

Just the facts – a verse by verse word study

Exploring Greek – Understanding key Greek words

Chapter 3

PETER'S MIRACLE IN THE TEMPLE (3:1–11)

3:1

James and John - They appeared in Luke 22:8, Acts 3:1, 3, 11, 4:13, 19; 8:14. With Peter, they were at the transfiguration. Two are needed to confirm according to Jewish law. 2 Corinthians 13:1. Jesus sent out disciples in twos Luke 10:1

Were going up - *anabainein* – The temple is at the height in Jerusalem. This brings to mind the Psalms of ascension- 15 Psalms 120-134. See also Isaiah 37:1; 38:22

Temple – *hieron* – typical word for the temple complex [picture of temple]

Ninth hour – 3pm - It was also the time of the evening *Tamid*, one of the two sacrifices held daily in the temple. The largest crowds would have been at the times of sacrifice.

3:2

Crippled from birth – literally “crippled from his mother’s womb.” Why was crippled brought here at that time? *chōlos*, lame

Beautiful gate - “the Beautiful Gate,” is not mentioned in Jewish descriptions of the Jerusalem Temple and its gates (Josephus, *J.W.* 5.5.2–5 §190–221; *Ant.* 15.11.5–7 §410–25; *m. Middoth* 1:1, 3–5). Where it was is a matter of debate. Three possibilities are usually mentioned: (1) the Shushan Gate (*m. Middoth* 1:3; *m. Kelim* 17:9), in the east wall of the Temple precincts, which gave access from the outside to the Court of the Gentiles and was located roughly where the modern Golden Gate is (*HPG*, 288); (2) the Nicanor Gate (*m. Middoth* 1:4; 2:3, 6), also called the Corinthian or Bronze Gate (Josephus, *J.W.* 5.5.2–3 §201–4; 6.5.2 §293), which gave access on the east from the Court of the Gentiles to the Court of the Women; and (3) the “Nicanor” Gate



(misnamed?) in rabbinic tradition (*b. Yoma* 38a), which gave access from the Court of the Women to the Court of Israel (the Men).¹

To beg alms - The rabbis taught that there were three pillars for the Jewish faith—the Torah, worship, and the showing of kindness, or charity. Almsgiving was one of the main ways to show kindness and was thus considered a major expression of one’s devotion to God²

3:4
Look intently. Those giving alms would often just flip a coin towards the beggar not looking at them

Look at us – not look at me

3:6
Of the many miracles recounted in Acts, none has more formal resemblance to the miracles of Jesus in the Gospels than this one. There is one major difference—Jesus healed by His own authority; Peter healed by the “name” of Jesus, which was indeed by Jesus’ authority at work through the agency of the apostles³

The first example of the “many wonders and signs wrought through the apostles” (2:43)

The episode has the usual components of a miracle story known from the Synoptic [Matthew, Mark, Luke] tradition: (a) situation described (a beggar lame from birth, 3:2–3, 5); (b) word of command (3:4, 6); (c) restorative action (3:7a); (d) cure effected (3:7b–8); (e) reaction of the bystanders (3:10–11).⁴

I have no silver or gold – may be in contrast to Temple construction

In the name of Jesus – this is not a magical formula guaranteeing healing. “In the biblical sense a name is far more than a label. It represents a person and is an extension of that person’s being and personality. To invoke the name of Jesus is to call upon his authority and power. In a real sense, then, Jesus through Peter continued his healing ministry.”⁵

3:7
Taking by the hand – note physical touch! How was he able to walk as he had not walked at all.

And he took him by the right hand and raised him up - literally “were made strong” passive indicating action by God

immediately his feet and ankles were made strong - note sudden action of healing!

¹ Fitzmyer, J. A. (2008). [*The Acts of the Apostles: a new translation with introduction and commentary*](#) (Vol. 31, p. 277). Yale University Press.

² Polhill, J. B. (1992). [*Acts*](#) (Vol. 26, p. 126). Broadman & Holman Publishers.

³ Polhill, J. B. (1992). [*Acts*](#) (Vol. 26, p. 124). Broadman & Holman Publishers.

⁴ Fitzmyer, J. A. (2008). [*The Acts of the Apostles: a new translation with introduction and commentary*](#) (Vol. 31, p. 276). Yale University Press.

