668 THE ACTS. III.   
   
 took him by the right hand, and lifted him up: and im-   
 mediately his feet and ancle-bones received strength.   
 8 And he £ leaping up stood, and walked, and entered with   
 f Isa. 6. them into the temple, walking, and leaping, and praising   
 God. 9% And all the people saw him walking and praising   
 God: and they knew that it was he which sat for alms   
 g ch. 16, 21. the Beautiful gate of the temple: and they were filled   
 with wonder and amazement at that which had happened   
 unto him, 1 And as? the lame man which was healed held   
 Peter and John, all the people ran together unto them in   
 the porch ‘that is called Solomon’s, greatly wondering.   
 12 And when Peter saw it, he answered unto the people,   
 Ye men of Israel, why marvel ye \*at ¢his? or why look ye   
 [tso] earnestly on us, as though by our own power or   
 i John 23. u holiness we had made this man to walk? 18 \*The God   
 ch. of Abraham, and of Isaac, and of Jacob, the God of our   
   
   
   
 k ch. v.30.   
   
   
 T read, he. 8 render, at this man.   
 t omit s not in the original.   
 U render, godliness, as the word is always elsewhere rendered in the N.T.   
   
 act; often also He put forth His hand, Killed, but God hath raised up, vv. 13—   
 when the objects were weak in faith,—that 15:—through whose name this man is   
 the healing might not seem to take place made whole, ver. 16:—ye did it in igno-   
 of itself.” Chrysostom. he tock him rance, but God thereby fulfilled His coun-   
 by the right hand... his feet and ancle- sel, vv. 17, 18. Ewxhortation to repent,   
 bones received strength] Luke, the phy- that ye may be forgiven, and saved by this   
 sician, had made himself acquainted with Jesus Christ at His coming, vv. 19—21:   
 the peculiar kind of weakness, and de- whose times have been the subject of pro-   
 scribed it accordingly. 8.] leaping up phecy from the first, ver. 21. Citations   
 describes his first liberation from to prove this, vv. 22—24: its immediate   
 his weakness: as soon as he felt himself application to the hearers, as Jews, vv.25,   
 strengthened, le leapt up, for joy. No 26. There the discourse seems to be broken   
 suppositions need be made, such as that per- off, as ch. 1 relates. why marvel ye]   
 haps he was trying the experiment (Chry- Their error was not the wonder itself,-—   
 sostom): or that it was from ignorance though even that would shew ignorance   
 how to walk (Bloomfield). Hisjoy is quite and weakness of faith, it was truly no   
 sufficient to explain the gesture, and it is wonderful thing that had happened, viewed   
 better to leave narrative in its by a believer in Jesus,—but their wonder-   
 11—26.] THE piscoursE or PsTER ing at the Apostles, as if they had done it   
 THEREUPON. 11.] The lame man was by their own power. “Thus we sce,” says   
 holding Peter and Jobn, physically: not Calvin, “that our wonder is wrong, when   
 spoken of mental adhesion, but of actual it stops at human agency.” power,   
 holding by the hand or arm, that he might —such as magical craft, or any other sup-   
 not be separated from them in the crowd, posed means of working miracles: godliness,   
 but might testify to all, his henefac- meritorious efficacy with God, so as to   
 tors were. the porch that is called have obtained this from Him oz our own   
 Solomon’s] See John x. 23, note. account. ‘The distinction is important :—   
 12.] answered, viz. to their expressions of ‘holiness, of the A. V., is expressive of   
 astonishment implied in the following verse. the word, which bears in it the idea of   
 See a similar usage of “ answered,’ Matt. operative cultive picty, rather than of   
 xi. 25; ch. v.8. This second discourse of inherent character. 13. The God of   
 St. Peter may be thus divided: This is no Abraham, &c.] “An appellation more fre-   
 work of ours, but of God for the glorifying quent in the Acts than in the other books   
 of Jesus, vv. 12, 13:—whom ye denied and of the New Testament, aud suitable to that