

- 15 -

Analysis and Discussion of the “Healing” Sections—vs. 14 and 16

We have noted on a number of occasions that the section of Peter’s sermon labelled X in Figure 14.1 is flanked by Peter’s “negative and positive” explanatory sections concerning the healing of the lame man (H₁ and H₂), and have not really been sure whether to treat the first of these as a “preamble” to the sermon, or as an integral part of the sermon. Also it is not clear whether they should be seen as part of the “Abrahamic” section, X, or separate from it. From word count considerations, I felt that the first section is actually an integral part of the sermon, and also, for the same reason, that we should include the seven (in Greek) introductory words, “And seeing, Peter answered to the people”.

The question of whether these explanatory “healing” sections should be seen as part of the first Abrahamic section depends to some extent on what we consider to be the purpose and significance of the healing. It was a wonderful event for the man concerned, but, in the context of the sermon as a whole, the healing “disappears from view” once the explanation has been given, so it is reasonable to suppose its purpose is to point to something else in the sermon. When I have been thinking about this, I have so far felt that the purpose is to provide a physical picture of the spiritual healing available to Peter’s hearers. I think that this is indeed true, but I’m beginning to think that this is perhaps a consequence of the way the healing attests to (and in some ways “models”) the events in the life of Christ that are described in X: if true, then the healing sections really do “belong” to X in the sense that they “point” to X, although they are also simultaneously separate from it. We will refer to (H₁,X,H₂) as “extended X”.

In this and the following chapters, I wish to consider our “extended X” and its relation to X in the light of the above proposal—namely that the healing, and the details of the healing, point to - witness to - glorious events in the life of Christ of which the healing events are a type or picture and to which they thus bear an analogous relationship. This is an exciting prospect. Although this insight is not to be found in most modern commentaries, interestingly, quoting the work John Chrysostom (A.D. 347– 407), the Expositor’s Bible Commentary refers to the link between the healing of the man and Christ’s resurrection in this way:

“ . . . it was no less than if they saw Christ risen from the dead to hear Peter saying: “In the name,” etc., and if Christ is not raised, how account for it, he asks, that those who fled whilst He was alive, now dared a thousand perils for Him when dead?”

This insight could help to explain why there is an emphasis on seeing and witnessing both in the account of the healing miracle itself in Acts 3:1-11 and in “extended X”, the main part of the “explanation” section of Peter’s sermon: the hearers can now also witness the resurrection and ascension of Christ “by proxy” in the healing of the man (Interestingly, the man was placed (*tithemi*) by others at the gate (*thura*) of the temple and it was through this gate that he passed after his lameness was healed. This could then “match” Jesus being placed (*tithemi*) by others in the tomb—the door (*thura*) of which was opened at the resurrection. It is interesting that the word for the gate is *thura* (literally, a door) in Acts 3:2, but the (more technically correct) *pyle* in verse 10. What happened to Jesus in His rising from death to life and in His ascension and glorification is pictured in what happened to the lame man in rising to strength and in his “ascension” into the temple. “Leaping” (an upwards movement!) was involved both in his rising (v. 7) and in his “ascending” (v.8).

In this chapter, I would like to start off by looking at the healing miracle itself, then at the two “healing” sections of Peter’s sermon, and then finally at how these healing sections link to vs. 13-15, the first “Abrahamic” section that lies between them.

A Look at the Healing Miracle Itself

One interesting feature of the account of the healing and of Peter’s explanation is that commentators have noticed an “awkwardness” in the sentence construction of both v. 8 and v. 16. Thus, for example, in his commentary, J. Fitzmeyer describes v. 8 as “a clumsy Greek sentence” and of v. 16 he says, “The sentence is not well written”. In discussing grammatical and stylistic aspects of v.8 in considerable detail, C. K. Barrett says, “It is not easy however to understand why Luke (or any subsequent editor) should overload the sentence with synonymous and repetitious words” and, “How Luke came to write such a clumsy sentence is another question to which no answer seems satisfactory” and his assessment of v. 16 is, “The Greek of this verse is intolerably clumsy (though not like that of some verses of Acts, untranslatable)”.

I think that these commentators have failed adequately to note the struc-

ture of these verses and therefore have not seen the role that that structure plays in their exegesis.

We have already noted elsewhere the careful structuring of v. 16, so let us now look at v. 8. I would like to do this by first setting v. 8 in the context of the narrative of the healing, and so here is a brief digression:

Very Brief comments on the Structure of the Healing Narrative (Acts 3:1-11)

I haven't attempted a "proper" structural analysis of this passage, but even a basic word count analysis shows something interesting: the passage is 201 words long. The middle word is Jesus, with 100 words on each side. The middle seven (in Greek) words are "in the Name of Jesus Christ the Nazarene". In fact the central area is verse 6b::

	(94 words)	
(1) "This to you I (Peter) give		(3 words)
(2) In the Name of Jesus Christ the Nazarene		(7 words)
(3) "Rise up and walk"! (<i>egeiro</i> and <i>peripateo</i>)		(3 words)
	(94 words)	

This encapsulates the roles (1) of Peter, (2) of the risen Jesus and (3) of the man in the healing: What Peter gives to the man is the command, "In the Name of Jesus rise up and walk". The Name of Jesus actually heals, and the role of the man (now healed) is to rise up and walk! Alternatively, we could say that what Peter gives the man is the command-in-the-Name-of-Jesus, "Rise up and walk". Thus the adverbial phrase "in the Name of Jesus Christ the Nazarene" can refer backwards to Peter's giving or forwards to the rising up and walking by the man. I think that, from a structural perspective, both are true, though the second of these is the usual understanding. Let us call (1) to (3) above the "first grouping".

Now what follows, in verses 7 and 8a, is the outworking of verse 6b, and is a sort of repeat in which we move from Peter, to the healing (in what is sometimes described as the "divine passive"), to the man's correct and enthusiastic response. These events seem to have happened in very quick succession. Let us call vs. 7-8a the "second grouping".