⁵ Polhill, J. B. (1992). [*Acts*](#) (Vol. 26, p. 128). Broadman & Holman Publishers.



3:8

leaping up, he stood and began to walk - Isaiah 35:6

entered the temple with them – He had never been allowed to enter the temple - Lev 21:17–20 Here we see physical healing and spiritual healing (entered temple)

3:11

While he clung to Peter and John, all the people – what a picture!

Solomon porch – they have left the temple and have now gone to Solomon porch probably via the Beautiful gate. “Its location is uncertain. *Stoa*, “colonnade,” normally denoted a columned porch that provided shelter from sun and rain. It may have been on the inside of the eastern wall of the Herodian Temple in an area built on what was left of the Solomonic Temple. It seems to have been outside the Temple proper, perhaps in one of its forecourts.”⁶

PETER’S TEMPLE DISCOURSE (3:12–26)

3:12

Addressed - “answer,” is used absolutely to introduce direct discourse, in the sense of “speaking up”⁷

Wonder - *thauma* (θαῦμα, 2295), “a wonder” (akin to *theaomai*, “to gaze in wonder”)⁸

Piety - *eusebeia* (εὐσέβεια, 2150), from *eu*, “well,” and *sebomai*, “to be devout,” denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him⁹

3:13

God of Abraham, Isaac and Jacob – no new god or mysterious power has intervened.¹⁰ Same God has in the Hebrew Scriptures. He is the God of the Living.

Glorified - *doxazo* (δοξάζω, 1392) primarily denotes “to suppose” (from *doxa*, “an opinion”); in the NT (a) “to magnify, extol, praise” (see *doxa* below), especially of “glorifying”; God, i.e., ascribing honor to Him, acknowledging Him as to His being, attributes and acts, i.e., His glory (see GLORY), e.g., Matt. 5:16; 9:8; 15:31; Rom. 15:6, 9; Gal. 1:24; 1 Pet. 4:16; the Word of the Lord, Acts 13:48; the Name of the Lord, Rev. 15:4; also of

⁶ Fitzmyer, J. A. (2008). [*The Acts of the Apostles: a new translation with introduction and commentary*](#) (Vol. 31, p. 279). Yale University Press.

⁷ Fitzmyer, J. A. (2008). [*The Acts of the Apostles: a new translation with introduction and commentary*](#) (Vol. 31, p. 284). Yale University Press.

⁸ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [*Vine’s Complete Expository Dictionary of Old and New Testament Words*](#) (Vol. 2, p. 395). T. Nelson.

⁹ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [*Vine’s Complete Expository Dictionary of Old and New Testament Words*](#) (Vol. 2, p. 272). T. Nelson.

¹⁰ Fitzmyer, J. A. (2008). [*The Acts of the Apostles: a new translation with introduction and commentary*](#) (Vol. 31, p. 284). Yale University Press.



“glorifying” oneself, John 8:54; Rev. 18:7; (b) “to do honor to, to make glorious,” e.g., Rom. 8:30; 2 Cor. 3:10; 1 Pet. 1:8, “full of glory,” passive voice (lit., “glorified”); said of Christ, e.g., John 7:39; 8:54, RV, “glorifieth,” for KJV, “honor” and “honoreth” (which would translate *timao*, “to honor”); of the Father, e.g., John 13:31, 32; 21:19; 1 Pet. 4:11; of “glorifying” one’s ministry, Rom. 11:13, RV, “glorify” (KJV, “magnify”); of a member of the body, 1 Cor. 12:26, “be honored” (RV marg., “be glorified”).¹¹

The glorification took place at the ascension

Servant - Isaiah 52:13 Behold, my servant shall act wisely, he shall be high and lifted up, and shall be exalted.

Delivered over – opposite of glorification

when he had decided to release him – Pilate three times tried to release Jesus Luke 23:4, 14–15, 22

3:14

Disowned - *arneisthai*, “deny, disown” Same word is used in the Gospels about Peter’s denial of Jesus

Holy – *Hagios* (ἅγιος, 40), akin to A, Nos. 1 and 2, which are from the same root as *hagnos* (found in *hazo*, “to venerate”), fundamentally signifies “separated” (among the Greeks, dedicated to the gods), and hence, in Scripture in its moral and spiritual significance, separated from sin and therefore consecrated to God, sacred.¹² See Elisha (2 Kgs 4:9) and Aaron (Ps 106:16)

Righteous - *dikaios*, “upright, righteous.”¹³ Righteous is used a title for the Messiah in *1 Enoch* 38:2; 46:3; 53:6. In Zech 9:9 the messianic King is described as “righteous.” The title appears also in Acts 7:52 and 22:14

Asked - *alteo* as “to demand” One translation says begged.

