**A Talk by B. Cobbey Crisler,
“After the Master What? – The Book of Acts” *(all of Acts 3)***transcribed by Sue Merrell from
the 2nd and 3rd of 6 [CDs available from Daycroft School Foundation](http://www.daycroftschool.org/downloads/order-form31.pdf)
*[and available in transcript form along with other talks from* *Janet Crisler**]*

**Acts, Chapter 3,** we find that the **introduction** of the public lecture and ministry technique is increasing. We’re now going into a renewed phased; it’s becoming part of church activity.

And “Peter and John together give a combined lecture” beginning in Chapter 3. (See below, Paraphrased)

Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And first, preceding that, look what else identifies the church? Right. “Coming to the temple.” (See above, Acts 2:46 “in the temple daily”)

Probably, as the Anchor Bible suggests at the second daily hour of prayer, which is three P.M.

There at the temple -- now notice the juxtaposition here of the “physical structure that’s represented the worship of one God, the temple here, and outside it, a man needing help.” (See below, Paraphrased)

Religion had not been able to address itself to his problems, as yet. “He had been lame from the moment of birth, and **every** single day, his outlook was merely to survive through other’s charity.” (See below, Paraphrased)

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;

So, Peter and John were just two other faces. And they walked by, and “he asked for alms.” (See above, Paraphrased)

Now, for some the highest view of religion is social service and would give such alms. And often such alms are helpful and humanitarian. He didn’t ask for healing. Perhaps he might have given up on that, or considered it just wasn’t possible.

“But, Peter, fastening his eyes upon him” – now that kind of focus is something, probably, more than physical, wouldn’t you say? (See below)

Acts 3:4 And Peter, fastening his eyes upon him with John, said, Look on us.

You remember when the woman who had the infirmity of eighteen years? Jesus looked on that woman, and everyone else had looked on that woman, but Jesus looked at that woman and said…(he) found something apparently already there that no one else had seen, namely that that “Woman, thou art loosed from thine infirmity.” (See below, Luke 13:12)

Luke 13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

Luke 13:12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

Luke 13:13 And he laid his hands on her: and immediately she was made straight, and glorified God.

How did Jesus look at people? How did he see them that enabled him to get such tremendous results -- just the opposite of the human sympathy that religion had felt was virtually the highest contribution it could make to the ills of mankind?

If Peter and John, having witnessed Jesus healing in many cases, “fastens his eyes upon him on John, said, Look on us.” (See below, Paraphrased)

Acts 3:4 And Peter, fastening his eyes upon him with John, said, Look on us.

Now, immediately, he got his attention. Now, to study the sequence that led to the healing that the text often gives you. What’s needed in human mentality to bring the healing into the experience of the individual?

“Look on us,” is apparently requirement one – away from the alms, the masses, the crowds, the helpless condition – “look on us.” (See above)

You know the story about – if you want the donkey to move, you have to get his attention first. You know (the story), you hit him between the eyes. You know, in a way, this is getting the attention of the patient.

“Look on us.” (See above)

“He gave heed unto them….” (See below) So, we have the condition of what? Receptivity and expectation, expecting to receive – there are your two words. (He was) expecting to receive something of them.

Acts 3:5 And he gave heed unto them, expecting to receive something of them.

“Then Peter said, Disabuse yourself of any hope that I’m going to hand you out the coin of the realm, but what I have I’m going to give you: In the name of Jesus Christ of Nazareth rise up and walk.” (See below, Paraphrased partially)

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.

Peter, to encourage his thought and the possibility of it, for that man had sat there daily in that condition, to help him separate himself from that condition, he “takes him by the right hand, lifts him up: and immediately on his feet, he feels his feet and ankle bones receiving the strength” – simply an endorsement of what Peter and John had already seen was there. (See below, Paraphrased)

Acts 3:7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

So, I thought you might be interested in seeing this first, specific miracle, so-called, that occurs after Jesus’s departure – the first specific one. We’d been told that “signs and wonders” had occurred. (Samples below of “signs and wonders wrought by the apostles)

Acts 3:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Acts 5:12  And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon’s porch.

