
a *Grace Notes* course

The Acts of the Apostles

Section I: Acts 1 to 7

an expositional study
by Warren Doud

Lesson 7: **Acts 3:1-8**

Acts 3:1-8

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Instructions

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Instructions

1. Study the lesson by reading the passage in ACTS, studying the notes, and studying the other passages of the Bible which are cited. It is a good idea to read the whole book of Acts regularly, perhaps at least once a month. This will give you a good overall view of the events in ACTS.
2. Study the topics in the same way, paying close attention to all of the Bible verses which are mentioned.
3. Review all of the notes in the ACTS study and the topics
4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
5. When you have completed the Quiz, be sure to SAVE the file.
6. Return the completed Quiz to Grace Notes, either by e-mail or regular mail. There are instructions below in the Quiz section.

Acts 3:1-8

Acts 3:1

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

It is very important to the study of the New Testament, and of the Acts of the Apostles, to understand as much as possible about the Temple in Jerusalem. A number of important events in Acts took place in or around the Temple, so it has significance as a locale, if nothing else. But the fact that the Temple, just as the Tabernacle in the Wilderness, is the very model and type of the Person and Work of the Lord Jesus Christ, makes it important to study it carefully.

The Temple is mentioned in nine (9) chapters of Acts (2, 3, 4, 5, 14, 21, 22, 24, 25), and I will include at these places in the Acts study excerpts from various Christian historical sources, such as the book by Alfred Edersheim, "The Temple: It's Ministry and Services."

Christians may wonder why Peter and John, now that they have become believers and are no longer "under" the Law of Moses, would continue going to the Temple, for prayer or for any other reason. The answer is that, when the Jewish Christians of the early church learned the true significance of the Temple services, which depict all aspects of God's grace provision for salvation, and of the many articles of furniture which tell so much about the Savior and His work, they would all the more be eager to visit the Temple and worship in a truly spiritual environment which was now, for them, free of the flavor of legalism and religious oppression.

Also, the Christians in Jerusalem, while they did meet in their homes, had as yet no churches to go to, so the Temple was a good place to go to discuss scriptures, to teach, to evangelize, and to pray. So it was Peter and John's habit to do. They were in the Temple, which is the testimony of Christ, and they are approaching the Father through Christ; so their locale is appropriate.

The ninth hour is the hour of the evening sacrifice. There were three times for prayer in the temple,

the 3rd, 6th, and 9th hours, corresponding to 9 AM, Noon, and 3 PM.

The ancient rabbis believed that Abraham instituted the time of morning prayer, Isaac, that at noon, and Jacob, the evening prayer; but the scriptures which they cite, in the Talmud, in support of this seem to have little reference to the subject. (Clarke) But for whatever reason, Peter and John were intent on entering the Temple for prayer.

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;

This man must have been well known to all the people who visited the Temple every day, both from the fact that he had been lame all his lifetime of 40 years, and that he was brought out in public like this every day. He was a legitimate object of charity; and people who passed by always had money with them, both for use in various ways in the temple, and for almsgiving.

Luke 21:1-4, "And he looked up and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, 'Of a truth I say to you, that this poor widow has cast in more than they all: For all these have of their abundance cast in for the offerings of God; but she of her penury has cast in all the living that she had.'"

God's sovereign choice of this man to illustrate the principles of salvation by grace, and as the subject of a miracle which served to establish the apostles' spiritual credentials with those to whom they immediately preached in the Temple, was part of His impeccable plan which leaves no detail to chance.

Just which gate was the Beautiful Gate has always been under discussion by historians. The Temple had nine gates, of which eight were covered with gold and silver. There was one gate, called the Gate of Nicanor, outside the "holy house," which

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opened to the east, was considerably larger than the other gates, had thicker and richer plates of silver and gold on them, and was covered with Corinthian brass, making it very impressive indeed. (Josephus: *Wars of the Jews*, V.5,3; *Antiquities*, XV.11,3)

Acts 3:3

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

This was his chance – the man begged from everyone who passes, and the apostles were no exception. He was a helpless man, being unable to walk all of his life, either from a birth defect or some injury at childbirth.

The word “alms” is ELEEIMOSUNEI in Greek. It from a general class of Greek words based on the noun ELEOS, or “mercy.” In the New Testament this word is found only in the sense of benevolent activity. It is also related to ELEEIMWN, “sympathetic; merciful”. It is fairly frequent in the Septuagint, usually referring to a characteristic of God. In Heb. 2:17 Christ is said to be **merciful** [ELEEIMWN].

It is presupposed in Matt. 6 and Acts 10 that almsgiving is a regular part of their religious exercise, along with prayer and fasting. It is also a Christian exercise, under the general concept of grace giving, so that in Acts 9:36 Tabitha is praised for good works and almsgiving, like Cornelius who, in Acts 10:2, is mentioned as a giver of alms as part of his piety.

See Matt. 6:2-4; Luke 11:41; 12:33; Acts 9:36; 10:2,4,31; 24:17.

Acts 3:4

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

Peter and John get the lame man’s attention. You can’t help people until you have their attention, until they will listen to you. And sometimes God gets a person’s attention by using rather drastic means. Some people won’t pay any attention to the Gospel, or to Bible truth, until they are in such miserable shape that they grasp at Christianity in desperation. Many believers testify that they

accepted Christ at a time when they were in deep pain and despair, really hurting.

Peter tells this man to concentrate.

Acts 3:5

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

The man did pay attention to them; but he was still hoping for money. It was customary for Jewish worshippers to carry money with them, both to give to the treasury and for alms. Maybe he thought that, because Peter spoke to him, these men would give him a bigger handout than usual.

But it’s not sympathy that the man receives from the apostles.