3:15

(you) killed – note

Author – *archēgos* - is not easy to translate. Basically, *archēgos* means “pathfinder, pioneer” and was used of patrons, founders, and heroes. Here it must mean something like “originator, author”¹⁴ Used in Acts 5:31, Hebrews 2:10 and 12:2

¹¹ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [Vine’s Complete Expository Dictionary of Old and New Testament Words](#) (Vol. 2, p. 267). T. Nelson.

¹² Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [Vine’s Complete Expository Dictionary of Old and New Testament Words](#) (Vol. 2, p. 307). T. Nelson.

¹³ Fitzmyer, J. A. (2008). [The Acts of the Apostles: a new translation with introduction and commentary](#) (Vol. 31, p. 286). Yale University Press.

¹⁴ Fitzmyer, J. A. (2008). [The Acts of the Apostles: a new translation with introduction and commentary](#) (Vol. 31, p. 286). Yale University Press.



Life – *zoe* - denotes in Greek the physical vitality of organic beings, animals, men and also plants. Life is understood, not as a thing, but as vitality, as the nature or manner which characterises all living creatures as such.³¹⁵

Whom God raised from the dead – aorist (the aorist simply states the fact that an action has happened. It is not passive here but active

To this we are witnesses – this is the verification of the original apostles

3:16

And his name—by faith in his name – whose faith is it here? The faith of Peter or the faith of the lame man. Faith *pistis* - belief with the predominate idea of trust or confidence

The faith that is through Jesus has given the man this perfect health in the presence of you all – health is not in the Greek. Perfect is complete with no part missing.

3:17

Brothers - *adelphoi* is used in the sense of fellow Jews

I know that you acted in ignorance, as did also your rulers – I Corinthians 2:8 - None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. Peter is being very gracious and kind here. Peter is indicating this is an unintentional sin – Numbers 15:27 “If one person sins unintentionally, he shall offer a female goat a year old for a sin offering” Luke 23:34 - And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments.

Ignorance - 1. *agnoia* (ἄγνοια, 52), lit., “want of knowledge or perception” (akin to *agnoeo*, “to be ignorant”), denotes “ignorance” on the part of the Jews regarding Christ, Acts 3:17; of Gentiles in regard to God, 17:30; Eph. 4:18 (here including the idea of willful blindness: see Rom. 1:28, not the “ignorance” which mitigates guilt); 1 Pet. 1:14, of the former unregenerate condition of those who became believers (RV, “in *the time of your ignorance*”).¶

2. *agnosia* (ἀγνωσία, 56) denotes “ignorance” as directly opposed to *gnosis*, which signifies “knowledge” as a result of observation and experience (*a*, negative, *ginosko*, “to know”; cf. Eng., “agnostic”); 1 Cor. 15:34 (“no knowledge”); 1 Pet. 2:15. In both these passages reprehensible “ignorance” is suggested. See KNOWLEDGE.¶¹⁶

¹⁵ Bultmann, R. (1964–). [ζᾶω, ζωή \(βίωω, βίος\), ἀναζᾶω, ζῶω, ζωογονέω, ζωοποιέω](#). In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 832). Eerdmans.

¹⁶ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [Vine's Complete Expository Dictionary of Old and New Testament Words](#) (Vol. 2, pp. 317–318). T. Nelson.



3:19

Repent (*metanoēō*) - “to perceive afterwards” (*meta*, “after,” implying “change,” *noeo*, “to perceive”; *nous*, “the mind, the seat of moral reflection”) - signifies “to change one’s mind or purpose,” always, in the NT, involving a change for the better, an amendment...¹⁷ This is a complete change of mind.