Here’s how the Anchor Bible has described the concept of miracle: “Of course, one may assume such miracles cannot occur, but it cannot be doubted that they were of decisive importance to primitive Christianity. We shall not be able to understand the latter unless we take the accounts of these healings seriously.”

The first thing this man does, before he even walks, is what? In verse eight? (“his feet and ankle bones” -- Murmurs) Before he walks, “he leaps.” (See below, paraphrased) Not that’s even harder than walking for someone who has been in that condition. (Laughter) “He leaping up **stood**, and **walked**…” – those are three different things requiring his feet and ankle bones to support that activity -- “leaping first, standing, walking and entering into the temple,” a relationship now between church and mankind healed, a church that can bring results! (See below, paraphrased)

Acts 3:8 And **he leaping up stood, and walked, and entered with them into the temple**, walking, and leaping, and praising God.

“Walking, and leaping, and praising God.” (See above)

Remember this is the same temple the man at the pool of Bethesda enters after Jesus had healed him. (See John 5:7-9)

And also, this – if we’re going to understand the scripture in terms of prophecy -- if God indicates to humanity through His inspired word through prophecy that this is exactly what humanity should be doing -- increasing their understanding of divinity to such a point that these obstacles, these ills that have plagued mankind for centuries unchallenged, should be wiped out of human experience.

Well, I don’t think the mention of the word, “leaping” in verse eight is a coincidence. (See below, repeated here for convenience)

Acts 3:8 And he **leaping** up stood, and walked, **and entered with them into the temple**, walking, and leaping, and praising God.

Turn to Isaiah 35, verse 6, Isa 35:6 and you will see that prophecy embraces healing the sick. Now, you know, we could almost say the same thing as Paul said about the villainous of those who went every Sabbath Day and heard the prophets and then went away and instead fulfills the prophets by condemning Jesus.

Isa 35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Every day of our worship in the week, be it one day or more, if we were hearing the prophets about healing the sick and then walking away and forgetting it, wouldn’t we be more or less in the same category as those who ignored prophecy in the days of Jesus?

Isa 35, verse 3, actually in a form of command – it says “strengthen ye the weak hands, confirm the feeble knees.” (See below)

Isa 35:3  Strengthen ye the weak hands, and confirm the feeble knees.

And Isa 35, verse 5, talks about “the eyes of the blind shall be opened, the ears of the deaf shall be unstopped.”

Isa 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

And then in Isa 35, verse 6, “shall the lame…” do what? “Leap as an hart….” (See below)

Isa 35:6 Then shall the lame man **leap as an hart**, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

The contrast between lame and leaping, even greater than lameness and walking.

Now, that becomes/is a prophecy. We can’t ignore it. The fact that we perhaps aren’t doing that kind of healing work has no relationship to the fact that prophecy says it will be done and implies that it should be done.

And Isa 35, verse 10, shows you the results when humanity begins to comprehend the scope of prophecy. And it begins to look very close to the definition of church, doesn’t it? “The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (See below)

Isa 35:10 And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

It’s a collective thing, isn’t it? Collectively together, you and I, can obliterate sorrow and sighing and ills of mankind’s experience. And the church is designed to get us together to accomplish that result.

And what are we doing about the very instrument will bring it about? Are we supporting it? Or are we finding that we have grave doubts about the church?

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The one enemy of the church, today and in every age, is fragmentation; it’s what destroys its very definition. The urge to fragment is absolutely the critical thing because if unity is the power of church and the Holy Spirit is the very instrument in reaching mankind collectively, then obviously anything that could defeat that purpose would obstruct the Holy Ghost. In our thoughts are any of those obstructions there?

There are many good reasons often that people feel that leaving a collective activity is wise, or leaving a church, regardless of what denomination. Churches have never looked so dismal as many established churches as today.

And let me just read to you something from the Anchor Bible’s Commentary on First Corinthians which is kind of interesting. You remember when in writing the Corinthian church, Paul has a few things to say about the fact they all had different teachers, and they were all running around quoting what their teachers said? One said, “Apollos taught me this…,” and another said “Paul said this…,”and another one said “Cephas said this….” (See below, I Cor 1:12, paraphrased)

Paul really moved in on that. He said. “Is Christ divided?” Why are you going around saying “Paul taught you this...You weren’t baptized in Paul’s name,” he said. “Paul wasn’t crucified for you.” “We’re all one in Christ, or you don’t have a church.” (See below, I Cor 1:13, paraphrased)

I Cor 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

I Cor 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

In fact, he refers (eventually) the New Testament, itself, refers “to church as the body of Christ…” – the collective concept of the Christ. What’s happening? Are we rending those garments? (See above, paraphrased)

And here is an interesting statement made (Anchor Bible’s Commentary).