Here is the point where the two apostles must decide on what to do about this man. It is true that he is in a desperate situation and needs help. But his physical condition is not his worst problem. He is unsaved; and he needs Gospel information.

There is always a place for Christian charity and compassion. And Christians often make great personal sacrifices to help people who are helpless. And in many places in Scripture we see examples of believers helping people who are in genuine need and distress.

It must be remembered that one can gain the whole world and lose his own soul. And ‘where’s the profit’ in that, the Bible says. Even if this beggar’s physical needs were never satisfied, if he were to accept Christ as Savior, his eternal needs would be met, he could begin to live the Christian life, and he would have the confidence (hope) of knowing that he had eternal life and would receive a resurrection body.

So, the most important thing that the lame man receives this day is salvation. If he had been healed, but not saved, he would still be miserable, and he would still be lost. He would have gained a lot, but he would still face eternity without Christ.

When a person accepts Christ, such things as physical condition, money or lack of money, job or no job, become details of life. A Christian learns how to deal with the ups and downs of life through Mastery of the Details of Life, which includes being occupied with Christ, being filled

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with the Spirit, living in the Word, and growing in Christ.

The Temple was filled with people who were in good physical condition: they had jobs, money, the good life that comes from living in a prosperous city. But they didn't have Christ, so they really had nothing.

Acts 3:6

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

It's not money that is going to solve this man's problem. In fact, although he's going to be healed, it's not even healing that solves his problem.

Money is a legitimate means of exchange. It's not wrong to possess or to spend money.

There are sins connected with money: theft, materialism, lust for money. 1 Timothy 6 deals with most of these. But it's not a sin to have money.

Some people have illusions about money: (1) that money can buy happiness, (2) that money can buy friends; (3) that money can produce security. But true happiness and security are products of the Christian life, and depend on the Lord, not money.

Money can be set up as a god, thus becoming idolatry and blasphemy. So, people may no longer worship idols of gold and silver; but they worship the metals themselves.

But is 'in the name of Jesus Christ of Nazareth' that this man's needs are going to be met. Peter says "walk!" That is, 'start walking and keep on walking' (present active imperative).

The answer to his need is the Gospel; and Peter is going to preach that afternoon in the Temple explaining exactly that, to all the people who will be attracted to the commotion the lame man raises when he goes running, leaping, and shouting into the Temple.

Acts 3:7

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

Peter was physically very strong. He had done tough physical work all of his life. He lifted the man easily to his feet. The cure was immediate and complete, as shown in the next verse.

Acts 3:8

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

The man began walking, standing, leaping, if possible he would have done them all at once. He jumped about trying the strength of his limbs and enjoying the fact that his body worked perfectly, for the first time in his 40 years of life. And he praised God, as a testimony of the gratitude he felt for the cure, showing that he knew the source of the healing – notice he did not praise Peter as the healer.

Temple – Development

Akra: The exact location of the Akra is in some doubt. Josephus says that it stood in the Lower City which typically refers to southeastern hill of Jerusalem. Built in 186 B.C., the Akra was a fortress built by the Seleucid ruler of Syria who. It seems to have been built to control the population of Jerusalem proper. It was destroyed in 141 B.C. by Simon Maccabee.

Barclay's Gate: Built during the Herodian expansion (19-11 B.C.) Barclay's Gate was in the southwest corner of the Herodian Temple Mount platform.

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Baris: The Hananeel and Mea Towers were destroyed in 587 B.C. and rebuilt during the Hasmonean period by John Hyrcanus. The twin towers were renamed Baris. They were once again destroyed by Pompey in 63 B.C. and rebuilt by Herod the Great between 37 and 31 B.C. and renamed Antonia after Mark Antony.

Bend in wall: First noted by the 19th century explorer Charles Warren, the bend in the wall is located near the southeastern corner of the current Temple Mount platform. It apparently marks the

southeast corner of the original Temple Mount platform built by Solomon.

Bethesda Valley: The walled city of Jerusalem was built on a series of hills and valleys which dramatically altered the elevation of the city from one side to the other. The Bethesda Valley was north of the present Temple Mount area. As the city expanded, the Bethesda Valley was incorporated into the walled city.

Bridge: Extending westward from the West Gate, the bridge was built during the Hasmonean expansion about 141 B.C. Later, during the Herodian Period, the bridge was expanded and an arch was added (Wilson's Arch).

Dome of the Rock: Located on the Temple Mount (Haram esh-Sharif), the Dome of the Rock is a magnificent religious structure built by the Moslems in about 691 A.D. by Omayyad Abd al-Malik. The focal point of the Dome is the rock mass (called E1 Sakhra in Arabic) from which, according to tradition, Mohammed ascended into heaven on his horse. In contrast, according to Jewish tradition, the site represents Mount Moriah - where Abraham would have sacrificed his son Isaac had the Lord not intervened and provided a ram for sacrifice (Gen. 22:1-13). According to Moslem tradition, it was Ishmael and not Isaac who was almost sacrificed.

Double Gate: The Double Gate is so-called because it has two doorways. The Double and Triple Gate at the southern end of the Temple Mount may be named for Huldah the prophetess (2 Kings 22:8-14). The Double and Triple Gates may have been the location of the original entry into the Temple area during Solomon's time. Like the Triple Gate, this gate provided access to the underground steps which led to the Temple Mount. This gate is now sealed.

Fortress of Antonia: Built by Herod the Great during the Herodian expansion (19-11 B.C.), this fortress was named by Herod after Mark Antony. It was constructed to defend the Temple precincts on the north where the Temple was the most vulnerable to attack as there were no natural valleys to the north. Stairs connected the fortress to the Temple. It may have been this fortress

where Paul was taken when he was arrested (Acts 21:30-37).

