

Session 11 A Public Sign At The Beautiful Gate

Acts: The Book That Explains Everything

Session 11 | Acts 2:47-3:10

The Lord Added

The Hour Of Prayer

Look On Us

In Jesus' Name

Walking And Praising

Before You Read

Big idea: The Lord continues adding to the temple-centered Jerusalem assembly, and Peter heals a man lame from birth in the name of Jesus Christ, publicly confirming the apostolic witness.

How to use this guide: Read Acts 2:47-3:10 as one connected movement. Verse 47 closes Luke's summary of the believing company; Acts 3 then shows Peter and John living and ministering within that same Jerusalem and temple setting.

Five movements to keep watching

- **The Lord added** - The believing assembly praises God, enjoys public favor, and continues to grow.
- **The hour of prayer** - Peter and John go together to

Israel's temple at the recognized time of prayer.

- **Look on us** - A man lame from birth expects alms, but Peter directs his attention toward the apostles.
- **In Jesus' name** - Peter gives what silver and gold could not provide: complete healing by the authority of Jesus Christ.
- **Walking and praising** - The man enters the temple visibly whole, and the public recognizes what has happened.

A simple right-division reminder: The setting remains Jerusalem, Israel's temple, the Twelve, and apostolic signs. The healing anticipates the restoration promised to Israel and supplies the public occasion for Peter's kingdom sermon in Acts 3:11-26.

Acts 2:47

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

What does the passage say?

- The believing company praises God.
- At this early stage it enjoys favor with the people around it.
- The Lord continues adding those being saved to the Jerusalem assembly.

Words to notice

- **Having favour with all the people** - This describes the present response; organized opposition will soon intensify.
- **The Lord added** - The hearers truly receive the word and respond, but Luke identifies the Lord as the One enlarging the assembly.
- **The church** - The word means an assembly or congregation. The surrounding context identifies this one as the Jerusalem company under the Twelve.

- **Such as should be saved** - This is inherited older English. "**Should**" describes what came about; it does not mean "**ought to**." Compare, "Whom should I meet but John!" The sense is "**those who were being saved**."

Cross-references worth marking

- Acts 1:15 - The Jerusalem company earlier numbered about 120.
- Acts 2:41 - About three thousand are added after receiving Peter's word.
- Acts 5:13-14 - Public esteem and believers being added appear together again.
- Jude 18 - "**There should be mockers**" illustrates the older use of "**should**" for what would occur.

Do not miss

- The English word "**church**" does not by itself identify the body of Christ; the context must identify the assembly.
- Verse 47 leads naturally into Acts 3: the same temple-centered company is represented by Peter and John at the hour of prayer.

Acts 3:1

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

What does the passage say?

- Peter and John go together to the temple.
- Their visit coincides with a recognized hour of prayer.
- The ninth hour is approximately three o'clock in the afternoon.

Words to notice

- **Peter and John** - These two apostles often appear together in the early Jerusalem ministry.
- **Went up** - The temple occupied the elevated temple mount, and biblical usage regularly speaks of going up to Jerusalem and the temple.
- **Into the temple** - The apostles have not abandoned Israel's sanctuary after Pentecost.

- **The ninth hour** - Jewish reckoning counted daylight from about six in the morning, placing this prayer time near three in the afternoon.

Cross-references worth marking

- Luke 24:52-53 - The disciples return to Jerusalem and continue praising God in the temple.
- Acts 2:42, 46 - The company continues in prayers and gathers daily in the temple.
- Acts 4:13 - Peter and John are recognized as companions of Jesus.
- Acts 5:12, 20-21, 42 - Temple ministry remains prominent in the Jerusalem period.

Do not miss

- Temple attendance is not an incidental backdrop. It identifies the continuing Jewish and kingdom setting of the narrative.
- Luke moves directly from the assembly's daily temple life to a specific event involving its leading apostles.

Acts 3:2

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 of them that entered into the temple;

What does the passage say?

