through Adam this man was born lame, and all of us are born unable to walk so as to please God.
2. The man was also poor, and we as sinners are bankrupt before God, unable to pay the tremendous debt that we owe Him (Luke 7:36-50).
3. He was "outside the temple," and all sinners are separated from God, no matter how near to the door they might be.
4. The man was healed wholly by the grace of God, and the healing was immediate and lasting.

Eph 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (9) Not of works, lest any man should boast.

5. He gave evidence of what God had done by "walking, and leaping, and praising God" (Acts 3:8)
6. And by publicly identifying himself with the Apostles, both in the temple (Acts 3:11) and in their arrest (Acts

**4:14). Now that he could stand,
there was no question where this
man stood!**

Conclusion:

The greatest transition in the early ministry of the church was from sinner to sinner to saint! This lame man was both saved and healed; he knew where he stood do you know where you stand?