Turn – *epistrepsate* - “to turn about, turn towards” (*epi*, “towards” and No. 1), is used transitively, and so rendered “convert” (of causing a person to turn) in Jas. 5:19–20¹⁸

3:20

that times of refreshing may come from the presence of the Lord – refreshing -*anapsyxis*, “breathing space, relaxation, recovery,” is related to the verb *anapsychein*, “cool by blowing.” It is used in Exod 8:11 (LXX) of the “breathing space” granted after the plague of the frogs¹⁹

Note that in the NKJV this is 3:19

Peter gave the threefold result of their repentance: (1) their sins would be forgiven, (2) the “times of refreshing” would come upon them, and (3) God would send the Messiah whom he had appointed for them.²⁰ Refreshing has a sense of restoration.

3:21

whom heaven must receive – receive is *dechomai* (δέχομαι, 1209) signifies “to accept.” It seems some have translated this “keep.” Until Jesus returns again one must RECEIVE Christ.

Restoring - *apokatastasis* of the “restoration” or “return to a former status.”²¹ The Messiah will come again and restore the Kingdom of Israel. Romans 11:25-26 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers:^[a] a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”

3:22

Prophet – Jesus declared to be a prophet - Rev 19:9 -10. Deuteronomy 18:15-16 “The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen” Deuteronomy 18:19 - I will raise up for them a prophet like you from among their brothers and I will put my words in his mouth, and he shall speak to them all that I command him and whoever will not listen to my words that he shall speak in my name, I myself will require it of him.

¹⁷ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [Vine’s Complete Expository Dictionary of Old and New Testament Words](#) (Vol. 2, p. 525). T. Nelson.

¹⁸ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [Vine’s Complete Expository Dictionary of Old and New Testament Words](#) (Vol. 2, p. 128). T. Nelson.

¹⁹ Fitzmyer, J. A. (2008). [The Acts of the Apostles: a new translation with introduction and commentary](#) (Vol. 31, p. 288). Yale University Press.

²⁰ Polhill, J. B. (1992). [Acts](#) (Vol. 26, p. 134). Broadman & Holman Publishers.

²¹ Fitzmyer, J. A. (2008). [The Acts of the Apostles: a new translation with introduction and commentary](#) (Vol. 31, p. 288). Yale University Press.



3:24

Samuel – we do not know of what Samuel said of the coming Messiah

3:25

Abraham -Genesis 22:18 - and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.” Peter means that those blessings promised to Abraham will come through the one who is now recognized as God’s “servant” (3:26) and “offspring of Abraham” (3:25). Paul similarly understands the collective *sperma* of the individual, Christ Jesus (Gal 3:16). Cf. Gen 12:3; 18:18.²²

Seed – offspring – singular

3:26

Raised up – perhaps referring to resurrection

Sent - apöstellō, to *send out*

First – Romans 1:16

Wickedness- *poneria* (πονηρία, 4189), akin to *poneo*, “to toil” (cf. *poneros*, “bad, worthless”; see BAD), denotes “wickedness,” and is so translated in Matt. 22:18; Mark 7:22 (plural); Luke 11:39; Rom. 1:29; 1 Cor. 5:8; Eph. 6:12; in Acts 3:26, “iniquities.” See WICKEDNESS.¶ Cf. *kakia*, “evil.”²³

Searching heavenly places – what is happening in the heavenly places

3:6

Reality of false Jesus’ in the spiritual world

3:12

Power witchcraft or sorcery clash of kingdoms

3:13

Discern realm of glory and horns of glory

3:14

Discern holiness

²² Fitzmyer, J. A. (2008). [*The Acts of the Apostles: a new translation with introduction and commentary*](#) (Vol. 31, p. 291). Yale University Press.

²³ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [*Vine’s Complete Expository Dictionary of Old and New Testament Words*](#) (Vol. 2, p. 326). T. Nelson.



3:2

The problem of suffering- Is God the Blame- Gregory Boyd

3:4

The theme of compassion tied to healing (compassion fatigue) -

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC9327826/>

<https://stanfordmedicine25.stanford.edu/blog/archive/2019/compassionimprovingoutcomes.html>

<https://www.washingtonpost.com/lifestyle/2019/04/29/doctors-who-show-compassion-have-healthier-patients-who-heal-faster-according-new-book/>

<https://advances.massgeneral.org/ophthalmology/journal.aspx?id=2616>

3:6

Significance of a name

6 Reasons Why Names are Important in the Bible

1. A biblical name could record some aspects of a person's birth.
2. Biblical names sometimes expressed the parents' reaction to the birth of their child.
3. Biblical names were sometimes used to secure the solidarity of family ties.
4. Biblical names could be used to communicate God's message.
5. Biblical names were also used to establish an affiliation with God.
6. Biblical names are given to establish authority over another, or to indicate a new beginning or new direction in a person's life.