- The man's disability has existed from birth.
- Other people must carry him to his customary place.
- He is laid daily at the Beautiful gate to request charitable gifts from worshipers.

Words to notice

- **From his mother's womb** - The condition is lifelong, not a recent injury or a temporary weakness.
- **Was carried** - His inability to walk is complete enough that he depends on others for transportation.
- **Daily** - His regular presence makes him publicly recognizable.

nizable.

- **The gate ... called Beautiful** - The precise gate is debated; Scripture gives its name but not enough architectural detail to identify it with certainty.
- **Alms** - Charitable gifts to the poor and needy.

Cross-references worth marking

- Deuteronomy 15:7-11 - Israel is commanded not to harden the heart against the poor.
- John 9:1 - Jesus encounters another man disabled from birth, making the condition publicly verifiable.
- Acts 4:22 - The healed man is more than forty years old.

Do not miss

- Luke supplies evidence that makes fraud or mistaken identity difficult: congenital lameness, daily public exposure, and many witnesses familiar with the man.
- Identifying the Beautiful gate with a particular known temple gate may be plausible, but it should not be stated as certain.

Acts 3:3

Who seeing Peter and John about to go into the temple asked an alms.

What does the passage say?

- The man sees Peter and John approaching the temple.
- He makes the same kind of request he ordinarily makes of worshipers.
- He asks for money, not healing.

Words to notice

- **Seeing Peter and John** - At this point the man sees potential donors, not yet the agents of an apostolic sign.
- **Asked an alms** - The singular expression means that he

requested a charitable gift.

Cross-references worth marking

- Luke 11:41 - Jesus speaks of giving alms.
- Acts 10:2, 4 - Cornelius's alms are remembered before God.
- Acts 24:17 - Paul later returns to Jerusalem bringing alms to his nation.

Do not miss

- The man does not approach with an already developed expectation of miraculous healing.
- His request establishes the contrast Peter will make between silver and gold and the gift actually given.

Acts 3:4

And Peter, fastening his eyes upon him with John, said, Look on us.

What does the passage say?

- Peter and John give the man their full attention.
- Peter commands him to look directly at them.
- The command prepares him to hear and receive something different from the expected coin.

Words to notice

- **Fastening his eyes** - Peter looks intently and deliberately rather than passing by.
- **With John** - John participates as a witness even though Peter speaks.

- **Look on us** - This is a demand for attention, not a claim that the apostles are the ultimate source of power.

Cross-references worth marking

- Acts 1:10 - The disciples look steadfastly toward heaven at the ascension.
- Acts 3:12 - Peter later rejects the idea that personal power or holiness made the man walk.
- Acts 14:9 - Paul later looks steadfastly at another man who had never walked.

Do not miss

- Peter will immediately direct the man's healing to the name of Jesus Christ.
- **"Look on us"** should not be isolated as a model of ministerial self-promotion.

Acts 3:5

And he gave heed unto them, expecting to receive something of them.

What does the passage say?

- The man obeys Peter's command and attends closely.
- He expects the apostles to give him something.
- His expectation is still shaped by his request for alms.

Words to notice

- **Gave heed** - He turns and holds his attention upon them.
- **Expecting** - He anticipates a gift, though not yet the gift

Peter is about to give.

- **Something** - Luke leaves the expected amount unspecified; the point is the contrast with the healing.

Cross-references worth marking

- Proverbs 3:27 - Good is not to be withheld when it is in one's power to give it.
- Ephesians 3:20 - God is able to do beyond what people ask or think, though Paul's context there is different.

Do not miss

- The narrative does not say that the man first understood or confessed the identity of Jesus.

- His attention is real, but the miracle demonstrates apostolic authority rather than a technique for producing

healing through expectation.

Acts 3:6

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

What does the passage say?

- Peter does not possess the money the man expects.
- He does possess Christ-given authority to bestow complete healing.
- He commands the man to rise and walk in the name of Jesus Christ of Nazareth.

