**Research on: Peter Healing the Lame Man**

Acts 3:1-9

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

“The ninth hour. The hours of prayer were the third, when the morning sacrifice was offered; the six (noon); and the ninth, the time of the evening sacrifice” (Dummelow 822).

“That the apostles were living in Jerusalem immediately after Jesus’ ascension is in accord with his instructions to ‘stay in the city until you have been clothed with power from on high’ (Luke 24:49), to ‘not leave Jerusalem, but wait for the gift my Father promised’ (Acts 1:4), and to begin their mission there (Acts 1:8)” (*EBC* 9*.*293).

“John, generally assumed to be the son of Zebedee, is, as in the Gospels, closely associated with Peter; but in Acts he takes a quite subordinate position which is strange if he was really so prominent a figure in the early church as tradition asserts. If, as some hold, the source from which this section comes is a continuation of the original Marcan narrative, Luke’s suggestion would be attractive – that the John who accompanied Peter was not the apostle but John Mark, who was traditionally ‘the interpreter of Peter’ (so Papias; Eusebius *Church History* III.39). This would certainly better explain his lack of prominence” (*IB* 6.54).

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;

“*Beautiful*. This gate was of Corinthian brass. It faced the East, and its proper name was the Gate of Nicanor” (Dummelow 822).

“*Lame*. The mention of this shows that there was no deception in the case. The man had been always lame; he was obliged to be carried and he was well known to the Jews” (Barnes 394).

“Go, and tell what things ye shall see and hear: how the blind, spiritually and physically, receive sight; how the **lame, those halting between two opinions** or hobbling on crutches, walk; how the physical and moral lepers are cleansed; how the deaf – those who, having ears, hear not, and are afflicted with ‘tympanum on the brain’ – hear; how the dead, those buried in dogmas and physical ailments, are raised; that to the poor – the lowly in Christ, not the man-made rabbi – the gospel is preached” (Mis. 168).

“The man is described as ‘crippled from birth’ lit. ‘crippled from his mother’s womb’ and having to be carried daily ‘to the temple gate called Beautiful’ to beg for his living. (*EBC* 9*.*293).

“*Whom they laid daily*. His friends laid him there daily. He would therefore be well known to those who were in the habit of entering the temple. Among the ancients there were no hospitals for the afflicted; and no alms-houses for the poor. The poor were dependent, therefore, on the charity of those who were in better circumstances. It became an important matter for them to be placed where they would see many people. Hence it was customary to place them at the gates of rich men, and they also sat by the side of the highway to beg where many persons would pass. The entrance to the temple would be a favorable place for begging; for great multitudes were accustomed to enter there” (Barnes 394).

*Beautiful* in Greek is *horaios* which means “the bloom and vigor of life, denoting symmetry of form, mature, blooming, beautiful of the human body, a certain gate of the Temple” (Thayer 5611).

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

“There was no evidence that he was acquainted with them, or knew who they were. He asked of them as he was accustomed to do of the multitude that entered the temple” (Barnes 394).

*Alms* in Greek is *eleemosune* which means “mercy, pity, charity, compassion, a donation to the poor” (Thayer 1654).

Mis. ix:1

A certain apothegm of a Talmudical philosopher   
suits my sense of doing good. It reads thus: “The   
noblest charity is to prevent a man from accepting   
charity; and the best alms are to show and to enable a   
man to dispense with alms.”

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

“*Fastening his eyes*. The word used here denotes to look intently or with fixed attention. [used in Luke 12 times] It is used by no other writer in the New Testament except by Paul” (Barnes 394).

5 And he gave heed unto them, expecting to receive something of them.

“In response to the beggar’s request for money, Peter fixed his eyes on him and said, ‘Look at us!’ Thinking he had a benefactor, the beggar looked up expectantly. To his astonishment he heard the words: ‘In the name of Jesus Christ of Nazareth, walk.’ In Semitic thought, a name does not just identify or distinguish a person; it expresses the very nature of his being. Hence the power of the person is present and available in the name of the person” (*EBC* 9*.*294).