The "thematic" pattern of this "second grouping" in verses 7-8a is:

- (1) "And (Peter) taking him by the right hand raised up (*egeiro*)
- (2) And immediately were strengthened of him the feet and the ankles

(3) and leaping up he stood and walked (*peripateo*)

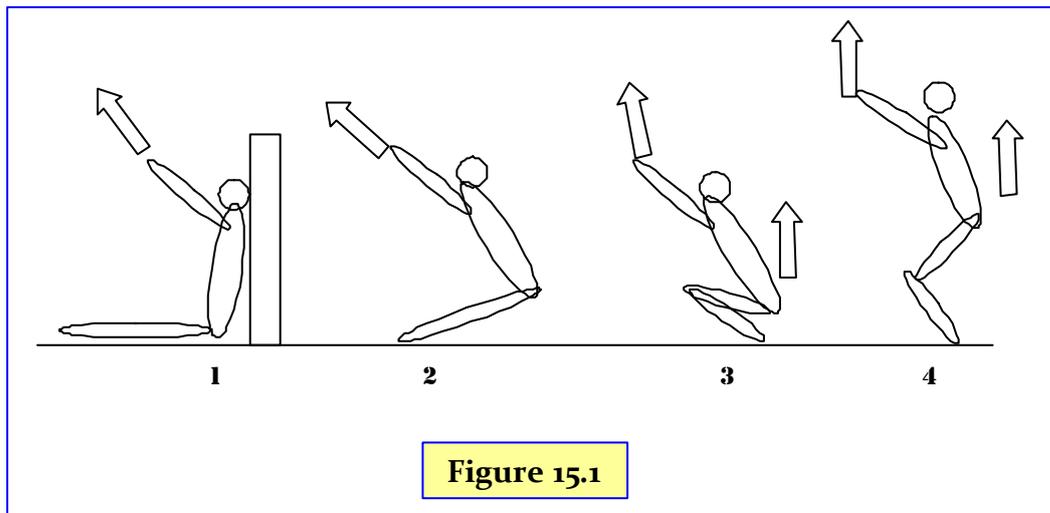
We note that in the second grouping, (1) ends with the word *egeiro* and (3) ends with the word *peripateo* and so this is a sort of *inclusio* indicating that this second grouping provides the “mechanism” for the “Rise up and walk” of (3) in the first grouping where both verbs occur. However, the (3)’s in the two groups also correspond directly since “leaping up and standing” in the second grouping corresponds to “rising up” in the first grouping, and “walked” in the second obviously corresponds to “walk!” in the first. The physical aspect of the healing thus consists itself of two stages— the “rising up” (vertical motion—completed by the action of standing upright) and then walking (horizontal motion).

Here are some comments on the “second grouping”. Peter, having given the command in v. 6b, now acts to make it happen. He seizes (*piazo*) the man by the right hand and “raises up”. (The TR doesn’t have the word “him” (*auton*) after the verb “raises up” (*egeiro*). (NA27 does though). Assuming the TR is correct, then presumably the *auton* earlier in the verse does “double duty”.) Peter thus “starts the process” by raising the man. This is an act of faith. Even if Peter can lift the man all the way up, he cannot make him walk! This appears to bear some similarity to other acts of faith where a move is made “in the right direction” - e.g. “There is a boy here who has five loaves and two fish” (John 6:9).

Then, immediately the man’s feet and ankles are strengthened, and this is followed by the man leaping up, standing and walking.

How can the man leap up and stand when he has already been raised by Peter?! (Many commentaries do not seem to discuss this, except when they do so in terms of “clumsiness” by Luke or a redactor. John Stott in *The Message of Acts* does (fairly briefly) discuss this however: he sees the correlation as consisting basically in Peter helping the man to his feet.)

I think that Luke has been very careful in the way he describes the healing—an event that took place very quickly but in which three main persons were simultaneously or almost simultaneously involved—Peter, Jesus (acting in and through His Name) and the man who was healed. The “speed” aspect is indicated both by the “immediately” (which links the actions of Peter and Jesus) and “he, leaping up”, which is of necessity a speedy action, which links the healing by Jesus with the response of the man. The entire action happens so quickly that it can meaningfully be understood that the initial action of Peter in raising the man up by his right arm continued throughout the man’s transition from being seated (on the



ground) to standing, but that also, the man’s leaping up started so soon after Peter started to raise the man, that his “leaping up and standing” is a true and genuine, if dramatic, example of the more general expression “rising up”.

We can actually be more precise than this (please see Figure 15.1 on the next page):

One can indeed be pulled up from a position of being seated on the ground against a wall, but one can only leap up when one’s feet are basically below one’s body and beneath one’s centre of gravity. (This is an approximate statement—there are other dynamical factors which could come into play if the person rising up has already acquired some “translational” or rotational momentum). So, with Peter standing in front, and Peter and the man maintaining eye contact, Peter grasps the man’s right hand with one, or perhaps both, of his own hands, and he pulls the man upwards and towards himself (1). As the man feels his feet sliding forwards or about to slide forwards, he also feels strength coming into his ankles and his feet (2) and he immediately uses this new strength to flex his knees and ankles into a leaping position (3) and, leaps up - still aided by Peter who is now “hoisting aloft”, rather than pulling up, the man’s arm (4).

The Greek word for “feet” (*basis*) in verse 7 is unusual—in fact this is its only occurrence in the New Testament. It is related to the Greek word *baino* to walk, and it literally means a stepping or a walking, and the meaning of a foot is derived by implication. The medical term apparently refers to a particular part of the foot—the “back” part of the foot directly under the leg, (in contrast to parts of the foot further forwards) and this

seems also to correspond to a particular use of the word to denote a support for something (hence our English word basis). The ankles (*sphuron*) (a word which also only occurs here in the NT) then are the parts of the body directly above the foot. The strengthening of this area of the body seems to indicate that this was the specific area that caused the lameness, but it is hard to be sure whether these terms as employed by Luke, particularly *basis*, had such an “anatomically restricted” sense: they may have had wider “functional” connotations. (For example, *basis*, with its connection to *baino*, to walk, could indicate the “physical equipment of walking” rather than just the foot, or part of the foot, and *sphuron* appears to mean a little mallet and so relate the movement of the ankle joint to the action of hammering (Gk: *sphurokopeo* = to hammer)).

(There is a very interesting article on the significance of the man’s lameness. It is Parsons, Mikeal C. “The Character of the Lame Man in Acts 3-4.” *Journal of Biblical Literature*, vol. 124, no. 2, Society of Biblical Literature, 2005, pp. 295-312. It has much helpful information!)