Words to notice

- **Silver and gold have I none** - Peter speaks of what he has available to give this man; the statement is not a universal command that every ministry must possess no resources.
- **Such as I have** - Apostolic sign power is something Peter can exercise authoritatively here.
- **In the name** - The name represents the authority and identity of Jesus, not a magical verbal formula.

- **Jesus Christ of Nazareth** - The One rejected under a humble earthly designation is the living Christ whose authority heals.
- **Rise up and walk** - The command requires an immediate and observable change.

Cross-references worth marking

- Luke 9:1-2 - Jesus gives the Twelve power and authority and sends them to preach the kingdom.
- Acts 2:22 - Jesus was approved among Israel by miracles, wonders, and signs.
- Acts 3:16 - Peter later explains that Christ's name made the man strong.
- Acts 4:10 - Peter again identifies Jesus Christ of Nazareth as the One by whom the man stands whole.

Do not miss

- Peter does not attempt a healing; he commands one, and the result is immediate.
- The authority belongs to Jesus Christ. Peter is His authorized apostolic agent.

Acts 3:7

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

What does the passage say?

- Peter takes the man by the right hand and raises him.
- Strength comes immediately to the parts of his body needed for standing.
- The physical result corresponds exactly to Peter's command.

Words to notice

- **Took him by the right hand** - Peter's physical action accompanies, but does not cause, the divine healing.
- **Immediately** - No recovery period, therapy, or gradual improvement intervenes.

- **Feet and ankle bones** - Luke describes the strengthening of the man's lower limbs with unusual anatomical specificity.

Cross-references worth marking

- Mark 1:31 - Jesus takes Peter's mother-in-law by the hand as the fever leaves her.
- Acts 3:16 - Peter attributes the man's complete soundness to the name of Christ and faith through Him.
- Acts 4:14 - The healed man stands publicly with Peter and John.

Do not miss

- A man who has never walked would ordinarily lack both strength and learned balance; the sign supplies complete ability at once.
- The miracle is bodily and testable, not merely an inward feeling of improvement.

Acts 3:8

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

What does the passage say?

- The healed man leaps up, stands, and walks.
- He enters the temple with Peter and John rather than remaining at the gate.
- His response is public praise to God.

Words to notice

- **Leaping up** - His new strength appears exuberantly and immediately.
- **Entered ... into the temple** - The man formerly placed outside at the gate now walks inside with the apostles.
- **Walking, and leaping** - Luke repeats the visible evidence of complete restoration.

- **Praising God** - The healed man identifies God, not the apostles, as the source of blessing.

Cross-references worth marking

- Isaiah 35:5-6 - In the promised restoration, “**the lame man**” will “**leap as an hart.**”
- Luke 5:25-26 - A healed paralytic departs glorifying God, and witnesses glorify God.
- Luke 17:15 - A healed leper returns glorifying God with a loud voice.
- Acts 2:47 - Praise to God characterizes the Jerusalem assembly.

Do not miss

- The wording strongly recalls Isaiah’s kingdom-restoration imagery.
- The sign is both compassionate toward one man and revelatory to Israel concerning the authority of the risen Christ.

Acts 3:9

And all the people saw him walking and praising God:

What does the passage say?

- The worshipers see the healed man in motion.
- They hear or observe his praise to God.
- The result is public rather than hidden from examination.

Words to notice

- **All the people** - Luke stresses the breadth of the public witness in the temple setting.
- **Saw him walking** - His restored ability is visible to ordinary observers.

- **Praising God** - The man’s response interprets the healing as divine action.

Cross-references worth marking

- Matthew 9:8 - Crowds glorify God after seeing a paralytic healed.
- Acts 4:16 - The rulers admit that a notable miracle is manifest to Jerusalem and cannot be denied.
- Acts 4:21 - The people glorify God for what was done.

Do not miss

- The miracle is not protected from scrutiny by privacy or ambiguity.
- The public nature of the sign prepares for both Peter’s sermon and the rulers’ opposition.

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

What does the passage say?