Fosse: The fosse was a moat or ditch they lay just northwest of the Temple Mount platform. According to the Greek historian, Strabo, the dry moat was about 60 feet deep and 250 feet wide. The purpose of the moat was to protect the Temple Mount from attack from the north. The Mount was protected by natural valleys on the east south and west, but not on the north. Josephus (antiq. 14.4.2) tells us the moat was filled in by Pompey's soldiers in 63 B.C.

Golden Gate: This double entrance gate provided entry into the Temple Mount area from the east. This gate is now sealed due to a Muslim belief that someday a conqueror will enter through the gate and destroy the city. The two entries of the gate are called the Gate of Repentance and the Gate of Mercy. Another Muslim belief suggests that this gate will be the first to open before the Messiah on the day of Resurrection. In 1969, after a heavy rainfall, James Fleming fell into an eight foot hole that opened up in front of the Golden Gate. Inside the hole were human bones - an obvious mass grave. Further scrutiny of the open area by Fleming revealed what may have been another gate below the Golden Gate. It is now thought that Jesus may have made his triumphal entry into Jerusalem through an eastern gate - perhaps one just below the Golden Gate because it provided the quickest access to the Temple. The Moslems covered the opening with cement so the site has not been properly excavated and studied.

Hasmonean Addition: The Hasmoneans under the leadership of John Hyrcanus built the extension of the Temple Mount platform atop the Akra fortress about 141 B.C. To allow entry to the Temple Mount area from the south, a pair of tunnels were built which were later called the Double and Triple Gates.

Herodian Addition: Herod the Great doubled the size of the Temple Mount area, expanding the Mount to the north, west and south. He could not expand the Mount eastward because of the steep drop to the Kidron Valley. Herod's expansion included the Pool of Israel and the Antonia Fortress to the north of the Temple Mount. To the

west Herod added various archways and gates (Warren's Gate, Barclay's Gate, Wilson's Arch and Robinson's Arch). To the south, Herod built the Royal Stoa - which Josephus describe as "a structure more worthy of description than any other under the sun" (Antiq. 15.11.5).

Huldah Gates: Apparently named after the prophetess Huldah (2 Kings 22:8-14), the Huldah Gates sat atop stairs on the southern end of Solomon's Temple Mount platform. Later, after the Hasmonean and Herodian expansion of the Temple Mount platform, tunnels led to the Huldah Gates which may have been renamed the Double Gate.

Islamic Platform: The Islamic or Muslim platform stands within the 500 x 500 royal cubit Solomonic platform. It is in the northwest corner of the Solomonic platform and is most noted for the Dome of the Rock which predominates the platform.

Kidron Valley: This valley was just east of the City of David and modern-day Jerusalem. Through it flowed the brook of Kidron. When Herod the Great expanded the Temple Mount area, he was prevented from expanding it eastward because of the steep drop into the Kidron Valley. There are some Old Testament references to events occurring at or near the Kidron Valley. Asa destroyed Maachah's idol by burning it by the brook of Kidron

Mea Tower: (Meah) The Mea Tower is also known as the Tower of the Hundred ("meah" coming from the Hebrew for "hundred."). It is first mentioned in the book of Nehemiah in describing the rebuilding of the walls when the remnant of captives returned from captivity (Neh. 3:1; Neh. 12:39). The Mea Tower was destroyed in 587 B.C. and rebuilt during the Hasmonean period by John Hyrcanus. The twin towers Hananeel and Mea were renamed Baris. They were once again destroyed by Pompey in 63 B.C. and rebuilt by Herod the Great between 37 and 31 B.C. and renamed Antonia after Mark Antony. Later, when Herod expanded the Temple Mount platform he built a fortress which he called Antonia.

Moriah: The land of Moriah is mentioned as the place to which Abraham was sent by God to

sacrifice his son Isaac (Gen. 22:2-14). Abraham was able to follow the Lord's instruction, thereby proving his faith, because he knew that God was capable of raising men from the dead (Heb. 11:17-19). God provided a ram for sacrifice instead, sparing Isaac's life, and Abraham called the place "Jehovah jireh" which means "Jehovah will see to it" (Gen. 22:14). The place is called a "mount," and is associated with Mt. Moriah which was later to become the site of the Holy Temple in Jerusalem. It should be noted that the Moslems believe Abraham was sent to sacrifice Ishmael, not Isaac, despite the biblical record.

Mt. Moriah: Mt. Moriah is the hill to which Abraham went to sacrifice his son Isaac. Abraham called the place "Jehovah jireh" which means "Jehovah will see to it" (Gen. 22:14). The place is called a "mount," and is Mt. Moriah which was later to become the site of the Holy Temple in Jerusalem. Mt. Moriah was the site of the building of the Temple by Solomon (2 Chron. 3:1). It is sometimes referred to as the Temple Mount, though the Temple Mount has also come to mean the walled area upon which the Temple sat. David had prepared the site for the Temple construction on what had been the threshing floor of Ornan the Jebusite.

Olivet: Olivet, otherwise known as the mount of olives, was a hill east of Jerusalem. The Kidron Valley lay between the city of Jerusalem and the Mount of Olives. David worshiped God on the Mount of Olives (2 Sam. 15:30-32). The prophet Zechariah describes the destruction of Jerusalem and alludes to the Messiah in the area of the Mount of Olives (tech. 14:1-11). Jesus ascended into heaven from the Mount of Olives (Acts 1:9-12).

Outline of Present Temple Mount: During Herod the Great's rule (37 - 4 B.C.), he doubled the size of the Temple Mount by extending it in all directions except eastward because of the precipitous drop down into the Kidron Valley. Today's Temple Mount area is essentially the same as that constructed by Herod, except that many walls and gates have been rebuilt.