The events of verses 6b-8a which we have been looking at are followed by a “second stage” in which the healed man, “walking and leaping and praising God” enters the temple with Peter and John. I think this second stage, which has both a real and a symbolic spiritual component, corresponds to the complete healing—“being made whole” as Peter will refer to it in v. 16.

An interesting point to note to which we will refer is that “leaping up” and leaping are features both of the initial “making strong” healing and of the “second stage” - the spiritual component which completes the “made completely whole” of the healing. I think the commentators who find the wording of v. 8 clumsy or repetitious are failing to keep the roles of the two “leapings plus walkings” separate. Leaping is an upward movement. In the first stage, it is the upward movement of physical health from the (symbolic physical death) of lameness. In the second, it is the symbolic upwards movement towards God (also represented by the man’s praising God—an “upwards movement” of words) and going into the temple which is a spiritual ascent as well as a walk. (Ps. 122:1 sums this up: “A Song of Ascents of David: “I was glad, when they said unto me let us go (=halak = walk) into the house of the Lord” (Ps. 122:1).

Here are a couple of quotations from the Mikeal Parsons article referred to above. The first is from F. Scott Spencer’s *Acts* commentary, and the second from the Venerable Bede’s *Commentary on the Acts of the Apostles* made (as M. Parsons point out) “well over a Millennium earlier”:

“Apart from providing a symbol of hope for the poor and disadvantaged in Israelite society, the healed lame man also represents an image of restoration for the entire nation. We have already noted the connection to Is. 35.6 where the leaping lame typify Israel’s glorious deliverance from exile through the desert (cf. 35:1-10) . . . The lame man’s restoration after forty years of paralysis establishes a key temporal link to this same national tradition. As God’s saving purpose for ancient Israel was finally realized after forty years of stumbling and meandering through the wilderness, so the moment of fresh renewal—signalled by the dance of a forty-year cripple—has dawned upon the present Israel. To join this joyous dance, however, Israel must now follow the lead not only of Moses, but also of the promised “prophet like Moses,” the crucified and risen Jesus of Nazareth, in whose name alone God brings full salvation to his people”.

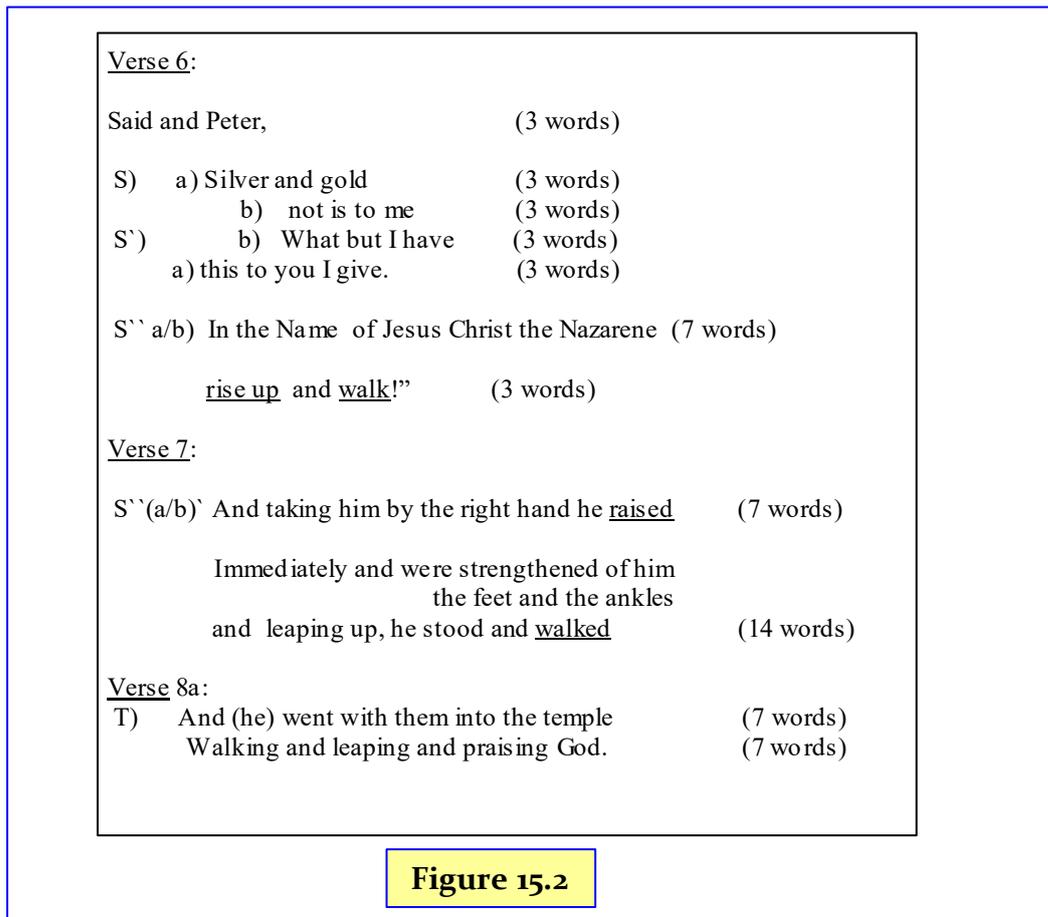
“According to the historical sense, this [age] shows that the man’s mature age [made him] invincible to detractors. Allegorically, however, [the passage signifies that] the people of Israel . . . in the land of promise continued always to limp along [claudicabat] with the rites of idols together with those of the Lord.” [We note also the reference by Elijah to “limping” on Mt. Carmel. S. F.]

M. Parsons also refers to the last verses of Micah Chapter 2. The LXX version is somewhat different from the Hebrew, but in the LXX, the Greek word for “rushing forth” (in v. 12 of the LXX) is actually the same verb as Luke uses for the man “leaping up” in Acts 3:7, and the word for the gate that the men pass through in the LXX is *pyle*—which is the word for gate that Luke uses in Acts 3:10 (though not in v. 2 as noted earlier). This picture in Micah of Israel’s Remnant breaking out like sheep from the sheepfold (i.e. into pasture) behind the Lord who has gone out before them perhaps then corresponds to the man entering the temple through the gate after the way has been opened up for him by Christ. (The Micah passage is very likely related to Jesus’ words about men “taking the kingdom of heaven by storm”: it is clearly a prophecy of the work of Christ.) The action of Christ in “going before” the men/sheep in this prophecy thus corresponds to the link between events in the life of Christ and the healing of the man that we have referred to earlier.

