

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

1ST GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 35

A Lame Man is Healed



A Lame Man is Healed

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will show the students that Jesus is the solution to all the world's problems and encourage them to share the Gospel using Acts 3.

Key Verses

Acts 3—Main Teaching Passage

Memory Verse - Acts 3:19

"Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord."

Hook

Review last week's memory verse, Acts 2:42.

Pull out a key ring with as many keys as possible. Tell the class what each key opens. Identify your house key last. Now ask them if they would be able to get into your house without this key if you were not home. When they say no, respond, "But what if I gave you another key? Wouldn't that be just as good?"

No matter how many keys you have, only the right key can open the door you need. The same way, we are going to see today how Jesus is the only answer to all of our world's problems.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

One afternoon, Peter and John were going up to the temple to pray. In those days, it was common for the disabled to sit in crowded places like the temple gate to ask for money, and so on this day a man who was lame (paralyzed) from birth was brought to the temple to beg. When Peter and John walked by, he asked if they had anything to give him. Peter told the man to look at them and then told him, "I have no gold or silver, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk." They then grabbed the man by the hand to pick him up, and his legs became strong. He began walking and leaping and praising God, and the people were amazed.

Then the people gathered around Peter, and Peter started to preach. He asked why they were amazed and told them that it was not his own power, but Jesus' power that healed this man. Peter accused the crowd of offering Jesus over to Pilate in place of a murderer, but God, the same God that their ancestors Abraham, Isaac, and Jacob worshipped, glorified Jesus by raising Him from the dead. Then Peter offered them a chance to repent, stating that they had acted before in ignorance, but now they had a chance to have their sins blotted out. Moses and the prophets who came after him had proclaimed a day of blessing was coming, and Peter declared that day was here. We will discuss the aftermath of this teaching next week.

The interpretation/ exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

When we first see the lame man in the story, he wasn't expecting to be healed. He didn't ask Peter to help him walk. He was simply looking for money to support himself. Yet Peter gave this man something far greater than money. He showed him the power of Jesus, and the Holy Spirit enabled the lame man to walk. This man had a far greater need than money, and through Peter, Jesus gave him what he really needed.

We've seen Jesus respond to people's requests and hopes before with something different than what they asked for, and what He gives is always better. When another lame man was brought to Jesus by his friends, they were expecting healing, but Jesus forgave his sins and then healed him. The Jewish people were expecting a Messiah to set them free from Rome, but Jesus instead set them free from sin and death. So too, Peter gave the lame man something better than he asked for and what he really needed: Jesus.

The crowd didn't realize it, but they had the same need as the lame man. Sure, they didn't need to be healed from a physical condition, but

LOOK (Continued)

they, along with the rest of humanity, had a worse condition than paralysis. They had sin. The solution to their problem was the same solution that healed the lame man. The people also needed Jesus. Peter addressed this in his sermon. He was clear that the same Jesus who healed this man was the one they had handed over to Pilate to be crucified and the one God had raised from the dead. Just as the lame man needed Jesus to heal him, the people needed to repent and turn to Jesus for the forgiveness of their sins.

We live in a lost world that is full of problems. Luckily, all the pain, suffering, and issues in the world have the same solution that we saw in the story. This world needs Jesus, and it's our job as believers to offer him to the world as the solution to their greatest problems, sin and death. We might not be able to present Jesus to people the way Peter presented Him to the lame man by healing him, but we certainly can do what Peter did in giving the Gospel to the crowd. The best thing we have to offer the world is Jesus, so it is important that we share the Gospel with all people and use our lives to point others to Him.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Acts 3:19.

Have each member of the class think of a friend or family member who does not know Jesus. Encourage them to try to share the Gospel with that person this week.

Pray: Thank God for sending Jesus to us to take care of the problem of sin and death. Ask Him to help you spread the Gospel to any unbelieving friends and family.

Parent Question: Why does every person need Jesus?

FURTHER STUDY

Commentary on Acts 3 by David Guzik

A LAME MAN HEALED

A. The healing of the paralytic at the Gate Beautiful.

1. ([Acts 3:1-3](#)) The request of the paralyzed beggar.