Pool of Israel: The Pool of Israel was a large, open reservoir for water that had a capacity of

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over 22 million gallons. Since water was in short supply in the vicinity of Jerusalem, many cisterns and reservoirs were built around and in the city.

Prison Gate: Located at the north end of the original Temple Mount, the Prison Gate is mentioned only one time in the old Testament (Neh. 12:39).

Robinson's Arch: This is the name given to the arch which at one time protruded from the wall of the southwestern corner of the Temple Mount. It was named after a 19th century orientalist Edward Robinson. It is now thought that the arch supported a staircase.

Royal Stoa: The Royal Stoa - a hall of immense proportions was the location of the Sanhedrin as well as other government functions. Two rows of columns (40 each) divided the stoa into 3 halls. Excavations of the site confirm Josephus' assessment of the stoa as a place of great beauty.

Solomon's Porch: Solomon's Porch was on the east side of the courtyard adjacent to the many porticoes surrounding the courtyard. Jesus walked in Solomon's Porch (John 10:23); Peter and John healed a lame man at Solomon's Porch (Acts 3:1-11); the early church met on Solomon's Porch (Acts 5:12).

Solomon's Temple Mount: The Temple Mount platform was the site upon which the Temple was built by Solomon. It has been suggested by archaeologists that the platform was 500 by 500 cubits square. Since a royal cubit measured about 20.67 inches, Solomon's Temple Mount platform, it is estimated, was about 861 feet square. The Bible does not provide information about the platform size itself. The 500 cubit square dimension comes from a tractate of the Mishnah called Middot (Middot 2:1) and speaks of the repaired platform upon the return of the Israelites from Babylonian captivity. This map shows the location of the Temple Mount platform as suggested by Leen Ritmeyer. The exact location and orientation of the Mount has been debated for centuries with many other compelling theories suggested.

Straight Joint: The straight joint is a "seam" where masonry of the Herodian expansion was

added to the already existent eastern wall. This seam lends credence to archaeologist Leen Ritmeyer's theory of a Temple Mount platform of 500 by 500 royal cubits and to his suggestion of the location of the Solomon's Temple Mount platform as indicated on this map.

Struthion Pool: The Struthion Pool was a double pool which still lies under the pavement of the Sisters of Zion Convent - the traditional location of Jesus' judgment before Pilate. Josephus says the pool was open (not covered) during the Roman siege of Jerusalem in A.D. 70. Like other pools in and around the city, this one provided drinking water to city inhabitants.

Susa Gate: This gate (not mentioned in scripture) provided entry into the Temple Mount area from the northeast. It may be named after the city Susa from which the captives returned. It looks eastward toward the city of Susa and may have been the first place from which the captives surveyed the city upon their return from Babylonian captivity.

Tadi Gate: Also known as the Sheep Gate, it is mentioned in the reconstruction of Jerusalem in the book of Nehemiah (Neh. 3:1,32; Neh. 12:39).

Temple: Solomon began to build the Temple (the house of the Lord) in Jerusalem on Mount Moriah on the second day of the second month Ziv of the 4th year of his reign (2 Chron. 3:1-2), 480 years after the Exodus from Egypt (1 Kings 6:1). The dimensions of the foundations of the Temple are laid out in detail in the Bible; the length was 60 cubits (a royal cubit was about 20.67 inches) or about 10330*20.67/12= feet; the width was 20 cubits (34 feet); the height was 30 cubits (51.5 feet); the height of the porch was 120 cubits (206.5 feet). More information about its construction materials is found in 1 Kings 6 (1 Kings 6:1-36). It took Solomon seven years to build the house of the Lord (1 Kings 6:38). Solomon received the cedar and cypress for the building of the Temple from King Hiram of Tyre (1 Kings 9:11).

Tower: Raised on the northeastern corner of the Temple Mount, this tower likely afforded a view into the Kidron Valley, and was likely erected for defensive purposes since the north side of the

Temple Mount was most vulnerable to attack because of the terrain.

Triple Gate: The Triple Gate, built by Herod the Great during the Herodian expansion (19-11 B.C.) led to a tunnel or passageway which extended northward leading to stairs up to the Temple Mount platform. As its name suggests, it was a three gate entrance. The Triple Gate has three doorways - hence its name. The Double and Triple Gate at the southern end of the Temple Mount may be named for Huldah the prophetess (2 Kings 22:8-14). The Double and Triple Gates may have been the location of the original entry into the Temple area during Solomon's time. Like the Double Gate, this gate provided access to the underground steps which led to the Temple Mount. This gate is now sealed.

Tunnels: As expansion of the Temple Mount platform continued during the Hasmonean and Herodian periods, tunnels were constructed that allowed entry to the Temple Mount area. The tunnels led to steps that ascended into the Temple Mount area. Located at the south end of the Temple Mount, these tunnels were constructed during the Hasmonean Period (141 B.C.) to allow passage through the Hasmonean addition to the two gates that stood at the southern end of the Temple Mount platform. These tunnels were later known as the Double and Triple Gate passageways.

Tyropoeon Valley: Located on the western side of the City of David, the Tyropoeon Valley (also known as the Valley of Cheesemakers) was quite deep. Over time the valley has been filled in with debris, making it less precipitous than it was in David's time.

Warren's Gate: This single entrance gate was built during the Herodian expansion (19-11 B.C.) and was at the top of stairs leading to the Temple Mount platform. It was named after its discoverer, Charles Warren, who studied Jerusalem excavations between 1867 and 1870.