*Expecting* in Greek is *prosdokao* which means “mildness of disposition, gentleness of spirit, meekness, denotes mental direction, to expect whether in thought, in hope, or in fear; to look for; wait for” (Thayer 4328).

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.

“*Rise up and walk*. To do this would be evidence of signal powers. It is remarkable that in cases like this, they were commanded to do the thing at once” (Barnes 394).

*Rise* in Greek is *egeiro* which means “to be awaked, wake up, to arouse from the sleep of death, arise” (Thayer 1453).

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

“The healing is described as an instantaneous one accomplishing in a moment what God in his providence through the normal healing processes usually takes months to do. The effect on the man was traumatic” (*EBC* 9*.*294).

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

“*And he leaping up*. This was a natural expression of joy; and it was a striking fulfillment of the prophecy in Isa 35:6, ‘Then shall the lame man leap as an hart.’ The man would be filled with joy, and would express it in this manner. He had been lame from a child; he had never walked; and there was more in the miracle than merely giving strength. The act of walking is one that is acquired by long practice. Children learn slowly” (Barnes 395).

“We follow the different stages in the healing process. While giving the commands, Peter raised up the lame beggar and his feet and ankles were immediately strengthened so that he could use them. As if overwhelmed by these new and unknown possibilities, he leapt up, stood upright and, praising God, followed the apostles into the temple. All the people recognized him and were filled with wonder” (*AYB* Acts 54).

“This man believed himself to be a deprived mortal, lame and poor. He was laid daily at the gate of the temple which is called Beautiful. Temple means consciousness. Mesmerized by dependency and poverty he believed himself to be left out of the kingdom of heaven. He believed himself to be left outside of the consciousness of beauty--outside of the consciousness of all-inclusive good. Considering himself to be in a state of poverty, he asked an alms. Alms means relief to the poor. Admitting such deprivation, it is indeed no wonder that he felt lame, poor and incomplete. In view of the sad misconception this man entertained of himself, it is not surprising that he was unable to stand on his own feet. Such a faltering, incorrect sense of life afforded him no basis or foundation on which to stand.

“Peter and John doubtlessly healed this man on the basis of his spiritual independence and all-inclusiveness. No longer was he left at the gate; no longer did he believe himself to be outside or separate from the consciousness of beautiful being; no longer did he identify himself with paucity and lack; no longer did he think of good in terms of remoteness, outside of his experience.

“His poor sense of life yielded to Life abundant. He was freed from his crippling sense, and so ‘he leaping up stood, and walked, and entered with them into the temple, walking, and leaping and praising God’ (Acts 3:8)” (Henty 154).

9And all the people saw him walking and praising God:

Sources:

*The Anchor Yale Bible: The Acts of the Apostles*. Introduction, translation and notes by Johannes Munck. Revised by William F. Albright and C. S. Mann. New York: Doubleday, 1967.

Barnes, Albert. *Barnes’ Notes on the New Testament*. Grand Rapids: Kregel, 1962.

Dummelow, J. R., ed. *A Commentary on the Holy Bible*. Harrington Park: Sommer.

Eddy, Mary Baker. *Miscellaneous Writings, 1883-1896.* Boston: The First Church of Christ, Scientist, 1896. Via Concord Online [www.concordworks.com](http://www.concordworks.com)

*The Expositor’s Bible Commentary: John – Acts*. Ed. Frank E. Gaebelein et al. Vol. 9. Grand Rapids: Zondervan, 1984.

Henty, Doris Dufour. Addresses and Other Writings on Christian Science. Carmel, California:

Mulberry Press, 1992.

*The Interpreter’s Bible*. Ed. George Arthur Buttrick et al. 12 vols. New York: Abingdon, 1953.

Thayer, Joseph Henry, trans. *The New Thayer’s Greek-English Lexicon of the New Testament*. Peabody: Hendrickson, 1981.