Continuing this theme, a particular feature of the healing miracle and of the events in the life of Christ (a link we will explore further later) is that the healing, both in the account of the event itself (as already noted) and in Peter’s explanation in the healing sections of his sermon is a “two-stage” process, just as Christ’s glorification is treated as separate from his resurrection in the “Abraham” section marked X. It is actually only be-

cause of the analysis in Figure 14.1 that I was able to recognise this “double” aspect of the healing (although it is hinted at some commentaries.)

Before moving on to look at the upper and lower healing sections in Peter’s sermon, I would like to conclude our consideration of the account of the healing with some further structural and word count aspects of verses 6-8. These are shown in Figure 15.2 below:



Notes on Figure 15.2

1) The word counts have a very definite “triplet” feel in verse 6, (the pattern of multiples of 3 (i.e. 3, 6 and 9) is actually continued from verses 4 and 5) except for the seven word phrase, “In the name of Jesus Christ in Nazarene”. Sa and b) describe what Peter does not have (in response to the man’s expectation in v. 5), and S`a and b) tells us of Peter’s readiness to give what he does have. The pattern of 3’s overlaps with the pattern of 7’s in v. 6b, and then the pattern of 7’s or a multiple of 7, continues in vs. 7

and 8a.

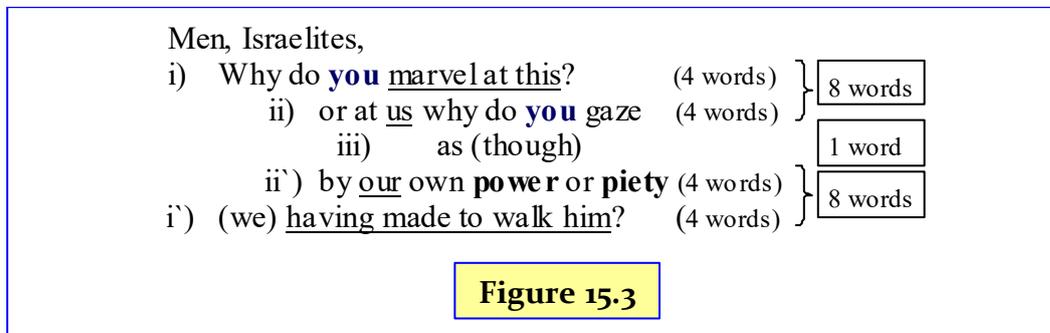
2) Verse 8 tells us of the man’s entrance into the temple and His praising God. This not part of the original “rise and walk” aspect of the miracle. It follows that part of the miracle, and it is sort of the “spiritual component” of the miracle from the man’s perspective. However, in a way, both aspects of his “being made whole” are spiritual—after all, it was in the Name of Jesus that he arose and walked, and his first action after the physical healing was to enter the temple, walking, leaping and praising God.

3) Interestingly, Peter starts off in v. 6b with a “negative”—telling the man what he does not have - before telling him of, and giving to him, the “positive” that he does have. This is the same “negative to positive” pattern we see in Peter’s explanation of the miracle in the sermon (and also how he starts off the Pentecost sermon “These men are not drunk . . .”).

Let us now move on to consider the two healing sections of Peter’s sermon where he explains the miracle that has occurred.

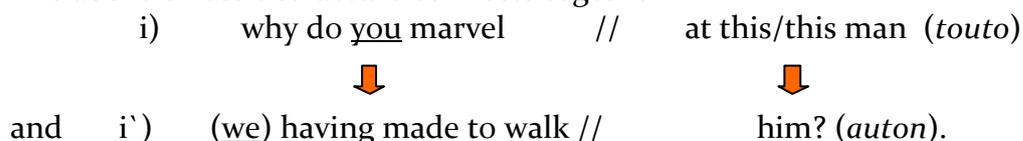
The First Healing Section, H₁

Back in Chapter 5, in Figure 5.1, a chiasmic structure for the first healing section (Acts 3:12) was presented (Figure 15.3 below):



There is an interesting translation issue in this verse regarding the word *touto*: most translations have Peter saying, “Why do you marvel at this?” (i.e. the miracle), but a minority (e.g. the ASV have “Why marvel ye at this man?” Both translations are equally possible, and I suggest both are equally correct!

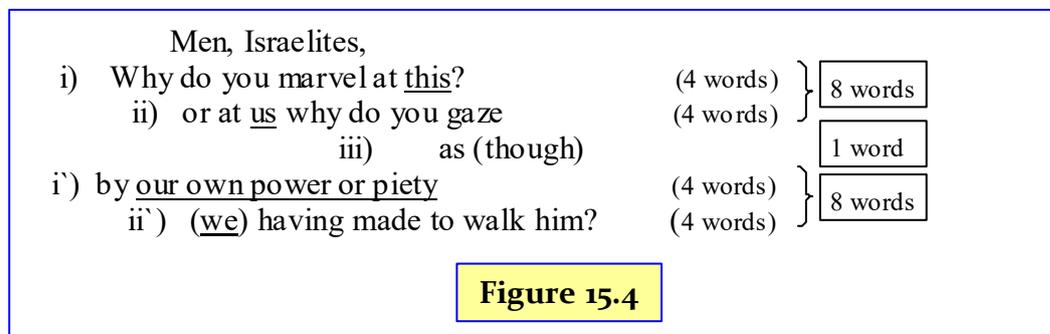
The above chiasmic structure connects together



In this analysis, where i) and i`) are treated as being made up of two separate components, *touto* in i) could appear to mean “this man” (rather than “this”) since it corresponds structurally with “him” in i`).

However, if we treat i) and i`) each as whole units then “marvelling at this” corresponds to “having made to walk him” and the “this” in i) refers to the whole miracle in i`), just as the “marvelling” in i) refers to the whole miracle in i`).

Besides the analysis of Figure 15.3, there appears also to be a possible “panel” analysis of the same section (Figure 15.4). (The well-balanced word count fits both structures equally).