West Gate: The West Gate sat atop stairs which extended downward to ground level outside the walls of the Temple Mount. During the Hasmonean period of construction, a bridge would extend westward from the West Gate.

Wilson's Arch: Named after the British engineer of the 19th century, Wilson's arch apparently supported a bridge that ran across the valley to the Upper City. It was likely built during the Herodian period and may have been an addition to the Hasmonean bridge leading westward from the West Gate.

Temple – Destruction

Destruction of Jerusalem: Jewish rebellion can be traced to the days of Herod (about A.D. 44) when the Zealots resisted Roman rule. As the Romans increased their intolerance of the Jews and Jewish practices, the Pharisees became allied with the Zealots in open revolt. Rebellion spread quickly throughout Judea and into Galilee which resulted in the Roman general, Vespasian, to wage battle and retake Galilee about A.D. 67.

Vespasian then turned his attentions southward toward Jerusalem. He regained control and put down rebellion in Samaria, Peraea and Judaea. In A.D. 68 Vespasian made efforts to isolate Jerusalem. The Roman troops took Peraea, stationed troops at Jericho and moved into the Shephelah and Emmaus - all in preparation for the taking of Jerusalem. However, with Nero's suicide in Rome and the resulting struggle for power, the campaign against Jerusalem was put off until A.D. 70. Vespasian was himself proclaimed the new Emperor of Rome, and he ordered Titus, his son, to resume the task of destroying the Jewish rebellion.:

Early May: The 5th, 12th, 15th Roman Legions assemble on the western side of the city of Jerusalem, while the 10th Legion camps on the east side of the city. Under the leadership of Titus, the son of the new Roman Emperor Vespasian, the Roman army laid siege to the city of Jerusalem.

Early May: Titus with two legions of Roman soldiers from the north (Legions 12 and 15) joined forces with the 5th Legion stationed in Emmaus and approached Jerusalem from the north and west respectively, while the 10th Legion approached from the northeast.

Late May: In late May the Roman Legions using siege towers (Wars V:292, 296), breach the Third Wall. City inhabitants flee to the protection afforded by the Second Wall which fell five days after the Third Wall. The Jews regrouped and drove the Romans back, retaking the area of the Second Wall, but it fell again four days later (Wars V:331-347). City inhabitants are pushed back into the Temple Mount area and into the old city. On May 30 through June 2 the soldiers enter the Second Quarter, forcing the Jews to withdraw behind the First Wall.

June-July: Titus sent Josephus to talk to the Jews about surrender (Wars V:362-419). By this time the famine was serious within the city (Wars V:426-429) and many Jews attempted to escape, but they were caught by the soldiers who "nailed those they caught, one after one way, and another after another, to the crosses, by way of jest; when their multitude was so great, that room was wanting for the crosses" (Wars V:451). To prevent further attempts at escape, the Romans erected a siege wall (Wars V:499). The length of the wall was 39 furlongs (4 miles) and had 13 forts along its length. It was completed in just 3 days (Wars V:508-509). Shortly after the siege wall was completed, Josephus was struck in the head by a stone thrown by the defenders of the city (Wars V:541). During this time it was found that some of the Jewish fugitives had swallowed gold to smuggle out of the city. The Arabian and Syrian members of the Roman Legions thus started cutting open any captured fugitives.

Late July: The Romans built a siege wall around the city of Jerusalem in early July to prevent the escape of the Jews hiding within the city. With the siege wall completed, the Romans once again attack this time at the Antonia Fortress and it falls into Titus' hands on July 22.

August: After the destruction of the Fortress of Antonia, the soldiers set fire to the buildings at the edge of the Temple Mount easily entered the Temple Mount and captured the Temple itself. The Romans also undermined the north gate to the Temple Mount (Wars VI:222).

September: The Romans set fire to the Temple as well as the other buildings of the Temple Mount. They then brought their ensigns to the burned out Temple and offered sacrifices to them (Wars VI:316). Titus had his soldiers build ramps up the side of the Western Mount (Wars VI:374) and breached the wall at Herod's palace. The Roman soldiers "went into the lanes of the city, with their swords drawn, they slew those whom they overtook, without mercy, and set fire to the houses wither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest; and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, that is of such as died by the famine" (Wars VI:404-405). When Titus entered the upper city he stated "we have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews of these fortifications, for what could the hands of men, or any machines, do towards overthrowing these towers" (Wars VI:411).

Escarpment: Separating the Lower and Upper cities, and escarpment is a long cliff or steep slope separating two level areas. For many years it was thought that a wall separated the Upper and Lower cities. However, it is now thought that no actual wall ever existed, but that buildings and other structures were constructed along the escarpment which effectively acted like a wall between the two sections of Jerusalem. When the city was taken by Rome (A.D. 70), the escarpment held

back the Roman soldiers for a brief time as they moved from the Lower to the Upper city.

First Wall: In late May, after the Second Wall was breached and the Romans entered the Second Quarter, the Jews withdrew behind the First Wall. The Romans did not breach the First Wall, but instead entered the Upper and Lower Cities from the area of the Temple on or about September 2. According to Josephus the First Wall was "built very strong because David and Solomon and the following kings were very zealous about this work" (Wars V:143). Josephus was in error in attributing the First Wall to David and Solomon.

Fortress of Antonia: The Fortress withstood the initial attack of Titus and his Roman troops but finally fell to a second attack launched on or about July 22. Titus ordered the Fortress to be demolished to make way for his army into the Temple Mount (Josephus, Wars VI:93).

Herod's Palace: Herod's Palace was attacked and entered by the Roman soldiers, with resistance ending on or about September 26.