<https://get.bible/blog/post/names-in-the-bible-have-meaning.-what-about-.bible-domain-names#:~:text=Biblical%20names%20sometimes%20expressed%20the,establish%20an%20affiliation%20with%20God.>

Miracle vs. Healing

3:13

God of Abraham, Isaac and Jacob - https://www.christianity.com/wiki/god/why-does-god-refer-to-himself-as-the-god-of-abraham-isaac-and-jacob.html#google_vignette

3:14

Holiness - See Notes

Righteousness – See notes



3:16

Nature of faith – the theme of faith in the entire Bible

See notes

Perfect – no part missing

3:17

Ignorance –one of the causes of sin. *Agnoia* (Greek) is related to English word agnostic. It means to err. It is innocent ignorance (Romans 1:13, 2 Cor 6:9, Gal 1:22). Some things done in ignorance were innocent and therefore no serious consequences – Acts 17:30. But at other times ignorance is not excuse. Romas Acts 3:17, 1 Peter 1:14, Romans 1.

Were the Jews responsible for the death of Jesus?

In these passages that deal with the Jewish responsibility for Jesus' death, it should be borne in mind that there are four mitigating emphases. One is this emphasis on ignorance. A second is that Acts nowhere contains a blanket condemnation of the Jews: only the Jerusalem Jews are given responsibility in Jesus' death. In Paul's speeches to the Jews of the dispersion, he never charged them with any guilt in Jesus' crucifixion but made clear that only the Jerusalemites were responsible (cf. Acts 13:27–28; cf. Luke 13:33–34). Third, the Gentiles are shown to have shared in the culpability ("lawless men," 2:23; Pilate, 3:13). Finally, the suffering of the Messiah was bound up with God's own divine purposes (v. 18): God foretold it, the prophets had spoken it, and the death of Christ fulfilled it. The mystery of the divine sovereignty worked through the tragedy born of human freedom to bring about God's eternal purposes for the salvation of humanity (cf. 2:23f.). God took the cross, the quintessence of human sin, and turned it into the triumph of the resurrection. But where did the prophets predict this suffering of Christ? Luke referred to such predictions often (cf. Luke 24:46; Acts 17:3; 26:22f.; significantly also 1 Pet 2:21f.). The servant psalm of Isa 52:13–53:12 immediately comes to mind, but the early Christians did not fail to note many other Old Testament passages as finding their ultimate realization in the passion of Christ (e.g., Jer 11:19; Zech 12:10; 13:7; Pss 22; 31; 34; 69).²⁴

3:21

*Apokatastasis*²⁵ -

In theology, *apokatastasis* (Greek: ἀποκατάστασις, /æpoukə'tæstəsis/, also spelled *apocatastasis*) is the restoration of creation to a condition of perfection. In Christianity, the term refers to a form of Christian **universalism**, often associated with Origen, that includes the ultimate salvation of everyone—including the damned and the Devil. The New Testament (Acts 3:21) speaks of the "apokatastasis of all things," although this passage is not usually understood to teach universal salvation. The Second Council of Nicaea condemned as heresy any teaching, including certain forms of *apokatastasis*, that would deny eternal punishment for unforgiven sins (at definition 18), although the interpretations of this and related anathemas are disputed, since some orthodox fathers such as Gregory of Nyssa taught *apokatastasis* and were never condemned.¹

²⁴ Polhill, J. B. (1992). *Acts* (Vol. 26, pp. 133–134). Broadman & Holman Publishers.

²⁵ Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 289). Yale University Press.



Specifying personal application

1. Do we see the suffering in front of us?
2. Do we respond in compassion?
3. <https://aslansplace.com/language/en/prayer-to-restore-compassion-and-the-fear-of-the-lord/>

¹ <https://en.wikipedia.org/wiki/Apokatastasis>

