TEMPLE.

**1. the ninth hour]** See ch.  
x. 3, 30. There were three hours of  
prayer; those of the morning anil evening  
sacrifice, i.e. the *third* and *ninth* hours,  
and *noon*.

**2.]** The word is literally,  
**was being carried**. They took him at the  
hours of prayer, and carried him back  
between times.

**the gate... which  
is called Beautiful]** The arrangement of  
the gates of the Temple is, from the notices  
which we now possess, very uncertain.  
Three entrances have been fixed on for the  
“*Beautiful Gate:*”

(1) The gate thus described by Josephus:   
“Nine of the gates  
were covered with gold and silver, as were  
also the posts and lintels. But one gate,  
that outside the temple itself, was of  
Corinthian brass, and far surpassed the  
silver and gilt gates in splendour.” This  
gate was also called *Nicanor’s gate*, and  
lay on the Eastern side of the Temple,  
towards the valley of Kedron. Josephus  
mentions it again, as “the Eastern gate of  
the inner enclosure, which is of brass,”  
and gives a remarkable account of its size  
and weight: adding, that when, before the  
siege, it was discovered supernaturally  
opened in the night, “this to unskilled  
persons seemed a most favourable omen:  
for they said, that God had opened to  
them the gate of prosperity.” But some  
find a difficulty in this. The lame man,  
they say, would not he likely to have been  
admitted so far into the Temple (but it  
appears that lepers used to stand at  
Nicanor’s gate): and besides, he would  
have taken up his station naturally at an  
*outer gate*, where he might ask alms of *all*  
who entered. These conditions suit better

(2) the gate *Susan;* as does also the   
circumstance mentioned ver. 11, that the  
people ran together to *Solomon's porch;*  
for this gate was op the east side of the  
court of the Gentiles, and close to Solomon’s  
porch. Another suitable circumstance was,  
that by this gate the market was held for  
sheep and cattle and other offerings, and  
therefore a greater crowd would be attracted.   
  
(3) Others again refer the epithet  
“Beautiful” to two gates opening towards  
the city on the western side. So that  
the matter must remain in uncertainty.

**4. Look on us]** Calvin’s note  
is important: “Peter would not have  
thus spoken without being certain of the  
design of God; and his words command  
the man to look for some singular and  
unusual benefit. Yet we may enquire,  
whether the Apostles had the power of  
working miracles when it pleased them. I  
answer, that their ministration of divine  
influence: did not empower them to attempt  
any thing of their own will or motive, but  
the Lord wrought by them when He saw  
it expedient. Hence it arose, that they  
healed one, not all without distinction. So  
that in this, as in other things, they had  
God’s Spirit for their guide and direction.  
Therefore, Before Peter orders the lame  
man to rise, he cast aud fixed his eyes on  
hin. That look was not without the  
express prompting of God's Spirit, And  
hence it was that he spoke with such   
certainty of the waning miracle, The Apostle  
suramonel the lame man by this command  
to receive the gift of God: be for his part  
looked for nothing but an alms.”

**6.]** “There is no doubt, that it **was** the  
custom to give alms even to those who  
were not of the community of the faithful,  
but Peter then either had nothing about  
hisn, going as he was to the temple, or he  
could not bestow enough to help the poor  
man’s need. Notice the Apostles   
moderation in his discharge of so important a  
stewardship: compare ch. ii. 45 iv. 35.”  
Bengel. But perhaps it is more simple to  
conclude that Peter spoke here of *his own  
station and means* in life—‘I am no rich  
man, nor have I silver or gold to give  
thee,’

**7.]** “Thus also did Christ:  
He often cured by a word, often by an