Hinnom Valley: This valley located on the south side of the city of Jerusalem is often referred to as the valley of the son of Hinnom. The valley is associated with the worship of Molech and later may have been the place where the corpses of animals and criminals were burned. The name of the valley may be synonymous with "hell," as the Hebrew phrase "gel" (valley of) and "hinnom" become the Greek word "geenna" otherwise known as "Gehenna." (2 Kings 23:10; 2 Chron. 28:3; 2 Chron. 33:6; Jer. 7:31-32)

Kidron Valley: This was the valley just east of the City of David and modern-day Jerusalem through which flowed the brook of Kidron.

Lower City: As the city of Jerusalem expanded to the surrounding area, the terrain resulted in varying elevations for the city. The

Lower City was set in a depression which set it much lower than the Upper City. The Lower City fell to the Roman soldiers on or about September 2.

Second Wall: The Romans breached the Second Wall and entered the Second Quarter of the city of Jerusalem in late May. Titus set up an "engine" (battering ram) at the middle tower of the north part of the Second Wall (Wars V:317). When they breached the wall the Roman soldiers entered that part of the city, but the Jews counterattacked. Titus had failed to enlarge the breach, thus many of the Roman soldiers were trapped and killed inside the wall. Roman reinforcements retook the wall four days later (Wars V:331-347).

Temple: The Temple was destroyed by fire when the Romans entered the Temple Mount on or about August 29. According to Josephus, Titus had intended to spare the Temple saying "although the Jews should get upon that holy house, and fight us thence, yet ought we not to revenge ourselves on things that are inanimate, instead of the men themselves" (Wars VI:241). However, the Roman soldiers set the house of the Lord on fire. When Titus heard of the fire, he rushed to the scene and entered the Temple. Hoping yet to save it, he gave orders to a centurion to beat the soldiers away from the Temple but by then the fire had spread to the interior and Titus had to retire. Thus "the holy house burnt down without Caesar's approbation" (Wars VI:266).

The Poor

INTRODUCTION

Until the Millennial reign of Jesus Christ there will always be poverty on the earth. The Lord Jesus said "The poor you will have with you always" (Mark 14:17), and the Bible has extensive teaching on the subject of poverty and how a Christian's duties include responsibility and care for poor people.

Ephesians 4:28, "Let him that stole, steal no more; but rather let him labor, working with his hands

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the thing which is good, that he may have to give to him that has need.”

There are many Hebrew and Greek words in the Bible which deal with the condition of being poor and of the physical, emotional, and spiritual problems involved with poverty.

HEBREW WORDS RELATED TO POVERTY

DAL (noun), “scanty; helpless because of poverty; powerless; insignificant; poor; oppressed; dejected” DAL is used for “poor” both in both the literal and figurative senses.

In Gen. 41:19 DAL is used of scrawny cows. “And behold, seven other kine came up after them, poor [DAL] and very ill-favored...”

Judges 6:15, “And he said unto him, Oh my Lord, wherewith shall I save Israel?, behold, my family is poor [DAL, meaning ‘lowly; inconsiderate] in Manasseh, and I am the least in my father’s house.”

Exo. 30:15, “The rich shall not give more, and the poor [DAL] shall not give less than half a shekel, when they given an offering unto the Lord...”

1 Sam. 2:8, “He raises up the poor [DAL] out of the dust, and lifts up the beggar from the dunghill...”

Exo. 23:3, “Neither shall you countenance a poor man [DAL] in his cause.”

Jer. 5:4, “Therefore I said, surely these are poor [DAL]; they are foolish, for they know not the law of the Lord, nor the judgment of their God.”

Lev. 14:21, “And if he be poor [DAL] and cannot get so much; then he shall take one lamb for a trespass offering...”

Jer. 39:10, “But Nebuzaradan, the captain of the guard, left of the poor [DAL] of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.”

2 Sam. 13:4, “And he said unto him, Why are you, being the king’s son, lean [DAL] from day to day? will you not tell me?”

And Amnon said unto him, I love Tamar, my brother Absalom’s sister.”

DALAL (verb), “to be impoverished; to become small or unimportant”

Judges 6:6, “And Israel was greatly impoverished [DALAL] because of the Midianites...”

Psalm 79:8, “O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low [DALAL].”

DALAH (noun), “unimportant people; poor population”

2 Kings 25:12, “But the captain of the guard left the poor [DALAH] of the land to be vinedressers and husbandmen.”

Jer. 52:15, “...certain poor of the people...”

EBEYON (adjective), “needy and poor”

Deut. 15:4, 7,11

Amos 4:1 (oppressed)

Psalm 40:13 poor in a religious sense.

CHELKAH (noun), “to be wretched because you are poor; unfortunate”

Psalm 10:8,10,14.

YARESH (verb), “to become poor, to lose your possessions”

Gen. 45:11; Prov 20:13.

MUK (verb), “to become poor”

Lev 25:25, 35, 47, 27:8.

MACHESOR (noun), :want; absolute need”

Deut. 15:7-11

If we fail to do what Deut. 15:7-11 teaches, the poverty of Prov. 11:24 results.

MISKEN, “wretched and poor”

Eccl. 4:13; 9:15-16.

ANI (noun), “overwhelmed by want; poor; wretched; totally dependent on others)

Deut. 24:15; Psalm 10:2,9

RUSH (verb), “to be poor: to be impoverished.

1 Sam. 18:23, the meaning is “to pretend to be poor”

Prov. 13:7

MISKENUTH, “poverty leading to misery”

Deut. 8:9

GREEK WORDS RELATED TO POVERTY

PTOCHOS, “trembling.” This word originally meant “begging; or depending on others.”

Here are some uses of PTOCHOS describing those who are poor in the world’s estimation.

John 13:29; Luke 19:8; Mark 10:21; Matt. 19:21; James 5:2.