In this analysis, the “this” in i) corresponds to the (alleged!) “power and piety” of Peter and John in i`) and the gazing at Peter and John in ii) matches their (alleged) healing of the man in ii`). So, in this structure, *touto* refers, not to the man, nor to the healing of the man, but to the role of the (alleged) power and piety of Peter and John in the healing! (Or, more grammatically, *touto* corresponds to the noun clause “by our own power or piety”).

This multi-valency for the referent of *touto* I think is linked to the complex nature of the question that Peter has posed to the “Men, Israelites” (by the way, the double address here, “Men, Israelites” appears to correspond to the “double” presence of the two Apostles, and presumably is a means of establishing parity and rapport between speaker and audience).

Well, the way the question is posed tells us that it is assuredly not “by our power or piety that we have made him walk”! But what, then, is the alternative? (i.e. what is the “negative” of this, which is true?)

This is not at all obvious. The statement to be negated is,

“By our own power or (by our own) piety we made him walk”,

which can be expanded (using the distributive rule of logic) to

“By our own power we made him walk or by our own piety we made him walk”.

Using the rule of logic, NOT[A OR B] \Leftrightarrow NOT A AND NOT B,

the (required) negative of the original statement is,

“not by our power we made him walk, AND not by our piety we made him walk”.

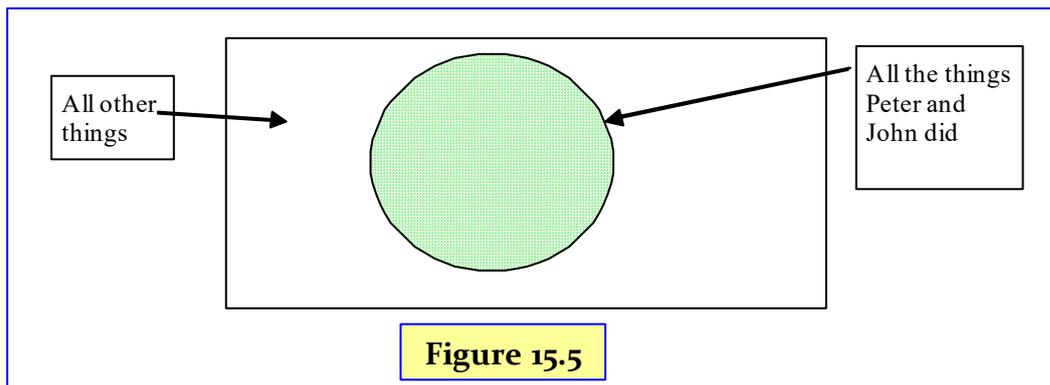
The one “fixed point” in all of this is the fact that the man can walk! All Peter’s hearers agree on this! The question is, how did this happen, and rather than being presented with a positive answer at this stage, we are given two ways in which it *didn’t* happen!

Let us simplify things by looking at just one of these, i.e. the first half of the above (true) statement:

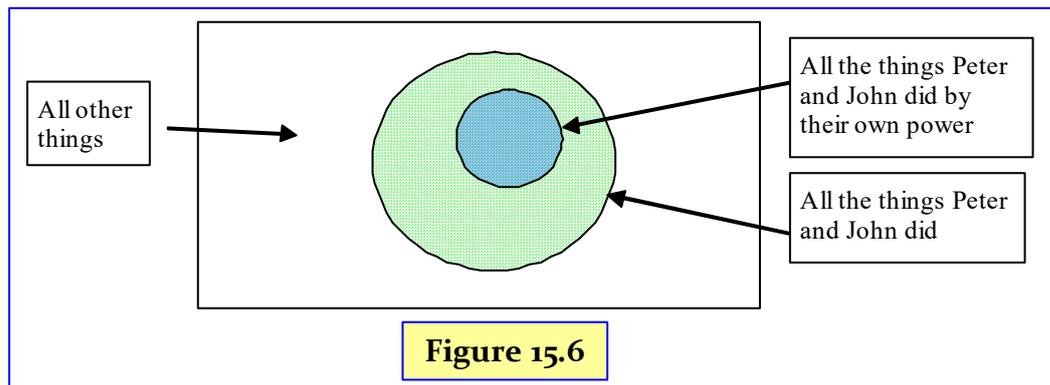
“Not by our power did we make this man walk”.

Let us see if Venn diagrams can help here!

Below, Figure 15.5, is a Venn diagram showing the noun clause “all the things that Peter and John did”:



Q. How do we “deal” with adjectives or adjectival phrases in Venn diagrams? A. We make them into sub-sets of the noun or noun clause (Figure 15.6)!



Now, we know that it was “not by our power that we made this man walk” - so, everything, except things in the blue circle, is possible. This area of the Venn diagram actually consists of two separate areas, i) all the things that Peter and John did, but not by their own power (area with only green diagonal stripes) and ii) all the things that were not done by Peter and John (white area), and it is in these areas that Peter is, in effect, claiming that the healing is to be found.

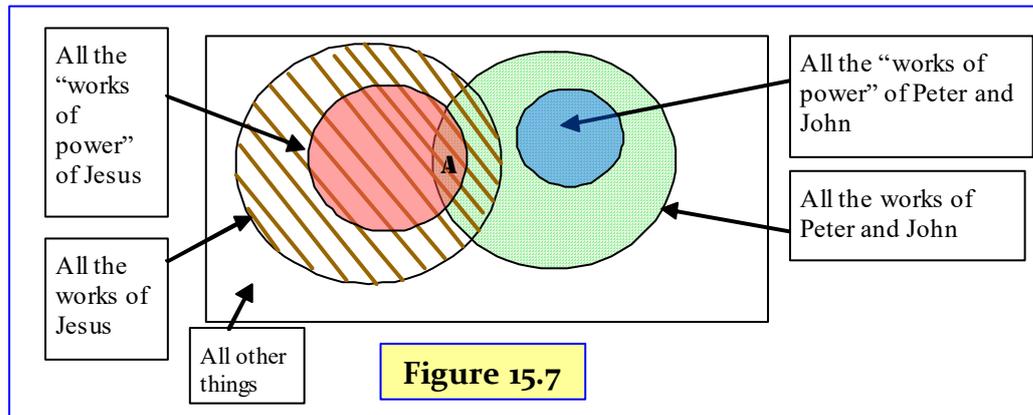
The white area corresponds to an action by someone else. Now, in vs. 13-15, Peter presents us with God’s elevating (glorifying and raising) of Jesus, and in the first part of v. 16 we are explicitly told that the Name (of Jesus) (i.e. His presence through His name) has made the man strong. We will see later, that the expression “being made strong” corresponds with the physical healing of the man i.e. of him being made able to walk.

