

# Lectures on the life of Peter

## Part 9

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] Let's turn to the first chapter of the Acts, chapter one.

We read from the first verse, The former treaties have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up.

After that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen, to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together with them, commanded them that they should not be fast in Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

[00:01:02] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, but ye shall receive power after that the Holy Ghost is come upon you.

And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uppermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up, and the clouds received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which said, which also said, Ye men of Galilee, why stand ye gazing up into heaven?

This same Jesus, which is taken up from you into heaven, [00:02:03] shall so come in like manner, as ye have seen him go into heaven. And they returned, then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Jalopeis, and Judas the brother of James. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren.

And we'll continue on as we go on with the talk.

In our last meeting, we took up the restoration of the Apostle Peter [00:03:02] after his denial of the Lord. And the end of Luke connects up somewhat with this first chapter of the Acts. We have, in the end of Luke, the Lord giving a commission. He said, thus it is written, and thus it behoves Christ to suffer, and to rise up from again the third day, and that repentance and remission of sins should be preached in his name in all nations beginning at Jerusalem.

And we have something similar here in the eighth verse.

And we know that the writer of the Acts of the Apostles is the same Luke who wrote the Gospel of Luke. So in a certain sense, the Acts is the continuation of Luke. But Luke gives us [00:04:02] in his Gospel the Lord's life and death, and his resurrection and ascension. And then in the Acts, he goes on from there, giving us the descent of the Holy Spirit, and the preaching of Peter in the first part, and then goes on into the conversion of Saul of Tarsus, and continues on with the ministry of the Apostle Paul.

And we find here that in verse four it says, they were assembled together, that is, I take it the twelve apostles or the eleven apostles, they were assembled together. And the Lord says to them that they should not depart from Jerusalem. Don't leave Jerusalem. They might have thought, well now that the Lord has finished the work of redemption, and he's told us that we are to go out and preach the Gospel, we should [00:05:04] immediately go. But the Lord says, no, wait in Jerusalem. There's something else very important to take place. In fact, there are two very important things to take place. The Lord was not yet ascended, and the Holy Spirit has not yet come.

And so while the Lord is there with them, he says, now don't go out of Jerusalem. Wait for the promise of the Father, which ye have heard of me. As we recollect that the Lord in the 7th of John had said, or rather it tells us in the 7th of John, the Holy Ghost was not yet given, because that Jesus was not yet glorified. And in the 14th, 15th, and 16th chapters of John, in the Lord's closing ministry, he refers in all, in each one of those chapters, to the coming of the Holy Spirit, the Comforter, that he would come. So the Lord says, now I've told you that the Holy Spirit's coming, now you wait until he comes. [00:06:03] And you receive power, he says, in verse 8. They thought, they still had their hearts set on the restoration of the Kingdom to Israel. They thought that, as they thought when the Lord was here in his public ministry, they had their hearts set on the fact that he was going to deliver them from the Romans and set up the Kingdom. And he told them that he had to go to the cross, but they couldn't seem to take it in. But now that he's risen from the dead, they still have the same thought before them. They said, Lord, now is the time that you're going to restore the Kingdom to Israel. The Lord says, not for you to know the times and seasons. As much as to say, that's something else, that's something that's completely outside of the work that you have to do.

The Father has that in his own hand, and he's going to restore the Kingdom to Israel when the right time comes. And we know [00:07:01] that it hasn't come yet, but it's coming after this period of God's grace and calling out the church is finished, then the Lord is going to restore the Kingdom to Israel. But, he says to the disciples, you'll receive power when the Holy Ghost has come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uppermost part of the earth. Jerusalem, the very city where the Lord had been crucified, the city that had the greatest guilt to the people that had the greatest guilt, his own, to whom he came, and he refused it. There, the witness was to begin, then to extend out to that whole province of Judea, then to go up to Samaria, and finally to reach unto the uppermost part of the earth. Yes, we here in California at that time [00:08:06] were certainly, I mean this part of the world was certainly the

uppermost part of the earth, and yet here, and throughout the whole world, the gospel has spread out and continues to reach out to those who've not heard it, so that they might be saved. And it says that when he spoke in these words, while they beheld, he was taken up, and a cloud received him out of their sight.

You see, he led them out of Spyryus to Bethany. Bethany, that little place, a Sabbath day's journey, it says it was, from the city, there where the Lord so often stayed in the home of Mary and Martha and Lazarus. That was where he ascended, on the Mount of Olives. And it says that a cloud received him [00:09:02] out of their sight, and as they're looking up into heaven, the two men stood by them, and so they say, ye men of Galilee, why stand ye gazing up into heaven? The same Jesus.