Sometimes, PTOCHOS refers not only to the unfavorable circumstances of these people, but also idea that since they are oppressed and disillusioned, they are in a special need of God's help. Matt. 11:5; Luke 4:18; 7:22 teach that they may expect to receive it.

PTOCHOS is used figuratively for the poor: Matt. 5:3; Rev. 3:17.

PTOCHOS can mean poor, miserable, beggarly, impotent, Gal. 4:9, cf 1 Cor. 15:10.

PENES (noun), poor, needy. It is used for a poor man in 2 Cor. 9:9.

PENTICHROS (noun), to be poor, to be in need, Luke 21:12.

PTOCHEUO (verb), to be extremely poor, to become poor. In 2 Cor. 8:9, used figuratively of Jesus Christ.

THE BIBLE’S TEACHING ABOUT THE POOR

Until the Millennial reign of Jesus Christ, there will always be poverty on the earth; we will have war and poverty throughout the Church Age and the Tribulation.

Jesus said that we'll always have the poor.

Matt. 26:11; John 12:8

Mark 14:17, "The poor you will have with you always.”

God is represented as having a special care for the poor, illustrated in the deliverance of Israel from the slavery of Egypt, Deut. 24:22.

God is represented as punishing the oppressors of the poor and rewarding those who are kind to them. Therefore, God was the protector and Savior of the poor, Exo. 22:23; Deut. 15:9 ; 24:15 ; 1 Sam. 2:8 ; Job 31:16; Psalm 9:18; 12:5; Prov. 19:17; Isa. 25:4 ; Eccl. 5:8.

The poor are not only delivered by God from their poverty, but in the reality of their poverty they often see the need for salvation and respond to the Gospel.

Many people will not face reality about eternal things when they have material wealth. God uses poverty to match positive volition at God consciousness and Gospel hearing, Psalm 72:12-14.

One of the proofs of Messiahship is that the poor have the Gospel preached to them, Luke 7:22.

God can raise the poor out of the poverty of their circumstances, 1 Sam. 2:8.

Psalm 113:7. "He raises the poor from the dust; and God lifts the needy from the ash heap.”

God's ability and will to provide for those who give to the poor is taught in Psalm 112:9; 2 Cor 9:9.

Poor believers have the same equal privileges and opportunity for the execution of the plan of God as rich believers.

James 2:5-6. "Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? But you have insulted the poor. Is it not the rich who oppress you and personally drag you into court?”

It is possible for the poor to be generous and magnificent in the use of whatever money they have, Mark 12:41-44

Luke 21:1-4, “And He sat down opposite the [Temple] treasury, and [Jesus] began to watch the crowd putting their money into the treasury; and many rich people were their contributing large sums. Now a poor widow came and put in two small copper coins, worth a fraction of a penny. And [Jesus], calling His disciples, said to them, `I

tell you the truth, this poor widow put in more money than all the rich contributing to this treasury; for they all gave from their profits, but she, out of her poverty, put in everything she owned, all she had to live on.”

The widow was helpless and without a family. Yet she had great faith-rest. She knew she was going to be alive on this earth as long as the Lord had a purpose for it.

She was not concerned about putting in her last bit of money. She was not security conscious; her security was the Lord. She did not feel sorry for herself. She was not trying to attract any self-pity.

She was grace-oriented and doctrinally oriented. She had personal love for God the Father that motivated her. She shared God's happiness, had a personal sense of destiny, and was occupied with the person of Christ.

It isn't the amount that is given, but the mental attitude. She was giving as an act of worship. And worship doesn't depend on the amount you give. In fact, you can give nothing and have the right mental attitude.

NOTE: the others who gave were not being criticized by the Lord. There is nothing wrong with giving from your profits; there is nothing wrong with not giving everything.

The poor are a target for hypocrisy.

James 2:2-4, "For if a person comes into your assembly with a gold ring and he is dressed in fine clothes; and there comes a poor man dressed in shabby clothing, and you give your attention to the one who is wearing fine clothes, and you say to him, 'Sit down here in a good pew,' and you say to the poor man, 'You stand over there, or you sit on the floor by my feet,' have you not discriminated among yourselves, and you have become judges with evil motivation.”

This is also taught in John 12:5.

THE BELIEVER'S DUTY TOWARD THE POOR

Charity to the poor is a bona fide function of the Christian life.

Prov. 14:30-31, "A sound heart is life to the body, but jealousy is rotteness to the bones. He who

oppresses the poor shows contempt for his Maker, but he who is kind to the needy honors God.”

Charity to the poor is a bona fide function in this life. But the believer must distinguish between socialism or the welfare state and charity.

Charity is for the helpless poor. **Welfare** makes the poor helpless.

There is a special happiness for those who help the poor, Psalm 41:1-2; Prov. 19:17; 22:9; 29:14.

Scriptures frequently mention the poor and teach that a considerable part of the duty required of the believer under both Testaments is to have respect in his treatment of the poor.

No merit is given to the assumption of poverty; the Mosaic Law takes every precaution to prevent poverty.

Liberality to the poor is especially enjoined, and the Jews were to beware of self-deception and grudging attitudes in this, Deut. 15:7-10.

Special provisions were made on behalf of the poor.

Every third year a special tithe was given to the Levites, the sojourners, fatherless, and widows, that GOD might bless them, Deut. 14:28, 29; 26:12.

The poor were to have the free use of all that grew spontaneously in the field or vineyard during the Sabbatical year, Exo. 23:10; Lev. 25:5-6.

Each year the gleanings and the corners of the field and vineyard should belong to the poor and be left for them. If a sheaf was forgotten, it was to be left for the poor. Lev. 19:9-10; 23:22; Deut. 24:19; **Ruth 2**.

