



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N7 February 15, 2026

POWER AND PURPOSE

“In the Name of Jesus”

Acts 3:1-10; 5:12-16

THIS WEEK'S CORE COMPETENCY

Compassion

I seek to serve the last, the least, and the lost in my community.

“Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked.”

Psalm 82:3-4



Q?

What are we to make of miracles by the hands of the apostles?

Jesus' identity as the Messiah is confirmed by the *compassion* he showed to others. In another of Peter's speeches — Acts contains 23 speeches; 7 by Peter, 11 by Paul, and 5 by others (Stanley D. Toussaint, “Acts, in *The Bible Knowledge Commentary: New Testament*, 355) — this one recorded in Acts 10, Peter refers to Jesus “doing good,” in other words to Jesus' compassion. Peter boldly declares: “You yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him” (vv. 37-38). During Jesus' Galilean ministry, John the Baptist hears from prison about what Jesus is doing, perhaps the teaching of chapters 5-7 and the miracles of chapters 8-9, and sends two of his disciples to ask him, “Are you the one who is to come [i.e., the Messiah], or shall we look for another?” (Mt 11:3; cf. Lk 7:20). Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them” (Mt 11:4-5). One commentator interprets Jesus' indirect response to John's inquiry: “The visible activity of Jesus thus conforms to the scriptural blueprints for God's eschatological deliverance [cf. Isa 35:5-6 and 61:1], whether in his own person or through an anointed Messiah; the answer to John's question is Yes” (R. T. France, *The Gospel of Matthew*, NICNT, 424). Put differently, Jesus is the Messiah for he is doing the things Messiah is predicted to do when he comes.

With the above in mind, it should come as no surprise that “many signs and wonders” should be done “by the hands of the apostles” (Ac 5:12; cf. 3:1-10) to confirm their testimony regarding Jesus and that these signs and wonders should be expressions of compassion like Jesus' miracles were. In Acts 3:1-10, Luke records the healing of a lame beggar by Peter. In response to the beggar's request for alms, Peter tells him: “I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!” 7 And he took him by the right hand and raised him up, and immediately his feet and ankles were made strong” (vv. 6-7). And in Acts 5:12-16, Luke reports that in response to the miracles performed by the apostles: “More than ever believers were added to the Lord, multitudes of both men and women, so that they even carried out the sick into the streets and laid them on cots and mats, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed” (vv. 14-16). One is reminded of Jesus' own healing ministry as recorded in Mark 6:53-56 and the similar response of the people.

Summarizing what is going on, one writer comments: “People are being healed. Outsiders are impressed. People believe . . . The bold apostles engage publicly in their ministry of service to those in need [i.e., compassion] and gain respect and response as a result. They do not cloister themselves away or hide. They continue to serve and reach out in ministry that testifies to their message and God's call for all” (Darrell L. Bock, *Acts*, BECNT, 233).

1 EXAMINE GOD'S WORD

Read Acts 3:1-10

1 Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. 2 And a man lame from birth was being carried, whom they laid daily at the gate of the temple that is called the Beautiful Gate to ask alms of those entering the temple. 3 Seeing Peter and John about to go into the temple, he asked to receive alms. 4 And Peter directed his gaze at him, as did John, and said, "Look at us." 5 And he fixed his attention on them, expecting to receive something from them. 6 But Peter said, "I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!" 7 And he took him by the right hand and raised him up, and immediately his feet and ankles were made strong. 8 And leaping up, he stood and began to walk, and entered the temple with them, walking and leaping and praising God. 9 And all the people saw him walking and praising God, 10 and recognized him as the one who sat at the Beautiful Gate of the temple. (ESV)

Read Acts 5:12-16 also

12 Now many signs and wonders were regularly done among the people by the hands of the apostles. And they were all together in Solomon's Portico. 13 None of the rest dared join them, but the people held them in high esteem. 14 And more than ever believers were added to the Lord, multitudes of both men and women, 15 so that they even carried out the sick into the streets and laid them on cots and mats, that as Peter came by at least his shadow might fall on some of them. 16 The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. (ESV)

After reading the text, practice your Observation skills by noting the following:

In Acts 3:1-10

- Circle "ninth hour" in v. 1.
- Underline "lame from birth" and "carried" in v. 2.
- Circle "Beautiful Gate" in v. 2.
- Circle "alms" in vv. 2, 3.
- Box "but" indicating *contrast* in v. 6.
- Bracket "in the name of" in v. 6.
- Highlight v. 8.

