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For study the week of **July 8 - 14, 2024**

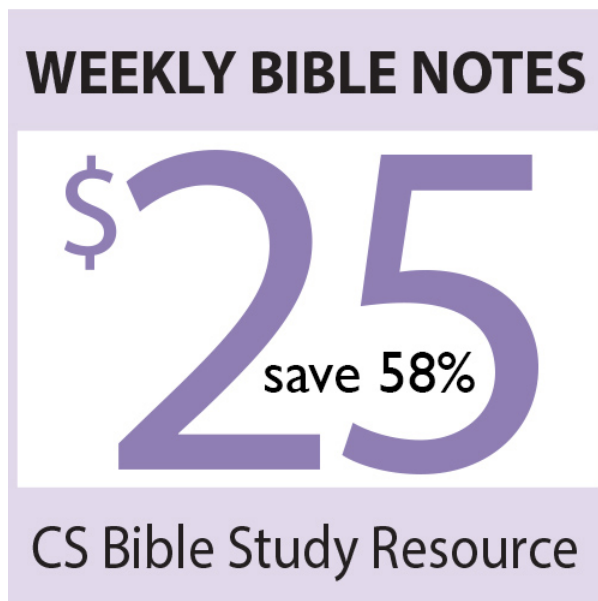
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# Acts 3:1-10

## Healing of a crippled man

**(CEB)\*** <sup>1</sup> Peter and John were going up to the temple at three o'clock in the afternoon, the established prayer time. <sup>2</sup> Meanwhile, a man crippled since birth was being carried in. Every day, people would place him at the temple gate known as the Beautiful Gate so he could ask for money from those entering the temple. <sup>3</sup> When he saw Peter and John about to enter, he began to ask them for a gift. <sup>4</sup> Peter and John stared at him. Peter said, "Look at us!" <sup>5</sup> So the man gazed at them, expecting to receive something from them. <sup>6</sup> Peter said, "I don't have any money, but I will give you what I do have. In the name of Jesus Christ the Nazarene, rise up and walk!" <sup>7</sup> Then he grasped the man's right hand and raised him up. At once his feet and ankles became strong. <sup>8</sup> Jumping up, he began to walk around. He entered the temple with them, walking, leaping, and praising God. <sup>9</sup> All the people saw him walking and praising God. <sup>10</sup> They recognized him as the same one who used to sit at the temple's Beautiful Gate asking for money. They were filled with amazement and surprise at what had happened to him.

\*(Common English Bible) View text in: [AMP](#) | [GNT](#) | [KJV](#) | [MSG](#) | [NET](#) | [NIV](#) | [NLT](#) | [NRSVUE](#) | [VOICE](#)

### COMMENTARY/RESOURCES:

**INTRODUCTION:** "Peter and John differed greatly, in age, in gift, and in point of view. They had been rivals; now they walked together. It was at three in the afternoon that this incident took place. As they climbed the Temple steps, they must have spoken of the many times that the Master had walked at their side. But they realized, too, that He was still as near as ever; and so they became the means of linking this withered man to His glorious health-giving power. It was because Jesus went with them that the healed man was able to become the fourth of the group." (*Through the Bible Day by Day* (MEYER))

**1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. (KJV)**

**(NEB)** ONE DAY at three in the afternoon, the hour of prayer, Peter and John were on their way up to the temple.

**Peter; John:** See the [Bible Character Notes](#)

COMMENTARY: "As God's righteous remnant within Israel and members of the Messiah's eschatological community, the apostles, even though originally from Galilee, centered their activities in Jerusalem. Along with that went their continued adherence to Israel's institutions and forms of worship. So Peter and John are presented as 'going up to the temple at the time of prayer...'" (*The Expositor's Bible Commentary* (EBC)) "The Jewish day began at 6 o'clock in the morning and ended at 6 o'clock in the evening. For the devout Jew there were three special hours of prayer – 9 a.m., 12 midday and 3 p.m. They agreed that prayer was efficacious wherever it was offered; but they felt that it was doubly precious when offered in the Temple courts. It is very interesting that the apostles kept up the customs in which they had been trained. It was the hour of prayer and Peter and John were going into the Temple to observe it. A new faith had come to them but they did not use that as an excuse for a license which broke all law. They were aware that the new faith and the old discipline could walk hand in hand." (*The Daily Study Bible* (DSB), p32)

**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; (KJV)**

**(TPT)** As they came to the entrance called the Beautiful Gate, they were captured by the sight of a man crippled from birth being carried and placed at the entrance to the temple. He was often brought there to beg for money from those going in to worship.