Fruit and ripe grain in a field may be eaten by hungry persons, but none could be carried away, Deut. 23:24-25.

The poor were to participate in the Feast of Weeks, Deut 16:9-12.

Every seventh year there was to be a release of debts, Deut. 15:1. Bond-slaves were freed, Exo. 21:2. This also occurred in the year of Jubilee, if that came first. The property that had been sold was returned to its original family, Lev. 25:8-17.

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The Jews were to lend readily to the poor; no interest or increase was to be taken from their brethren, Exo. 22:25; Lev. 25:35-37; Deut. 15:7.

In Lev. 25:39-43, no poor Hebrew was to be made a bond-slave. If he was a hired servant, he should not be ruled harshly.

His hire was to be paid to him daily, Lev. 19:13; Deut. 24:15.

No widows' clothes were to be taken in a pledge, Deut. 24:17.

Nor were the handmill or upper mill stone, both essential for daily life to grind the wheat, to be taken in a pledge, Deut. 24:6.

A man's clothes should be returned to him before sundown and no house should be entered to seize a pledge, Deut. 24:10-13.

Any breach of these laws would be sin, Deut. 23:13, 15.

Justice was to be done to the poor, Exo. 23:6; Deut 27:19.

Offerings were graduated according to a persons income, Lev. 5:7, 12:8.

Definite penalties were not always attached to these laws. Therefore, the psalmists and Old Testament prophets had many complaints of unjust treatment of the poor contrary to the will of God; they had frequent exhortation to justice for the poor.

Psalm 10:2,9; 14:6; Isa. 3:14-15; Jer. 2:34; Ezek. 16:49.

Duty and caring for the poor is frequently and strongly set forth and divine promises attached to its fulfillment.

Psalm 41:1; 72:12; Prov. 17:5; 22:9; 28:3,27; Isa. 58:7; Jer. 22:16; Ezek. 18:17; Dan. 4:27; Zech 7:10.

The day of divine manifestation should bring deliverance and rejoicing to the poor.

Psalm 72:12-15; Isa. 11:4; 14:30; 29:19, 61.

The equality of rich and poor before God, and the superiority of the righteous poor to the ungodly rich is taught in:

Prov. 19:1, 22; 22:1-2; Eccl. 4:13.

Nine ways in which men can willfully make themselves poor are mentioned in Proverbs:

Prov 6:11; 10:4; 12:24; 13:4, 18; 14:23; 20:13; 21:5, 17; 23:21; 28:19.

New Testament teaching regarding the poor.

We have the injunction to give to the poor,

Matt 19:21; Mark 10:21; Luke 18:22.

Zacchaeus cited in his favor the fact that he gave half of what he possessed to the poor, Luke 19:8.

The infant church showed its regard for the poor in the distribution of goods:

Acts 2:45; 4:32; 6:1.

Paul said we should remember the poor (Ga.1 2:9), and contributions were accordingly made to the poor among the saints,

In Rom. 15:26. It was conveying these contributions to the poor of Jerusalem that got Paul into the circumstances which led to his arrest, Acts 21, 24.

James rebukes certain believers for their partiality for the rich and their dishonor of the poor: James 2:1-6.

John asks how the love of God can dwell in a man who has the world's goods and sees his brother in need, and yet has no compassion for him, 1 John 3:17-18.

There is a special curse on those who ignore helping the helpless poor.

Prov. 21:13, "He who shuts his ears to the cry of the poor will also cry himself and not be answered."

Prov. 22:22-23, "Do not rob the poor because he is poor, or crush the afflicted at the gate; For the Lord will plead their case, and take the life of those who rob them."

Prov. 22:16, 28:3. This is a curse for those who take advantage of the poor.

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Lesson 7 Quiz

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word “Answer:”. A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in “essay” form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

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Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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QUIZ on Acts I - Lesson 7

The following questions relate to your study of this ACTS Lesson . Some of the questions have to do with the ACTS passage itself. There are also questions on the topical studies that accompany this Lesson.

This Quiz may have Multiple Choice, True/False, Fill-in-the-Blank, and Short Answer questions. Type your responses after the word "Answer:" following each question. The last question is an essay question and requires you to write a few sentences. Type your response following the questions.

1. The hour of prayer in the Temple was always late in the afternoon. [True/False]

Answer:

2. Why was the lame man taken to the Temple every day?

Answer:

3. Providing for the needs of poor people was a regular part of Jewish worship in the Temple.

[True/False]

Answer:

4. What did the lame man need that was more important than physical healing?

Answer:

5. How old was the lame man who was healed?

Answer:

6. When was the Dome of the Rock built?

Answer:

7. Who built the fortress of Antonia? For whom was it named?

Answer:

8. The Temple is built on Mount _____, the place to which Abraham was sent by God to sacrifice Isaac.

Answer:

9. It was the Roman general _____ who put down rebellions in Samaria, Perea, and Judea and was later proclaimed Emperor of Rome.

Answer:

10. In what scripture verse does it say that we are not to steal but rather to work with out hands, so that we may have to give to him that has need.

Answer:

11. In Old Testament times, what was the minimum amount a poor person was to give for an offering to the Lord?

Answer:

12. In the Old Testament, God the Father is represented as punishing those who oppress poor people.

[True/False]

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Answer:

13. “He who oppresses the poor shows _____ for his Maker, but he who is _____ to the needy honors God.”

Answer:

14. There is great merit to be obtained by entering a life of voluntary poverty. [True/False]

Answer:

15. Poor people were to have the free use of all that grew spontaneously during the Sabbatical year.

[True/False]

Answer:

End of Quiz