In Acts 5:12-16

- Bracket "signs and wonders" in v. 12.
- Circle "apostles" in v. 12.
- Circle "Solomon's Pórtico" in v. 12.
- Box "but" indicating *contrast* in v. 13.
- Circle "the rest" in v. 13.
- Box "so that" indicating *result* in v. 15.
- Circle "his shadow" in v. 15.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

ACTS 3:1-10

1. *Where* were Peter and John headed, *when*, and *why*? (The setting)
2. The beggar was asking for alms in the right place. How so?
3. Explain the *contrast* introduced in verse 6.
4. Compare the beggar's condition before and after he was healed.
5. Describe the effect his healing had on the temple crowd.

Acts 5:12-16

6. *Who* exactly was doing "signs and wonders" among the people.
 7. Identify "they" (v. 12b), and "them" (v. 13), and "none of the rest" (v. 13).
 8. Explain why so many are "added to the Lord."
 9. *What* does verse 15 indicate about Peter?
 10. *What* role is miraculous healing playing in the life of the church?
 11. **Discussion:** *How* are we to view "signs and wonders" today?
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Commentary On The Text

Acts 3:1-10

Jesus is attested to by God through “the mighty works and *wonders and signs* that God did through him” (Ac 2:22). Subsequently, his apostles are likewise attested to by God through “the *signs and wonders*” that were regularly done by their hands (5:12; cf. 4:29-30). However, according to one author: “Of the many miracles recounted in Acts, none has more formal resemblance to the miracles of Jesus in the Gospels than this one [i.e., the healing of the lame man]. There is one major difference—Jesus healed by His own authority; Peter healed by the ‘name’ of Jesus, which was indeed by Jesus’ authority at work through the agency of the apostles” (John B. Polhill, *Acts*, NAC, 124).

The miracle can be examined in terms of its characters, its setting, and its plot. Its characters include Peter, John, and the man “lame from birth” (Ac 3:1-2). Peter does all the acting and speaking; John merely accompanies him. One commentator concurs: “Peter and John are the principal focus of the next two chapters, though it is Peter who carries the action, with John as a more shadowy accompanying figure. So much so that we gain little impression of his character. The Pentecost event evidently confirmed Peter in the leadership role which went back to this time with Jesus (see also 1:15)” (James D. G. Dunn, *The Acts of the Apostles*, 41).

The man is a pathetic figure—congenitally disabled, but not just lame (walked with a limp), but helpless (he had to be carried), and this for forty years (4:22). Events in the story take place in the temple around 3:00 in the afternoon—a time of prayer and a time of sacrifice. Given the large crowds, the lame man is in the right place at the right time to receive alms. The fact that Peter and John are going up to the temple at that specific time suggests the following: “The early Jewish Christians continued to follow their former habits of worship in Jerusalem” (Thomas L. Constable, “Notes on Acts,” 2019 ed., 90, planobiblechapel.org/tcon/notes/pdf/acts.pdf).

Heading to the Beautiful Gate, Peter and John encounter the man. Like a stuck phonograph record, “alms,” “alms,” “alms,” he asks for money as he does repeatedly. The apostles look his way and tell him, “Look at us” (v. 4), which he does, expecting a donation. But contrary to his expectation, Peter says, “I have no silver and gold, *but* what I do have I give you.” (Some things are more precious than silver and

gold!) “In the name of Jesus Christ of Nazareth, rise up and walk!” Taking Peter by the hand he leaps up, stands, and begins to walk (v. 8). “Part of the storyteller’s artifice is the repeated mention of the lame man ‘walking’ (four times in 3.6-8, and again in 3.12). Mention of his ‘leaping’ is probably with deliberate echo of Isa. 35.6 (lxx)” (Dunn, 41). The miracle has its desired effect for it advances the apostles’ witness.