“The rivalries at Corinth seem at first glance to be somewhat innocent. The authorities to whom the people were attached were noble and worthy of admiration.

It is when lesser loyalties are weighed against loyalty to Christ that their potential danger becomes evident. Many of the quarrels and schisms in the church have originated from some noble enthusiasm, or attachment to a true doctrine, or a great Christian leader in which circumstance it was difficult to see that such support might divide the Christian community – and produce more evil than that which the loyalty was endeavoring to eliminate. Therefore, without hesitation, Paul stigmatized divisive loyalty to himself, to Apollos, to Cephas, as a desertion of the gospel.

(Now… I will read that one sentence over again.)

Many of the quarrels and schisms in the church have originated from some noble enthusiasm, or attachment to a true doctrine, or a great Christian leader in which circumstance it was difficult to see that such support might divide the Christian community and produce more evil than that which the loyalty was endeavoring to eliminate.

You see, that’s why the Bible just doesn’t die in its applicability. There were the first primitive effort to get together and work together in church, and the same problem that any church or any attempt to get together and work under God in any age, will have the same problems facing them.

**Now, back in Acts 3** where “the healing of the lame man occurs,” a great public furor occurs and the man who is healed in Solomon’s porch – this is the prominent porch that faces the Mount of Olives, the temple is facing towards the Mount of Olives, and this is the porch just in front of it, and “he is the center of attention. This healing is the center of attention in the temple.” (See below, paraphrased)

Acts 3:9 And all the people saw him walking and praising God:

Acts 3:10 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.

Acts 3:11 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.

Do you remember that when “Jesus walked into the temple and cleared all the commercialism out – what he did in the next moment? He welcomed in the lame, the halt, the blind, and the maimed, which is an indication through his actions that he approved healing as a function of church, but not commercialism.” (See below, Paraphrased) Here we find that the healing again is focused on the midst of the church.

Matt 21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Matt 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Matt 21:14 And the blind and the lame came to him in the temple; and he healed them.

And Peter makes the same statement that we’ve heard from Moses, and Joseph, and Jesus, that “none of this healing has had any initiation by the human mind.” In verse 12, he said, “Why are you looking on us as if we did it?”

Acts 3:12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

And going back to the God that they all loved and revered “hath glorified his servant” (literally, not son) his servant, “Jesus” (the Greek is servant), “whom ye delivered up, and denied…in the presence of Pilate…” and so forth. (See below, Paraphrased)

Acts 3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

And Acts 3, verse 16, showing that an “**understanding** of some of this is the reason why this man had been restored in perfect soundness.” (See below, Paraphrased)

Acts 3:16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

Now, Acts 3, verse 18, Peter and John say something quite familiar. What have they got to say about prophecy and why does this sound quite familiar? It’s almost, word for word, what Jesus himself said in the walk to Emmaus. “Those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.” (See below)

Acts 3:18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Next word, Acts 3, verse 19, is “repent.” Change your concept even about understanding the Bible. (See below)

Acts 3:19  **Repent** ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And from Acts 3, verse 21 to the end of the Chapter, you will find that Peter is dealing in scriptural fulfillment again, “talking all about the Holy Prophet.” (See below)

Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3, verse 22, he goes back to Moses. And that verse is found in Deuteronomy 18, verse 15 (if you want to put that in the margin of your book). It’s found in Deut 18:15 where “Moses predicted that a prophet God would raise up who would remind them of him, like unto me, like unto Moses, and that the people’s responsibility was to listen to him when he came.” (See below, Deut 18:15, Paraphrased)

Deut 18:15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Acts 3:23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

But, it’s not only Moses, he said. Acts 3, verse 24, “Samuel and those that followed afterward, that foretold of the days of Jesus.” (See below, Paraphrased)

Acts 3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts 3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.