The area with only green stripes corresponds with things done by Peter and John, but not by their own power. This corresponds I suggest with one aspect of the second half of v. 16 where we are told that it is faith through Jesus that the man has been made whole. (Note—I suggest that “being made whole” is a more comprehensive term, which incorporates within itself “being made strong”). Thus, we can see that it is Peter and John’s *faith* through Jesus, not their own power or piety, that has made the man whole (or at least the part of being “made whole” that corresponds to his being made to walk which was the subject of v. 13). Or, we can say that faith (which came) through Jesus is the active component provided by Peter and John in the healing.

The Venn diagram should, also include what God and, (in particular), Jesus do as well as what Peter and John do, since these are the “available” possible explanations for the healing. (There can be overlap between these categories). Furthermore, I suggest that we can think, not just of the al-

leged power of Peter and John, but of Jesus’ works of power too: the healing is a work of power (though it may be other things also!) (The same applies to piety and Jesus’ works of piety too).

Here, Figure 15.7, is the new Venn Diagram:



Here, area A is where the healing event of making the man walk should I think be “placed”: it is an area where Jesus does a “work of power” which is simultaneously a work of Peter and John (who exercise the faith which is “through” Jesus). (The area immediately to the right of A would be other works of Jesus which are also done through or by the Apostles. For example, Christ was present in, and spoke through, the preaching of the Apostles.

The same basic diagram used for works of power could also be used for works of piety. “To heal” attested to the moral uprightness and goodwill of the healer. So the Name of Jesus which did the healing has both power and piety, and again it was faith through Jesus which was provided by Peter and John.

The word piety, *eusebia*, means “good worship”, godliness or holiness, and this is reflected in the various English translations. I think that the piety of Christ is linked to His glorification (v. 13) - His ascent, presentation and acceptance before the Father. There are priestly aspects to this in connection with the presence of the glory cloud when an acceptable, holy offering has been presented. Both the power and piety of Christ are linked to His resurrection (v.15) - for example, in Romans 1:4 where Jesus is declared with power according to the Spirit of holiness to be the Son of God by the resurrection (please see also Eph. 1:19-22). It was because of Jesus’ sinlessness that God exercised His power in raising Jesus from the dead and it was because of Jesus’ goodness and holiness that God glorified Him with

the glory of Heaven in the ascension and in seating Him at His right hand.

The Second Healing Section, H₂

Here (Figure 15.8) is the analysis of H₂ (i.e. v. 16) which was included in Figure 5.1 of Chapter 5.

- p) i) on the **faith(fulness)**
 ii) of the **Name** of Him
 iii) this one whom **you** behold and know
 iv) made strong
 ii) the **Name** of Him
- p` i) and the **faith**
 ii) which is through Him
 iv) gave to him this complete soundness
 iii) before all of **you**

Figure 15.8

We have “located” the healing as a “joint work” - a work of power by Jesus (or by His Name), and a work, but not of power, by Peter. In this section, we see that the work that Peter did was to exercise faith. However, Peter exercised faith for the “rising and walking” of the man, whereas we have suggested that his complete soundness (in v. 16b) was more than a physical healing, it involved a spiritual healing too, and we identified this with him walking, leaping and praising God as he went into the temple. I suggest that v. 16b then which explains “complete soundness” also includes the man’s faith—which as it were “takes over” from Peter’s faith which has done its work when the man is physically healed. It is often argued that the man exercised faith in his physical healing too. Whilst this is possible, it is not specifically stated by the text. He certainly seems to have come to faith quickly however, as seen by his going into the temple praising God, and indirectly by his clinging to Peter and John (v. 11) and by his courage in standing by them before the religious authorities (Acts 4:11, 14).

Here (Figure 15.9, next page) is an analysis of v. 16, modified from the analysis included in Figure 5.1.