Acts 5:12-16

Whereas 3:1-10 contains a *story* of a miraculous healing, 5:12-16 contains a *report* of the “signs and wonders” done by the apostles and its consequences. As more are added to the number of believers, opposition from the party of the Sadducees becomes more intense (v. 17). This straightforward report contains two interpretive problems. The first is found in verses 12b and 13 and involves identifying the referents of the pronouns “they” (v. 12b) and “them” (v. 13), which in turn implies the meaning of “the rest” (v. 13).

The ESV Study Bible clarifies the problem and its possible solutions as follows: “Some take the antecedent of ‘them’ to be the whole church in v. 13 and understand ‘they’ in v. 12 as referring to all the believers. Others understand ‘them’ to be ‘the apostles’ in v. 13 and understand ‘they’ in v. 12 to refer to the apostles as well. The Greek grammar allows for either interpretation. The first interpretation would show that unbelievers were afraid to attach themselves to the church unless they were truly converted [see Constable, 129]. The second interpretation would show the unique authority and miraculous power of the apostles” [see Bock, 230-32] (*The ESV Study Bible*, note on Ac 5:13). In the first case, “the rest” would refer to unbelieving Jews, in the second, reluctant believers. The context seems to favor the second, given the passage is about the activity of the apostles.

The second interpretive problem is found in verse 15 and involves Peter’s shadow. “So widespread was the fame of his healing powers that people would bring their sick friends and relatives into Peter’s presence in the hope that even his shadow might fall upon them . . . The note underlines the strength of the apostle’s healing reputation” (Polhill, 164)—opening the door for Peter to share the gospel.

When looking for an application of these two texts, the reader must recognize that not all texts are *prescriptive*; some are merely *descriptive*. These passages *describe* what happened; they don’t *prescribe* what should be normative for today.

Word Studies/Notes

Acts 3:1-10

v. 1 *ninth hour* Cf. “three in the afternoon” (NIV). “Here it is the afternoon time of prayer, the ninth hour on a sunrise schedule, or three in the afternoon. It is also the time of the afternoon Tamid offering (the continual burnt offering: Exod. 29:39; Num. 28:3-4; *m. Tamid*; Fitzmyer 1998: 277). This was one of two key prayer times in the day, the other being at nine in the morning (Dan. 9:21; Jdt. 9:1; Josephus, Ant. 14.4.3.§65)” (Darrell L. Bock, *Acts*, BECNT, 159). Given the larger crowds, “it was prime time for receiving alms” (John B. Polhill, *Acts*, NAC, 126).

v. 2 *lame from birth, carried* “The fact that the condition is from birth intensifies its severity . . . This man has never known anything else, nor can he do anything” (Bock, 160).

v. 2 *Beautiful Gate* “‘The gate of the temple which is called Beautiful’ is descriptive rather than a specific designation. We do not know exactly which of the entrances into the temple that Luke referred to. There are at least four possibilities” (Constable, 90; see also Bock, 160). Of the four possibilities, the Nicanor Gate seems most likely. “The favorite entrance to the temple court, it was probably the bronze-sheathed gate that is elsewhere called the Nicanor Gate. Apparently it led from the court of the Gentiles to the court of women, east of the temple” (*The NIV Study Bible*, note on Ac 3:2; see also map of temple courts, 2525).

vv. 2, 3 *alms* “One of the most impressive features of Judaism past and present is the major emphasis it places on provision for the poor and disadvantaged (classically the widow, orphan and stranger—e.g. Deut. 2.10-22; Isa. 10.2; 58.6-7; Jer. 7.6; Mal. 3.5). Almsgiving was therefore a principal act of religious responsibility (e.g. Sir. 3.30; 29.12; Tobit 12.9; 14.11); hence also Acts 9.36, 10.2 and 24.17” (James D. G. Dunn, *The Acts of the Apostles*, 41).

v. 6 *in the name of* Cf. Ac 4:10, 30. “When Peter healed this man ‘in the name of Jesus,’ he was saying that it was Jesus who was ultimately responsible for the healing, not Peter. Peter healed him in the power of and with the authority of Jesus of Nazareth (cf. v. 16)” (Constable, 92).

