act; often also He put forth His hand,  
when the objects were weak in faith,—that  
the healing might not seem to take place  
of itself.” Chrysostom.

**he took him by the right hand... his feet and   
ancle-bones received strength]** Luke, the   
physician, had made himself acquainted with  
the peculiar kind of weakness, and   
described it accordingly.

**8.] leaping up**  
describes his first joyous liberation from  
his weakness: as soon as he felt himself  
strengthened, he leapt up, for joy. No  
suppositions need be made, such as that   
perhaps he was trying the experiment   
(Chrysostom): or that it was from ignorance  
how to walk (Bloomfield). Hisjoy is quite  
sufficient to explain the gesture, and it is  
better to leave the narrative in its simplicity.

**11—26.]** THE DISCOURSE OF PETER  
THEREUPON.

**11.]** The lame man was  
**holding** Peter and John, physically: not  
spoken of mental adhesion, but of actual  
holding by the hand or arm, that he might  
not be separated from them in the crowd,  
but might testify to all, who his   
benefactors were.

**the porch that is called  
Solomon’s]** See John x. 23, note.

**12.] answered**, viz. to their expressions of  
astonishment implied in the following verse.  
See a similar usage of “*answered,*’ Matt.  
xi. 25; ch. v.8. This second discourse of  
St. Peter may be thus divided: *This is no  
work of ours, but of God for the glorifying  
of Jesus*, vv. 12, 13:—*whom ye denied and  
killed, but God hath raised up*, vv. 13—  
15:—*through whose name this man is  
made whole*, ver. 16:—y*e did it in   
ignorance, but God thereby fulfilled His   
counsel*, vv. 17, 18. *Exhortation to repent,  
that ye may be forgiven, and saved by this  
Jesus Christ at His coming*, vv. 19—21:  
*whose times have been the subject of   
prophecy from the first*, ver. 21. *Citations  
to prove this*, vv. 22—24: *its immediate  
application to the hearers, as Jews*, vv.25,  
26. There the discourse seems to be broken  
off, as ch. iv. 1 relates.

**why marvel ye]**  
Their error was not the wonder itself,—  
though even that would shew ignorance  
and weakness of faith, for it was truly no  
wonderful thing that had happened, viewed  
by a believer in Jesus,—but their   
wondering at the Apostles, as if they had done it  
by their own power. “Thus we see,” says  
Calvin, “that our wonder is wrong, when  
it stops at human agency.”

**power**,  
—such as magical craft, or any other   
supposed means of working miracles: **godliness**,  
*meritorious efficacy with God*, so as to  
have obtained this from Him *on our own  
account*. ‘The distinction is important:—  
‘*holiness*’, of the A. V., is not expressive of  
the word, which bears in it the idea of  
*operative cultive* piety, rather than of  
*inherent character*.

**13. The God of  
Abraham, &c.]** “An appellation more   
frequent in the Acts than in the other books  
of the New Testament, aud suitable to that