**"a certain man lame from his mother's womb":** See the [Bible Character Notes](#)

COMMENTARY: "Luke relates that the man born crippled had to be carried to the temple where he begged for money. As was common in those days, handicapped people were not taught a trade but became beggars. Relatives and friends daily carried the man to one of the gates of the temple where people entered for prayer." (**New Testament Commentary (NTC)**) "Verse 2 refers to a man who was 'lame from the womb,' that is, from birth, which meant he could not fully participate in temple worship. It also means his instant healing is all the more miraculous. The timing and location of the placement of this man show the intent was to maximize his possible opportunity to receive alms. Unfortunately, we are uncertain which gate Luke means by calling it the Beautiful Gate. On the one hand, the descriptive term used to characterize this gate makes one think the reference is to the famous Nicanor Gate, which is said in the Mishnah to lead from the outer court into the Court of the Women, but the evidence in Josephus suggests it was between the Court of the Women and the Court of the Gentiles. This gate was made of Corinthian bronze, which distinguished it from other gates, which had silver and/or gold overlay..." (**Witherington, Ben, III, The Acts of the Apostles: A Socio-Rhetorical Commentary, Grand Rapids, MI: Wm B Eerdmans, 1998, p173-4**)

**3 Who seeing Peter and John about to go into the temple asked an alms. (KJV)**

**(HCSB)** When he saw Peter and John about to enter the temple complex, he asked for help.

COMMENTARY: *into the temple*) "Beggars considered the temple the best site to operate because the daily throngs came to impress God with their pious good works, including offerings at the temple treasury." (**The MacArthur Bible Commentary (MacA)**) *asked an alms*) "The verb itself expresses respectful asking. There is no reason for connecting this request with the liberality manifested toward fellow believers by the Christians described in [Acts] 2:44, 45, as though the beggar knew all about that and expected some of that liberality to be shown him. This man was begging in his usual way and was accosting people even before he got to his regular station. 'Began requesting alms' would be enough; 'to receive' is circumstantial and indicates the outstretched hand that is anxious to take whatever might be offered." (**Commentary on the New Testament (LENSKI)**, p125-6)

**4 And Peter, fastening his eyes upon him with John, said, Look on us. (KJV)**

**(TPT)** Peter and John, looking straight into the eyes of the crippled man, said, "Look at us!"

COMMENTARY: "We notice two things in verse Acts 3:4. First, Peter is not interested in the symptoms of the man's condition, namely, his role as beggar. Peter looks at him to effect a cure so that the man can be restored physically. Next, Peter and John do not wish to perform a healing miracle without response from the man in question. The apostles have the Holy Spirit to guide them to determine whether the man has faith. And although Luke does not say so in this verse, in his subsequent sermon Peter states unequivocally that the man was healed by faith (Acts 3:16). The beggar was over forty years of age (Acts 4:22) and presumably had heard Jesus, and possibly Peter, preach in the temple area. He complies with Peter's request and looks at the apostles, 'expecting to receive something from them.'" (**New Testament Commentary (NTC)**) *Look on us*) "For those who have lived in poor countries with many beggars, they have observed how such beggars are too ashamed to look into the eyes of those they beg from. This may be one reason why Peter told this man at the Gate Beautiful to look at him." (**Study Notes on the Holy Scriptures (EVERETT)**)

**5 And he gave heed unto them, expecting to receive something of them. (KJV)**

**(NRSV)** And he fixed his attention on them, expecting to receive something from them.

COMMENTARY: "The sufferer, perhaps surprised at this unusual notice from a passer-by, gazed up at Peter and John with rapt attention (the Greek word is far stronger than the English equivalent), *knowing* he was about to receive some kindness, he knew not what, from these holy men, whom doubtless he knew well by sight, having often seen them go up to the Temple." (**A Popular Commentary on the New Testament (SCHAFF)**) *Expecting*) AB (1998) observes: "the beggar is accustomed to being turned down or neglected. The participle *prosdokon* explains why the beggar becomes attentive; he is in the long run not disappointed." (**The Anchor Bible (AB)**)

**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. (KJV)**

**(NLT)** But Peter said, "I don't have any silver or gold for you. But I'll give you what I have. In the name of Jesus Christ the Nazarene, get up and walk!"