Now Peter and John went up together to the temple at the hour of prayer, the ninth hour. 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 from those who entered the temple; who, seeing Peter and John about to go into the temple, asked for alms.

a. **Now Peter and John went up together:** Peter and John were both commissioned by Jesus and recognized by the early Christians as *apostles* — special ambassadors of Jesus. [Acts 2:43](#) told us, *many signs and wonders were done through the apostles*. [Acts 3](#) tells us of a specific example, one of the *many*.

i. We can think of at least three reasons why Luke found it important to share the story of *this* miracle. First, to give an example of what he mentioned in [Acts 2:43](#). Second, to give an excuse for telling us about another sermon of Peter. Third, to show why these earliest Christians were persecuted, because that is what this beautiful story leads to.

b. **At the hour of prayer:** Apparently Peter and John saw no problem in continuing their Jewish custom of prayer at certain hours of the day.

i. Morgan points out that Peter and John were *not* going to the temple at the hour of *sacrifice*, but **at the hour of prayer** that followed the afternoon sacrifice. They realized that the sacrificial system was fulfilled in the perfect sacrifice Jesus offered on the cross.

ii. Calvin saw a missionary intent in what Peter and John did: “Furthermore, if any man ask, whether the apostles went up into the temple that they might pray according to the rite of the law, I do not think that that is a thing so likely to be true, as they might have better opportunity to spread abroad the gospel.”

iii. **The ninth hour:** “Perhaps this time of day, even then, held special significance for them because it was the hour when Jesus cried from the cross, ‘It is finished’ ([John 19:30](#)).” (Hughes)

c. **The gate of the temple which is called Beautiful:** The Jewish historian Josephus described this gate on the temple mount; made of fine Corinthian brass, seventy-five feet high with huge double doors, so beautiful that it “greatly excelled those that were only covered over with silver and gold.” (Cited in Stott)

d. **A certain man lame from his mother's womb was carried... asked for alms:** The lame man simply wanted to be *supported* in the condition that he was in. God had something better in mind; Jesus wanted to completely change his condition.

i. Of course, the lame man felt he had no other option than to be supported in his condition; and it was certainly better for him to be supported than to starve to death.

ii. In addition, the man had good reason to believe that begging at the **Beautiful** gate could support him. There was (and is) a strong tradition of alms-giving (giving to the poor, especially beggars) in Judaism, and doing it as an act of righteousness.

2. ([Acts 3:4-6](#)) What Peter said to the lame man.

And fixing his eyes on him, with John, Peter said, “Look at us.” So he gave them his attention, expecting to receive something from them. Then Peter said, “Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.”

a. **Fixing his eyes on him:** The man must have been happy and encouraged when Peter and John looked at him intently. Most people who want to ignore beggars are careful to not make eye contact with them. When they looked at the lame man so intently, he probably thought he had a big gift coming.

b. **He gave them his attention, expecting to receive something from them:** The lame man returned the eye contact with Peter and John; perhaps he stretched out his hand or a cup to receive their generosity.

i. The lame man was correct in **expecting to receive something from them**, but he received much more than the monetary donation he would have been satisfied with!

ii. Many have yet to come to the place where they really expect something from God. This is *faith*, plain and simple — even if the man expected less than Jesus wanted to give.

iii. Better yet, we should expect the right things from God. We are often much too ready to settle for much less than God wants to give to us, and our low expectations often rob us.

c. **Silver and gold I do not have:** Peter didn’t have any money, but he did have authority from Jesus to heal the sick (**what I do have I give to you**). Peter knew what it was like to have God use him to heal others, because Jesus had trained him in this ([Luke 9:1-6](#)).

i. For some people, to say “**silver and gold I do not have**” is about the worst thing that can be said. They feel the church is in ruins if it must say “**silver and gold I do not have**.” But it is much worse if the church never has the spiritual power to say, “**In the name of Jesus Christ of Nazareth, rise up and walk**.”

ii. There is a story — perhaps true — about a humble monk walking with a Roman Catholic cardinal at a time in the Middle Ages when the Roman Catholic church was at its zenith of power, prestige and wealth. The cardinal pointed to the opulent surroundings and said to the monk, “We no longer have to say, **silver and gold I do not have**.” The monk replied, “But neither can you say, **In the name of Jesus Christ of Nazareth, rise up and walk**.”

iii. When Peter and John gave him no money, we might have heard the lame man complain: “You don’t care about me. You won’t support me. Look at the mess I’m in.” But Peter and John wanted something greater than supporting the man in his condition. They wanted to transform his life by the power of the risen Jesus Christ.

iv. “It is not the Church’s business in this world to simply make the present condition more bearable; the task of the Church is to release here on earth the redemptive work of God in Christ.” (LaSor)

d. **What I do have I give you:** He gave the lame man power in the name of Jesus, but he could not give it unless *he had it in his own life*. Many people want to be able to say, “**rise up and walk**” without having received the power of Jesus to transform their own life.

i. **In the name of Jesus Christ of Nazareth:** “Jesus was from Nazareth — he was a Nazarene, and this had been used to insult Christ during his life on earth. But now Peter waved it like a banner.” (Hughes)

3. ([Acts 3:7-10](#)) The healing of the lame man.