- The people recognize the healed man as the familiar beggar from the Beautiful gate.
- They understand that something extraordinary has happened to him.
- Wonder and amazement fill the witnesses.

Words to notice

- **They knew** - Recognition supplies eyewitness confirmation of the man's identity.
- **Sat for alms** - His former condition and customary location were widely known.

- **Wonder and amazement** - The response is appropriate to a work beyond ordinary human ability, but Peter will direct their amazement toward its true meaning.
- **Had happened unto him** - The man is the unmistakable recipient of an objective change.

Cross-references worth marking

- Acts 3:11-12 - The amazed people gather, and Peter immediately explains the sign.
- Acts 4:14-16 - The authorities see the healed man and cannot deny the notable miracle.
- Acts 4:22 - His age makes the lifelong nature of the disability still more evident.

Do not miss

- Luke layers the evidence: the condition began at birth, the man was carried daily, the public knew him, and he now walks before them.
- Amazement is not the final goal. The sign demands attention to Jesus Christ and to Peter's message to Israel.

Text And Translation Helps

- **Such as should be saved** in Acts 2:47 uses "**should**" in an older descriptive sense: those who were being saved, not those who ought to be saved.
- The Textus Receptus explicitly reads "**to the church**" in Acts 2:47, the wording followed by the KJV. The familiar KJV sentence therefore closes before Acts 3:1 begins.
- **An alms** in Acts 3:3 means a charitable gift.
- "**Rise up and**" in Acts 3:6 is included in the Textus Receptus and KJV but omitted from many modern critical-text translations.
- **Ankle bones** in Acts 3:7 reflects Luke's unusually precise description of the strengthened joints.

Common Ideas To Test

- "The word church proves that the body of Christ began in Acts 2."
 - Test it by the context: Jerusalem, the Twelve, the temple, Israel's prophetic hope, and apostolic kingdom signs identify this assembly.
- "Silver and gold have I none means every faithful ministry must be penniless."
 - Peter contrasts the alms he cannot give with the apostolic healing he can give; he is not issuing a universal financial rule.
- "Saying the words 'in Jesus' name' guarantees a miracle."
 - The name represents Christ's authority. Acts does not present it as an incantation available apart from divine authorization.
- "The man was healed because he first had enough faith."
 - The narrative says he expected money. Peter later places the effective power in Christ's name and the faith which is by Him.
- "The healing is only a general lesson about kindness."
 - Compassion is present, but Luke emphasizes a public apostolic sign that authenticates the witness to Israel and recalls promised restoration.

Session Summary

- The Lord continues adding those being saved to the Jerusalem assembly.
- Peter and John remain connected to Israel's temple and recognized hour of prayer.
- A man lame from birth asks them for alms at the Beautiful gate.
- Peter heals him authoritatively in the name of Jesus Christ of Nazareth.
- Strength and the ability to walk appear immediately and completely.
- The man enters the temple walking, leaping, and praising God.
- The public recognizes him and cannot mistake the visible change.
- The sign prepares the audience for Peter's sermon beginning in Acts 3:11.

For Long-Term Study

Mark these themes as Acts unfolds

- The apostles' continuing ministry in Jerusalem and the temple.
- Signs that publicly authenticate the apostolic witness.
- The name and authority of Jesus Christ of Nazareth.
- Israel's promised restoration and the kingdom imagery used to describe it.
- The movement from public sign to apostolic explanation and official opposition.

Questions to keep asking

1. Why does Acts 2:47 belong naturally with the temple scene that follows?

2. What details establish that the man's disability and healing were publicly verifiable?
3. What does **"in the name of Jesus Christ of Nazareth"** mean?
4. How does Acts 3:8 recall Isaiah 35:6?
5. Why is it important that Peter and John continue going to the temple?
6. What response does the sign create, and what will Peter do with that response?

One sentence to remember

At Israel's temple, Peter publicly heals a man lame from birth in Jesus Christ's name, confirming the apostolic witness and preparing Israel to hear again.