COMMENTARY: TCNT admits: "Peter's reply with its deliberate word-order 'Silver and gold I do not have', would initially disappoint the hopes that had been raised, but it was swiftly followed by an offer of something better. What Peter could offer was healing and this he gave by commanding the man to walk." (**The Tyndale New Testament Commentaries (TNTC)**) *In the name of Jesus Christ of Nazareth* "The term *name* is significant," according to NTC, "because it comprises the full revelation of the person mentioned. Hence, the name *Jesus* refers to his birth, ministry, suffering, death, resurrection, and ascension. Next, the name *Christ* points to the Messiah, who is the exalted Son of God. Also, the place name *Nazareth* is added for further identification; this was the name Pilate had written on the sign attached to Jesus' cross." (**New Testament Commentary (NTC)**)

**METACOMMENT:** "In his name" means in his power,—in the power of Truth. The great lesson in the story of the lame man at the temple gate is contained in the words which Peter used immediately after he told the multitude that the healing had been done through the name of Jesus Christ,—"his name," he said, "through faith in his name," showing that power lies neither in a name nor in blind faith, but in the understanding of the unity of Truth and reliance upon that power. Our Master taught his disciples to pray, "Thine is the power;" and when we believe in the allness of God,—when we learn that omnipotence means all power,—to the exclusion of belief in evil as power, place, or person,—then we shall speak with the authority of Peter—and with "signs following." (**Jefferson, Eugenie Paul, "In His Name", Sentinel** Vol. 12 (7 May 1910), p. 705.)

JSH-Online: <https://sentinel.christianscience.com/issues/1910/5/12-36/in-his-name>

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

**(NEB)** Then he grasped him by the right hand and pulled him up; and at once his feet and ankles grew strong;

**ILLUSTRATION:** "Peter took him by the right hand," [Image](#)

COMMENTARY: "Peter grasped him by the right hand, the very hand he was holding out for alms, only in order to raise him up, to make him stand and to walk at once. If Peter and John had walked away, the cripple would have discovered that his feet and his ankles were normal and that he could walk. But no interval was to occur. Peter's effort raised the man from the ground; instantly his limbs were firm, sound, strong, ready to serve their natural purpose." (**Commentary on the New Testament (LENSKI)**, p129) "The apostle did not then stand back and watch the man struggle to his feet; he leaned forward and, *taking him by the right hand, he helped him up*. It was not a gesture of unbelief, but of love." (**BST, The Bible Speaks Today** series (Downers Grove: Inter-Varsity, 1985- )) "Verse 7 says he aids the man by taking him by the right hand and raising him up, at which point his feet and ankles are immediately made strong, showing the great power at work....The terms *feet and ankles* are anatomically correct and precise, indicating the body parts usually responsible for lameness. Though these terms are not technical medical terms (or at least they are also found in sources other than just in the medical literature of the age), it is, however, true they were terms *often* used by doctors. Especially *ankles* points to someone with a desire to be precise, for it refers to the ankle bones. These terms may then be taken as one small piece of evidence consistent with and supporting the notion that Luke was a doctor, though by no means proving it." (**Witherington, Ben, III, The Acts of the Apostles: A Socio-Rhetorical Commentary**, Grand Rapids, MI: Wm B Eerdmans, 1998, p175)

**8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. (KJV)**

**(NLT)** He jumped up, stood on his feet, and began to walk! Then, walking, leaping, and praising God, he went into the Temple with them.

