

July 24. THE LAME MAN HEALED.

Lesson, Acts 3: 1-16. Golden Text, Acts 3: 16.
Memory vs. 6-8. Catechism Q. 88.

Last lesson told of the signs which followed Pentecost. This one gives an incident which took place a few days later.

1. The miracle, vs. 1-8.
2. The wonder at it, vs. 9-11.
3. The cause of it, vs. 12-16.

I. v. 1-8. *Peter and John*—Fished together, Luke 5: 10; baptized by John together, John 1: 41; and together received the Spirit, Acts 2: 4. *Went up*—Were going up. *To the temple*—Accepting Christ as the Messiah only made them the better Jews. *Ninth hour*—Three o'clock in the afternoon. *Lame*—For more than 40 years, chap. 4: 22, making the miracle the more wonderful. *Laid daily*—This his daily work. *Asked an alms*—As he did of all others, as is often seen in cities yet, specially in the East. *Expecting to receive*—They seemed to take an unusual interest in him and he expected the more. *Silver and gold*—Probably the man was disappointed at hearing this. *Such as I have*—The gift of healing, better than gold. *Of Nazareth*—The despised one. *Walk*—With the command came the strength. *Walking and leaping*—Who can measure the surprise and joy at the unexpected cure. *Praising God*—What gifts we have to praise Him for every day.

II. v. 9-11. *All the people*—Probably many who had been at the feast and still remained, as well as dwellers in Jerusalem, and this was the hour of prayer when many gathered at the temple. *Knew that it was he*—He was a familiar sight. *Held Peter and John*—His gratitude so great. *Ran together*—Just as the multitude ran together when the miracle of Pentecost was noised abroad.

III. vs. 12-16. *Peters saw it*—When they laughed at the gift of tongues, Peter told them what it was and from whom it was, so here. *Why look on us*—He wanted all honor given to the risen Christ, and he tells the story over again as he had done on the day of Pentecost.

The following practical suggestions are from *Peloubet's Notes*:—

Opportunities for doing good lie often in our way, if we look for them.

Those who have no money are not debarred from doing good.

Each one must give what he has himself received from God.

We can impart to others only such things as we have and are. Hence arises a new motive for being good ourselves.

All the power of the Christian to do good comes through the Lord Jesus Christ and the Holy Spirit. Of himself he can do nothing.

It is a great privilege to be the channel through which the Lord bestows his blessings upon others.

Personal contact with the needy, expressing sympathy and love, giving ourselves with our gifts, is the true means of conveying the blessings of Christ to others.

The first impulse of the saved is to praise God.

The healing of the body an aid to faith in the healing of the soul.

Miracles of healing express God's kindness and love to the children of men in all ages and under all circumstances.

They are a perpetual invitation for all the poor and heavy laden to go to Him.

The true teacher always hides behind Christ, calling attention not to himself but to his Master.

PETER AND JOHN BEFORE THE COUNCIL.

July 31.

Lesson, Acts 4: 1-13. Golden Text, Acts 4: 12.
Memory, vs. 8-11. Catechism Q. 87.

The lame man of last lesson was healed. The crowd gathered and wondered. Peter preached Christ to them. The authorities were displeased. They thought the new religion stamped out, but here it was troublesome as ever. The lesson tells us of Peter and John.

I. Imprisoned, vs. 1-4.

II. Preaching, vs. 5-12.

III. Warned, vs. 13-18.

I. vs. 1-4. *The priests, etc.*—The crowds gathering at the temple gate attracted the attention of the rulers. *Grieved*—Sore troubled. The Sadducees persecuted them because they preached the doctrine of the resurrection. The priests and pharisees hated them because they preached Christ. The infidels and materialists of those days were as bitter persecutors as were the ritualists, and the bitterest bigots to day are to be found among those who boast themselves freethinkers. *In hold*—In prison. *Eventide*—The Jewish law, based on Jer. 21: 12, did not try a man after sunset. *About 5,000*—This is Peter's second recorded sermon, and whether it means 5,000 new believers, or 5,000 including the 3,000 of the day of Pentecost, probably the latter, it is a rapid increase.

II. vs. 5-12. *Rulers, elders, etc., gathered at Jerusalem*—During the night, members of the Sanhedrim, or highest court of the Jews, had been summoned to meet and now they gather. *Set them in the midst*—The court sat in a semi-circle. The prisoners with the man that had been healed stood in the centre. What a grand opportunity for preaching the gospel to the rulers, with the healed man as proof of its truth. *By what power*—If they could prove sorcery or witchcraft against the apostles they could put them to an awful death. Deut. 18: 10. *The Holy Ghost*—Matt. 10: 19, 20. *Ye rulers*—He addresses them with due respect. *Be it known*—He proclaims far and wide this proof of Christ's Divinity. *Ye crucified*—True, Pilate sentenced Christ, but unwillingly, the Jews were to blame. How very bold Peter's charge. The prisoner accuses his judges. *You builders*—Who have charge of building up God's kingdom. *Head of the corner*—The whole spiritual fabric is to rest upon it. *None other name*—This is the only religion that provides an atonement for sin. All other systems ask men to atone for their own sin, and, therefore, cannot save.

III. vs. 13-18. *Boldness*—In accusing their judges. *Unclear*—No one, in speaking, can hide an imperfect education. *Marvelled*—At the power with which they spoke. *Had been with Jesus*—This same Sanhedrim had tried Jesus and were impressed by His calm boldness. They see the same thing now in the apostles and they note the likeness. What a blessed thing so to live that men will have to feel that we have been with Jesus. The only way to effect this is to be much with Him. He who is much with Christ looking at Him in the Scripture, thinking of His excellence, will become more and more like Him. *Beholding the man*—This was proof. Conferred. They were sore puzzled what to do. *Spread no further*—Vain attempt. How often has it been made?

If we are Christ's our lives will shew it.

The more we are with Him, the greater will be the likeness.

How vain men's efforts to prevent the spread of the gospel.