Acts 5:12-16

v. 12 *signs and wonders* “Wonders (*terata*, ‘miracles evoking awe’) and miraculous signs (*sēmeia*, ‘miracles pointing to a divine truth’) authenticated the veracity of the apostles (cf. 2 Cor. 12:12; Heb. 2:3-4). The apostles performed many such ‘signs and wonders’ (Acts 4:30; 5:12; 6:8; 8:6, 13; 14:3; 15:12). Christ too had performed many ‘wonders’ and ‘signs’—and also ‘miracles’ (*dynameis*, ‘works of power’)” (Stanley Toussaint, “Acts,” in *The Bible Knowledge Commentary: New Testament*, 360).

v. 12 *apostles* The signs and wonders are being performed just by the *apostles*. “The apostles were gaining great influence, not only in Jerusalem, but also in the outlying areas. The healing of one lame man had triggered initial opposition (3:1-10), but now many people were being healed” (Constable, 129).

v. 12 *Solomon’s Portico* “A porch along the inner side of the wall enclosing the outer court, with rows of 27-foot-high stone columns and a roof of cedar (see note on Jn 10:23)” (*The NIV Study Bible*, note on Ac 3:11)—“a regular meeting place of the early Jerusalem church” (Toussaint, 365).

v. 15 *his shadow* “The text does not say that Peter’s ‘shadow’ healed people. It says that people wanted to get close to Peter because he was so powerful” (Constable, 130).



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Signs and wonders performed by the apostles by the power and authority of Jesus authenticated their message regarding him and persuaded people to believe.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

I am confident God can do anything. I absolutely believe in the power of prayer. But I've always wrestled with the modern-day use of laying hands on a person seeking miraculous healing through prayer. Can this happen? God is sovereign and heals who He heals. Has the spiritual gift of healing been abused? Without a doubt. A few months ago, my son was injured on the football field. The trainer was convinced he tore his ACL to the point of recommending we skip all preliminary office visits and head straight to a surgeon, all while setting us up for a full year of recovery. "I'd bet my whole career on a torn ACL . . ." he said that night. Watching my 16-year-old physically and emotionally fall apart on the sidelines, I felt like someone was grinding my heart into tiny pieces. For the rest of the game, coaches, school administrators, cheerleaders, even water crew kids, stopped by to give him a hug and pray. They were physically laying hands on his knee and praying. Fast forward a few weeks, X-rays and an MRI later, we discovered his ACL was fully intact. His PCL had a minor tear that required physical therapy and he was told to sit out the rest of the season. Is it possible that his ACL was never torn? Sure. Is it possible that a shadow of a believer cast by Friday night lights passed over my son and God healed his knee? I'm pretty convinced this is what happened. Many of you have heard stories of miraculous healing. Let them awaken the wonder of God. Share them with your kids. Pray big!

What Does The Bible Say?

Read Acts 3:1-10 and 5:12-16.

1. What did the beggar ask of Peter and John?
2. What did Peter give the man?
3. What were all the people filled with?

What Do You Think?

Why did the people want Peter's shadow to fall on the sick?

What Do You Do?

Create a comic book storyboard to illustrate Peter healing the man. Share the story with your family and have everybody leap for joy.

CORE COMPETENCY: Compassion

I believe God wants me to help others in need.

MEMORY VERSE: 1 John 4:7

"Beloved, let us love one another, for love is from God and whoever loves has been born of God and knows God."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- _____ I completed my Bible Study
- _____ I memorized this week's verse
- _____ I brought my Bible to church
- _____ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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**CENTRAL
BIBLE CHURCH**

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OUR MISSION

Making God known by making disciples who are changed by God to change their world.