COMMENTARY: "His feet and ankles are immediately made strong, showing the great power at work. In verse 8 we have the result. This description owes something to the LXX text of Isaiah 35:6, for there we find the same rare verb for jumping in the phrase 'Then will the lame leap like a deer,' referring to the blessings of the eschatological age. This miracle, then, is not seen as an isolated incident but as part of the grand scheme of God

to bring to fulfillment the promises of the Hebrew Scriptures in and through Jesus and his followers.” (Witherington III, Ben, *The Acts of the Apostles*, A Socio-Rhetorical Commentary, Grand Rapids: Eerdmans, 1998) TNTC stresses the man’s joy and thankfulness: “He was able not merely to stand, but to walk and leap for joy, and his first action, when healed, was to accompany the apostles into the temple and praise God in thankfulness for what had happened to him.” (*The Tyndale New Testament Commentaries (TNTC)*) “The conversion of this beggar was effected through his healing; and here we see a type of the Church’s future work. The Church, then as represented by the Apostles, did not despise the body, or regard efforts after bodily blessing beneath its dignity. Spiritual work went hand in hand with healing power.” (*The Expositor’s Bible Commentary (EBC)*)

**9 And all the people saw him walking and praising God: (KJV)**

**(MSG)** Everybody there saw him walking around and praising God.

COMMENTARY: “They were filled with amazement and wonder in regard to what happened to him, which does not mean they instantly became Christians. Being impressed by a miracle, as Luke illustrates elsewhere, is not the same as being converted. Nevertheless, the reference to the emotional response is important in a work like this that is rhetorically sensitive. Rhetoricians stress that for a communication to be persuasive it must not only appeal to the intellect but tug at the heartstrings as well, including an appeal to the deeper and more powerful emotions, and Luke knows how to accomplish this rhetorical aim.” (Witherington III, Ben, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 1998)) “The cripple’s first walk took him into the Temple, the very purpose for which we should use our feet, keeping them always in the paths of righteousness for his name’s sake. Even after the restored cripple had come to the Men’s Court he continued walking around instead of standing still like the other men and kept calling out words of praise to God. Thus everybody saw him.” (*Commentary on the New Testament (LENSKI)*)

**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. (KJV)**

**(NEB)** and when they recognized him as the man who used to sit begging at Beautiful Gate, they were filled with wonder and amazement at what had happened to him.

COMMENTARY: “This must have been some scene. The beggar, known for years for his crippled condition danced into the Temple area with words of praise to God. There could be no doubt about who he was or about what had happened. Nor could there be any doubt about whom the beggar thought should get the credit for the miracle. The people, quite appropriately, were absolutely astounded.” (*Life Application New Testament Commentary (LANTC)*) “The gate was beautiful, but it could not heal. More is needed than beauty or art. We may have neither the silver of profound intellect, nor the golden speech of Chrysostom, but we must see that we have something to give to a paralyzed and perishing world. Let us so move among men as to lead them to expect that we have something to give, and then give them Jesus. The lame man needed strength, and this is the divine gift of the gospel. “It is the *power* of God unto salvation.” The Savior makes us able to walk and leap in God’s ways.” (*Through the Bible Day by Day (MEYER)*)

**METACOMMENT:** “Of what use, then, to fling a coin to a beggar? Is it not giving a stone when the real cry is for bread? Had Peter and John given the cripple some money and passed into the temple, how long might the man have remained a cripple and a beggar at the temple gate? Peter looked deeper than the mere surface of things ; he saw and destroyed the false mental cause, and the man was instantly freed from his physical infirmity as a necessary consequence. This episode has special significance in the light of Christian Science, for it is a record of what was done in the early Christian era; it is typical of what is being done today; and it indicates what can be done again by those who understand the true nature of charity and put that knowledge to practical use. But what is the true nature of charity? Is it not giving? Yes; most emphatically it is giving ! Genuine charity is the liberal giving of spiritual wealth, not of material money. It is the giving which will meet a need, rather than the counterfeit of giving, which merely satisfies a temporal want, a want which increases rather than diminishes with every such experience.” (Kains, M.S., M. G., “*Charity*”, *Journal* Vol. 31 (December 1913), p. 519.)

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