Notes on Figure 15.9

- 1) Let us look at the first half of Figure 15.9. We note that the wording is

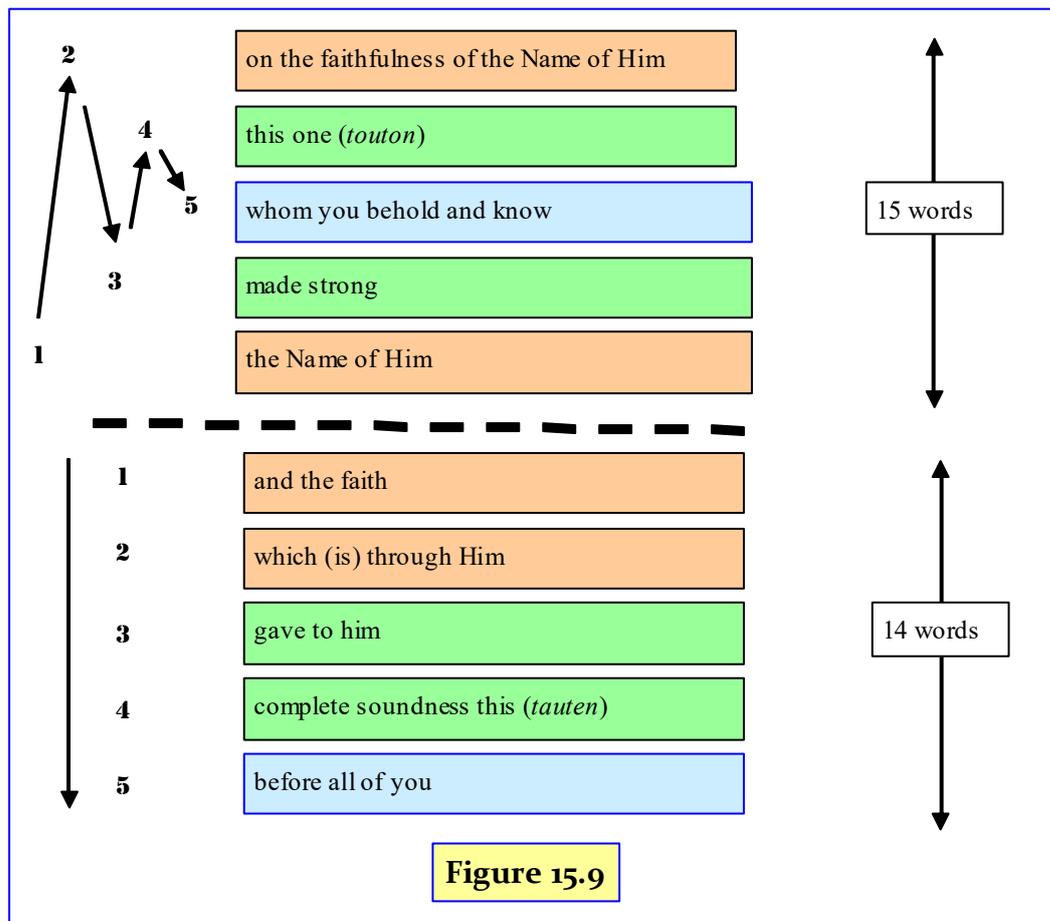


Figure 15.9

sort of “back to front”—the subject of the sentence (the Name of Him) is the last item, and the verb (made strong) is the second to last item, and everything else precedes them! Nevertheless, there is a clear pattern—the sentence reads “helically” - spiralling in towards the centre—as indicated by the numbers and arrows on the left hand side.

2) The boxes in orange are the subject (the name of Him) and a qualifying phrase, “on the faithfulness of the Name of Him” (actually an adverbial phrase) linking the subject to the verb (made strong) and indicating the basis on which the verb acts.

3) The verb and its object (“this one”) are presented in green, and finally, the witnesses to the identity of the man follows immediately in blue.

4) The verb “made strong” corresponds to the “being made strong” of the man’s feet and ankles in the account of the healing. The same verb is used: it was passive there but active here.

4) In the lower half a grammatically and thematically analogous sentence

is presented, but this time in a straightforward linear sequence. A difference is that the linking phrase is now adjectival rather than adverbial.

5) In the second sentence, faith in Jesus corresponds to Jesus' Name and the faithfulness (reliability) of Jesus Name. There is an inverse correspondence here also, since in the first it is Jesus Name that is the subject, and "on the faithfulness . . ." that is the condition of the action, but in the second it is faith that is the subject and "through Jesus" that is the condition.

6) Again in the first sentence, the verb "made strong" has the man as its object, but in the second sentence the verb is, in effect, "gave to him", and the direct object is "this complete soundness". The witnesses (in blue) are witnesses now, not to the identity of the strong man (that was done in the first sentence), but to the complete soundness of the man—the emphasis here being on this complete soundness.

7) We have already noted the emphasis on witness in Peter's sermon—both to the identity of the man and to his healing. This "double witness" is actually a feature of the healing narrative: in v. 9, the people see him (the man) walking and praising God (evidence of the healing); in v. 10a, the emphasis is on the identity of the man ("they recognised him . . .") and in v. 10b the emphasis is on the healing ("they were filled with amazement . . . at what had happened to him"). Peter's comments in v. 16 fit the healing narrative earlier in the chapter very closely!

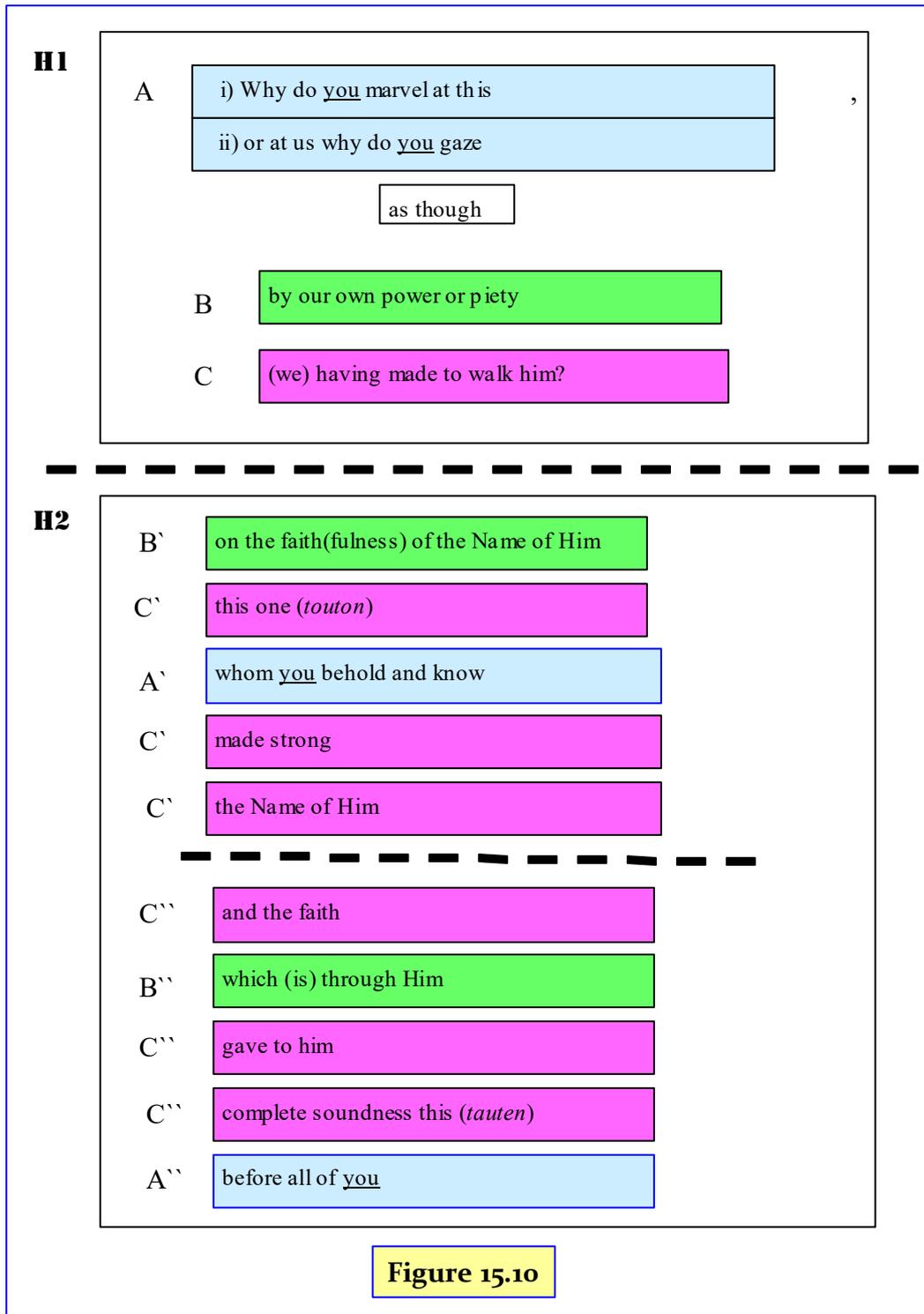
H1 and H2 Considered Together

To finish this (already rather long!) chapter here are some thoughts regarding the relationship between H1 and H2 (the negative and positive explanation of the healing).

