

## *The Life of the Apostle Peter*

### Study # 28

## A Healing at the Temple

### Part I: The Miracle

(Acts 3:1-10)

## I. The Tragedy of the Crippled Man (3:1-2)

### A. The Setting (1)

1. The People
2. The Place (Heb. 13:13)
3. The Practice

### B. The Suffering (2)

1. His Life (2a; John 9:32)
2. His Living (2b, Mk. 1:35)

## II. The Triumph of the Crippled Man (3:3-8)

### A. The Meeting (3-4)

### B. The Money (5-6a, cf. 2:44-45)

### C. The Miracle (6-8)

1. His Walking (6b; John 3:30)
2. His Wonder (8)
3. His Worshiping (8)

## III. The Testimony of the Crippled Man (3:9-10)

### A. The Evidence (9)

1. They Saw the Cure
2. They Saw the Credit

### B. The Enlightenment (10)

1. Their Remembrance
2. Their Realization (Acts 4:15-21)
3. Their Reaction

### C. The Evangelism (Isaiah 35:6)

## CONCLUSION:

It is easy to see in this man an illustration of what salvation is like.  
(Wiersbe)

1. He was born lame (Rom. 5:12-21)
2. The man was also poor (Luke 7:36-50)
3. He was "outside the temple.
4. He was immediately healed by the grace of God.
5. He gave evidence of what God had done. (Acts 3:8)
6. He publicly identified himself with the Apostles (3:11; 4:14)

## Begging at the Beautiful Gate

The "Beautiful Gate" was probably a popular title for the Nicanor Gate (named for its Alexandrian donor), the main and largest gate, made of the most expensive bronze. It was in the Court of the Women on the east, facing the gate of the sanctuary, and must have been especially beautiful in the light of the rising sun. Situated above fifteen steps, beyond which neither women nor the maimed and unclean could pass, it may have hosted beggars on its steps who could appeal to those going to the Court of Israel.

Begging alms at public places was common in antiquity, although other peoples did not stress charity as the Jewish people did. In Judaism only those who could not work made their living this way, but charity was highly regarded, and the lame or blind would not have to go hungry, especially if they were near the temple. — Bible Background Commentary

## ΑΩ

**saw** (vs. 9) - οἶδα - Not just to behold with the eyes, but to see with understanding, as in, "Oh, I see."

**wonder** (vs. 10) Gk., stupefaction by amazement.

**amazement** (vs. 10) Gk., ἔκστασις displacement of the mind. To be beside oneself.