And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them; walking, leaping, and praising God. And all the people saw him walking and praising God. Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

a. **And he took him by the right hand and lifted him up:** It was one thing to say, “**rise up and walk**,” but it was a much greater thing to so boldly take the man’s hand and lift him to his feet. At this moment, Peter received the *gift of faith* described in [1 Corinthians 12:9](#) — a supernatural ability to trust God in a particular sit-

uation.

i. This wasn't something Peter did on a whim or as a promotional event; he did it under the specific prompting of the Holy Spirit. God gave Peter the supernatural ability to trust Him for something completely out of the ordinary.

b. **Immediately his feet and bones received strength:** Strength did not come to the lame man until Peter said "**rise up and walk,**" and not until Peter **took him by the right hand and lifted him up.**

i. "Perhaps only medical men can fully appreciate the meaning of these words; they are peculiar, technical words of a medical man. The word translated *feet* is only used by Luke, and occurs nowhere else. It indicates his discrimination between different parts of the human heel. The phrase *ankle-bones* is again a medical phrase to be found nowhere else. The word 'leaping up' describes the coming suddenly into socket of something that was out of place, the articulation of a joint. This then is a very careful medical description of what happened in connection with this man." (Morgan)

c. **Entered the temple... walking, leaping, and praising God:** As soon as he was healed, the formerly lame man did three good things. First, he attached himself to the apostles (**entered the temple with them**). Secondly, he immediately started to use what God had given him (**walking, leaping**). Finally, he began to praise and worship God (**praising God**).

d. **Then they knew that it was he who sat begging alms:** This man was more than 40 years old ([Acts 4:22](#)), and had been crippled since birth. He was a familiar sight at this temple gate ([Acts 3:10](#)). Therefore, Jesus must have passed him by many times without healing him.

i. We can say that one Jesus didn't heal his is because God's timing is just as important as His will, and it was for the greater glory of God that Jesus heal this man from heaven through His apostles.

B. Peter preaches to the gathered crowd.

1. ([Acts 3:11-12](#)) Introduction: Why do you think we have done something great?

Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed. So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?"

a. **Held on to Peter and John:** Since he could walk, it wasn't for support. Perhaps he held on to them out of gratitude, perhaps out of a combined sense of fear and surprise — since a crowd quickly gathered as **the people ran together to them... greatly amazed.**

b. **When Peter saw it, he responded to the people:** Peter wisely took advantage of the gathering crowd. Yet he knew that the phenomenon of the miraculous in itself brought no one to Jesus, it merely aroused interest. Though they were **greatly amazed**, they weren't saved yet.

i. This might have been a good time for a testimony service, for the healed man certainly had a great experience. Yet Peter knew that what the crowd needed to hear — even more than the healed man's experience — was the gospel of Jesus Christ, and a call to repent and believe. The healed man didn't know enough yet to share that, so Peter did the talking.

ii. Peter knew that saving faith did not come by seeing or hearing about miracles, rather *faith comes by hearing, and hearing by the word of God* ([Romans 10:17](#)).

c. **Why look so intently at us, as though by our own power or godliness we had made this man walk?** Peter denied that the healing was due to either his **power or godliness.**

i. Many evangelists or preachers today who would never claim to heal in their own power still give the impression that healing happens because they are so spiritual, so close to God, or so godly. Peter knew that it was all of Jesus and nothing was of him.

d. **Why do you marvel at this?** Peter's point was simple: Jesus healed all sorts of people when He walked this earth, so why should it seem strange that He continues to heal from heaven?

2. ([Acts 3:13-15](#)) Peter preaches Jesus.