I think there are quite a lot of connections between H1 and H2. Figure 15.10 on the next page illustrates some of these.

Notes on Figure 15.10

1) H1 and H2 each have two references to "you" - that is to Peter's hearers. In A, Peter asks his audience two questions, both of them based on the (false) understandings that it was a) by Peter and John's power/piety that b) they had cured the man. The first question, "Why do you marvel at this?" focuses attention on the miracle, and the second question, "Why do you gaze at us?" focuses attention on the alleged miracle workers. This gazing and this marvelling are wrong and inappropriate reactions because



they are indicators of a wrong understanding of what has taken place, and Peter wants them rather to have a correct understanding so that they can be witnesses, not to a miracle worked by Peter and John through their power and/or piety, but to a miracle worked by the Name of Jesus through

the faithfulness of that Name and by faith through Him. Hence, Peter wants his hearers to stop marvelling and gazing in relation to himself and John - Ai) and Aii) - and just witness the man, now made strong, “whom they see and know”, A', and his complete soundness “before all of them”, A'' - and to believe his (Peter’s) explanation for what they are witnessing.

2) There is a common structure to H1 and to the two halves of H2. There is a main “action” consisting of subject, verb and object, (C) there is an “agency” through which the action occurs, (B) and then, as we have seen there is reference to the involvement of Peter’s audience (A). These are indicated by the purple, green and blue boxes respectively in the diagram.

Here are the three sentences set out in parallel (Figure 15.11):

	<u>Main (Direct) Action</u>	<u>Agency (Indirect Action)</u>	<u>Audience</u>
H1	We made him walk	by our own power or piety	amazement, gazing
H2	The Name of Him made him strong	on (<i>epi</i>) the faith(fulness) of the Name of Him	whom you behold and know
	The faith gave him complete soundness	through (<i>di</i>) Him	before all of you

Figure 15.11

We can also set out some “main action” and “agency” aspects of the healing described in H2 in a little table (Figure 15.12) below.

	Peter and John	Jesus	
Main (Direct) Action	faith	The Name of Jesus	
Agency (Indirect Action)	on the faith of Jesus' Name	through Him (Jesus) on the faithfulness of Jesus' Name	

Figure 15.12

In this diagram I have included both the expression “on the faithfulness of the Name of Him” and (?the equally possible) “on the faith of the Name of Him” i.e. the latter is seen as an expression of Peter and John’s faith in the Name of Jesus. (This faith is based on the faithfulness of Jesus’ Name however.)

In the immediate context of the alternatives to Peter and John’s “as though by our power and piety we have made him to walk” (which we discussed earlier in terms of Venn diagrams!) we note that:

i) In H₁, “we have made him walk” and “by our own power or piety” are put forward as the direct and indirect aspects of the healing. The combined statement is refuted by Peter as false. However, a combined statement is false if either or both of its components is/are false. In H₂, Peter puts forward two alternatives.

In the upper half of H₂, Peter puts forward a true statement which can be interpreted in two ways (as noted above). To simplify things for now, let’s assume that the indirect action is “on the faith of the Name of Him” i.e. it is Peter and John’s faith that is meant.

Then, both components of the statement in H₁ are false: it is the Name of Jesus, not Peter and John that has healed the man, and it is not by Peter’s power or piety—it is by their faith that the healing has taken place. H₁ completely wrong about the direct action, but it has got one thing right in that the indirect action it is something to do with Peter and John, - just not their power or piety! Being generous, we could award H₁ half a mark out of two!

However, in the lower half of H₂, we are presented with a complementary explanation for the healing. Here, the direct action is attributed to (Peter and John’s) faith. Again, half a mark—it is something to do with Peter and John, namely their faith (something which by definition looks beyond themselves) rather than their own persons or some intrinsic quality within those persons that does the healing. The agency in this case (through Jesus) is completely at odds with Peter and John’s power or piety. So again, half a mark out of two!

Being very generous then we could say that H₁ is half right in the “Direct action” category, (since it is their faith rather than their intrinsic selves) and half right in the Indirect action category (since it is their faith, rather than their power or piety). But that is being very generous indeed! If we adopt the “faithfulness” understanding of “on the faith(fulness) of His

Name, H₁ is seen in an even worse light!

3) We have previously put forward the view that the upper half of H₂ refers primarily to the physical healing (the man is made strong), whereas the lower half of H₂ perhaps refers to the two stage process of physical healing plus spiritual restoration (complete soundness). Now assuming that this is true, then “the faith that gives the man complete soundness” which is the direct action in the lower half of H₂ would initially have been that of Peter and John as already discussed, but it is hard to see how their faith could have been the “direct action” of the man praising God and going into the temple. That “direct action” must have been his own faith through Jesus which “took over” from Peter and John’s faith at that point.

This also fits the upper half of H₂ very well since Peter and John’s involvement was to say “rise up and walk” to the man. Their “remit” did not extend beyond physical healing (i.e. making strong).

Conclusion.

This has been a long and difficult chapter. I hope it has, nevertheless shown something of the extent to which the two “healing” sections of the sermon relate to the account of the healing event itself and also to each other. In the next chapter, I wish to try to show something similar for the healing sections and the first “Abraham” section of the sermon. I will be starting off that chapter with another analysis of the relationship between H₁ and H₂—one that will help to integrate H₁, H₂ and the first “Abraham” section of Peter’s sermon.

