

**Lantern Slide**—For Lesson, B. 180, In the name of Jesus Rise up and Walk. (Slides are obtained from

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## THE LESSON EXPLAINED

**Time and Place**—A.D. 30 ; Jerusalem.

**Connecting Links**—In ch. 2 : 43, Luke, the writer of Acts, has mentioned the mighty works which were performed by the apostles. The lesson describes one of these miracles, wrought by Peter and John, selected because it led to the conflict with the Jewish authorities. (See next lesson.)

### I. The Miracle, 1-5.

V. 1. *Peter and John*. It is to be noted that John elsewhere plays no part in the narrative of Acts, save in the visit of inspection to Samaria in ch. 8 : 14. The mention of Peter and John together in the lesson links the narrative closely to the Gospels, which imply a close bond between the two. They had been associated from early life, Luke 5 : 10. They had the same religious longings (John 1 : 41), and shared many of the privileges of our Lord's favor and confidence, Matt. 17 : 1; Luke 22 : 8. Together they followed Jesus to his trial before the Jewish authorities (John 18 : 16), and visited the empty tomb after his resurrection, John 20 : 1-10. *Went up* ; Rev. Ver., "were going up," from the lower city to Mount Zion, where stood the temple. *The ninth hour* ; 3 p.m., the time of the evening sacrifice. "There is some reason to believe that at this period devout Jews were wont to observe three set hours of prayer, on the model of Dan. 6 : 10, compare Ps. 55 : 17. These hours were : the third (9 a.m.), the sixth (noon) and the ninth (3 p.m.)."

Vs. 2, 3. *Man lame from his mother's womb*. Luke, with the physician's habit of mind, mentions the duration of the infirmity. *Was carried*. The Greek expresses a customary act. The cripple was borne each day to the temple at an hour when it would be thronged with worshipers. *Gate . . . called Beautiful*. This may have been a pair of splendid double doors (30 by 15 cubits, a cubit being a foot and a half), made of Corinthian bronze and adorned with gold and silver, so heavy, it is said, that it took 20 men to close them, opening from the Court of the Women into

the Court of the Jews, beyond which lay the Court of the Priests and the temple proper. *To ask alms*. "The same custom continues without the slightest change throughout the East. The lepers, the blind, the cripples, have each their accustomed spot in the thoroughfares, but especially outside the city gates, and outside the door of the mosques, to which they are led or carried daily by their friends, and where they sit, with their wooden bowls in front of them, to receive the alms of passers-by, uttering their piteous, ceaseless wail. A like custom prevails in European cathedrals. *Seeing Peter and John* ; who, by this time, were well known persons, and therefore readily recognized by the beggar. *Asked our alms* ; literally "that which is given in pity."

Vs. 4, 5. *Fastening his eyes upon him* ; to turn the man's attention upon the apostles themselves rather than the expected gift, and also to prepare him to receive with faith the word of healing about to be spoken. *Gave heed unto them* ; his faith awakened to expect something, he knew not what or how much.

### II. The Multitude, 6-11.

V. 6. *Silver and gold have I none*. The apostles, therefore, made no claim on the contributions of the richer converts for the needs of their poorer brethren (see ch. 2 : 45). They were guardians of the funds, but were themselves poor men. *Such as I have give I thee*. What Peter had he had received from God, and therefore the apostle was sure that he could help the poor man. *In the name of Jesus Christ . . . rise up and walk*. It was a searching test of the man's faith to bid him to stand and walk in the name, that is, through the power, of one who had so recently been crucified.

Vs. 7, 8. *Took him by the right hand*. Assistance to faith, help to the feet that had never walked, sympathy and assurance of the source from which the help came,—there were all these in the grasp of the apostle's hand. *His feet and ankle bones* ; the words of a physician. *Received strength* ; literally, "were made firm or solid," though,