"The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go. But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

a. **God of Abraham, Isaac, and Jacob:** By opening with this reference to God, Peter made it clear that he spoke to them about the God of Israel, the God represented in the Hebrew Scriptures.

b. **His Servant Jesus:** The greatness of Peter's sermon is that it was all about Jesus. The focus on the sermon was not on Peter nor on anything he did, but all about Jesus.

i. The first thing Peter said about Jesus in this sermon drew attention to the idea that Jesus was the perfect **Servant** of the Lord, and spoken of in the Hebrew Scriptures (as in [Isaiah 42](#) and [52:13-53:12](#)). "The concept of the 'servant of the Lord' was well-known in Israel because of [Isaiah 53](#) and other texts." (Boice)

c. **Whom you delivered up and denied:** Peter boldly set the guilt of Jesus' death squarely where it belonged. **Pilate**, the Roman governor, was **determined to let Him go**, but the Jewish mob insisted on the crucifixion of Jesus ([John 18:29-19:16](#)).

i. This does *not* mean that the Jewish people of that day *alone* were responsible for the death of Jesus. The Romans — Gentiles — were also responsible. The Romans would not have crucified Jesus without pressure from the Jewish leaders, and the Jews could not have crucified Jesus without Roman acceptance of it. God made certain that both Jew and Gentile shared in the guilt of Jesus' death. In fact, it was not political intrigue or circumstances that put Jesus on the cross; it was our sin. If you want to know who put Jesus on the cross, look at me — or look in the mirror.

ii. Peter was not afraid to confront their sin, and he showed amazing boldness. "One commentator says that the miracle of the speech of Peter is a far more wonderful one than the miracle wrought in the healing of the man who lay at the Beautiful Gate." (Morgan)

iii. Yet notice the contrast. In God's estimation Jesus is the exalted **Servant**, promised centuries before in the Hebrew Scriptures. In man's estimation Jesus was only worthy to be tortured and crucified.

d. **Holy One:** Here Peter exalted Jesus as *God*. The term **Holy One** is used more than 40 times in the Old Testament as a high and glorious title for Yahweh, the covenant God of Israel.

e. **Asked for a murderer to be granted to you:** One of the ironies of the crucifixion of Jesus is that while the crowd rejected Jesus, they embraced a criminal and a murderer named Barabbas ([Luke 23:13-25](#), [John 18:39-40](#)). Peter *boldly* confronted this audience.

i. When Peter spoke of sin, he used the word **you** several times. In the sermon on the day of Pentecost it is recorded that he only used it once ([Acts 2:23](#)).

- **You** delivered up and denied.

- **You** denied the Holy One and the Just.

- [You] asked for a murderer to be granted to you.

- [You] killed the Prince of Life.

f. **And killed the Prince of life:** Of course, **the Prince of life** could not remain in the grave, and the apostles were united **witnesses** of the fact of His resurrection.

3. ([Acts 3:16](#)) How the man was healed.

And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.

a. **And His name, through faith in His name, has made this man strong:** Peter said that it was in the **name** of Jesus that this man has been made whole. This means more than Peter said, “in Jesus name.” It means that Peter consciously did this in the authority and power of Jesus, not in the authority and power of Peter. Peter would not even take credit for the *faith* that was exercised in the healing (**yes, the faith which comes through Him has given him this perfect soundness**).

i. “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.” (Longenecker)

b. **Through faith in His name:** When God’s people really do good in this world, they do it **through faith in His name**. The temptation is always to do things trusting in something or someone else.

- To trust in good intentions.
- To trust in talents and gifts.
- To trust in material resources.
- To trust in reputation and prior success.
- To trust in hard work or smart work.

i. Instead, we must always trust in and do good **through faith in His name**.

4. ([Acts 3:17-18](#)) Explaining the sufferings of Jesus.

Yet now, brethren, I know that you did it in ignorance, as did also your rulers. But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.”

a. **Yet now, brethren:** Though Peter spoke boldly to them about their sin, he didn’t hate them. He didn’t say, “Yet now, you filthy disgusting wretches.” He still connected to them as **brethren**. Notice that twice Peter had accused them of *denying* Jesus ([3:13, 14](#)) — something Peter had himself done.

b. **I know that you did it in ignorance:** Peter recognized they called for the execution of Jesus in ignorance of God’s eternal plan. This did not make them innocent, but it did carefully define the nature of their guilt. If we sin in ignorance, it is still sin; but it is different from sin done with full knowledge.

c. **He has thus fulfilled:** Despite all the evil they did to Jesus, it did not change or derail God’s plan. God can take the most horrible evil and use it for good. Joseph could say to his brothers, “*you meant evil against me; but God meant it for good.*” ([Genesis 50:20](#)) The same principle was at work in the crucifixion of Jesus and is at work in our lives ([Romans 8:28](#)).

5. ([Acts 3:19-21](#)) Peter calls them to repentance.

“Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.”

a. **Repent therefore:** As he did in his first sermon ([Acts 2:38](#)), Peter called upon the crowd to **repent**. He told them to turn around in their thinking and actions.

i. Peter spoke boldly to them about their sin, but he didn’t just want to make them feel bad. That wasn’t the goal. The goal was to encourage them to repent and believe.

ii. Repentance does not describe being sorry, but describes the act of *turning around*. And as he used it in chapter two, here also Peter made **repent** a word of *hope*. He told them that they had done wrong; but that

they could turn it around and become right with God.

b. **And be converted:** Peter knew the necessity of *conversion*, of God's work of bringing new life to us. Being a Christian is not "turning over a new leaf," it is being a *new creation in Christ Jesus* ([2 Corinthians 5:17](#)).

i. Boice says that **be converted** is better translated, "turn to God" — or, even better, "flee to God." Boice connects this with the imagery of the cities of refuge in the Old Testament, and thinks Peter told them to flee to Jesus as their place of refuge.

c. **That your sins may be blotted out:** This was the first *benefit* of repentance Peter presented to them. The one who repents and is converted is forgiven their sins, and the record itself is erased.

i. **Blotted out:** This has the idea of wiping ink off of a document. Ink in the ancient world had no acid content and didn't "bite" into the paper. It could almost always be wiped off with a damp cloth. Peter said that God would wipe away our record of sin just like that.

d. **So that times of refreshing may come from the presence of the Lord:** This was the second benefit of repenting and turning to God. In speaking of "**times of refreshing**," Peter referred to the time when Jesus will return and rule the earth in righteousness. Peter went so far as to say, "**that He may send Jesus Christ**," thus implying that if the Jewish people as a whole repented, God the Father would send Jesus to return in glory.

i. Peter made it clear that Jesus will remain in heaven **until the times of restoration of all things**, and since the repentance of Israel is one of the **all things**, there is some sense in which the return of Jesus in glory will not happen until Israel repents.

ii. Peter essentially offered Israel the opportunity to hasten the return of Jesus by embracing Him on a national level, something that must happen before Jesus will return (as in [Matthew 23:37-39](#) and [Romans 11:25-27](#)).

iii. One may raise the hypothetical question, *if* the Jews of that day had received the gospel as a whole, would *then* Jesus had returned way back then? Hypothetically, this may have been the case, but there is no point in speculating about something that *didn't happen* !

iv. In a lesser (though glorious) sense, God sends **times of refreshing** to His people today. We should pray for and believe God for seasons of revival and **refreshing**.

6. ([Acts 3:22-26](#)) Peter warns of the danger of rejecting Jesus.

"For Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.' Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

a. **For Moses truly said to the fathers:** The Jewish people of Peter's day were aware of this prophecy of Moses (recorded in [Deuteronomy 18:15](#) and [18:18-19](#)), but some thought that the **Prophet** would be someone different than the *Messiah*. Peter made it clear that they are one and the same.

b. **Every soul who will not hear that Prophet shall be utterly destroyed:** The destruction promised in the prophecy would become the legacy of this generation of Jews. Many of this generation (certainly not all) rejected Jesus twice over.

i. This is the third blessing that comes from repenting and turning to God — being *spared* this promised judgment.

c. **And of the covenant which God made with our fathers, saying to Abraham:** Hidden in the idea of the promise to Abraham (**all the families of the earth shall be blessed**) and in the words **to you first** is the undeveloped theme of the extension of the gospel to all the world — even to the Gentiles.

d. **Sent Him to bless you, in turning away every one of you from your iniquities:** This is the fourth blessing that comes from repenting and turning to God. Jesus blesses us from heaven, and does this by **turning** us **away** from our sins. God's desire to bless us and to do good for us also includes His desire to turn us all away from our sins.

i. The lame man at the Beautiful Gate wanted something; but God wanted to give him something much greater. The same was generally true of the Jewish people Peter preached to. They expected the Messiah *in a certain way*, but God wanted to give them something much greater. They looked for a political and military Messiah, and not so much one to turn **every one of you from your iniquities**. It shows how important it is for us to expect the right things from God.