The same Jesus which is taken up from you into heaven shall so come in light manner, as ye have seen him go into heaven. That has not yet been fulfilled. The Lord is coming again, and he'll come in his own time. We're looking for his coming in the clouds to take us to be with himself. In the meantime, they go back to Jerusalem, and they remember the Lord's words, wait in Jerusalem until the Holy Spirit comes upon you. And so they gather there in the upper room. And here we have Peter mentioned in verse 13 for the first time in the Acts. And in these first four chapters, [00:10:01] Peter is mentioned 12 times. We get the other apostles mentioned here, and then as we go on, we get John coupled with Peter several times.

But the name Peter occurs 12 times in these first four chapters.

And of course, it's Peter that we're especially occupied with in these talks. Peter, James, and John, they're all mentioned here as we pointed out in connection with the call of the apostles. We have them grouped a little differently here. We have a group of four, two groups of twos, and a group of three. Eleven all together. Judas had hanged himself, as we know, after realizing the terrible mistake he'd made in selling the Lord for 30 pieces of silver.

And it says they continued, in verse 14, with one accord in prayer and supplication with the women and Mary, the mother of [00:11:04] Jesus, and with his brethren.

I'd just like to point out here that this is the last mention we have of Mary, the mother of Jesus.

She disappears from the scene after this. She's not mentioned again. She's there in the upper room with the apostles, and with her other children, with the Lord's brothers, the Lord's half-brothers, her sons there, who apparently, at the time of the Lord's crucifixion, have been truly converted. Because the 7th of John says, neither did his brothers believe on it, but now they do.

And I think that the very scenes of the crucifixion must have been the means of the conversion of the Lord's brethren. And Mary is there with them. Mary mentioned for the last time. She's a humble servant [00:12:04] who's finished the work, the wonderful work that the Lord gave her to do, to be the mother of the Lord according to the flesh. And now she disappears from the scene as far as Scripture's concerned. Her work is done. She's not the co-redeemer, the Mediatrix, or the Queen of Heaven, or anything else that Romanism has made her. She was just a servant who did her work and did it well, and will receive a reward for what she did, as every true servant of the Lord will receive a reward for what they've done for the Lord's glory. And then Peter, realizing and led of the Lord, no doubt, realizing that there must be 12 apostles as a complete witness, none must be chosen to take the place of Judas. And so he refers to the Scriptures. I won't read all of that, but you notice that in

verses 20, [00:13:01] in verse 20, he quotes from the 69th Psalm and from the 109th Psalm, where references made to Judas.

Now, I believe those references originally were, those references were made to Ahithophel. Ahithophel was David's counselor, but he turned against David and followed Absalom at the time of Absalom's rebellion. And David could say, of him, he that eateth bread with me hath lifted up his heel against me. But Ahithophel, in that sense, became a type of Judas, the one who went to the house of the Lord with the Lord, and yet he lifted up his heel against him, the one who ate bread with him. Ahithophel, in the Psalms, referred to in the Psalms as a type of Judas. I believe the reason why Ahithophel turned against David was, he never forgave David for what David did to his granddaughter. You see, his [00:14:05] granddaughter was Bathsheba. And the Lord forgave David, and even though Ahithophel must have felt very bad about this, when the Lord forgave David, Ahithophel should have forgiven him. And I think in Ahithophel, we see a lesson of the great importance of not allowing personal and family considerations to influence our judgment in the things of God. And this is so often done. Had Ahithophel forgiven David as the Lord forgave him, he would have lived to see, he would have lived to see his grandson on the throne of Israel, Solomon, reigning over Israel. Instead of that, he went and hanged himself, as what Judas did. Of course, Judas was a different character, but I mean, in type, Ahithophel represented Judas. Just that, by the way. Then, so, [00:15:06] they, Peter says, in verse 21, of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, until the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. There must be one who have known the Lord from the time of his baptism until his ascension to heaven, who was a witness of all these events.

And they have two there that seem to meet the qualifications, Matthias and Justus, and Barthapulus, whose surname was Justus. And so they pray. Peter says, now, Lord, show us which of these two. So they cast lots. You say, well, now, what did they cast lots for? Well, that was the Old Testament way of doing things. [00:16:04] And here they're still on Old Testament ground. You might say, well, what's, what's, here we're in the New Testament. How are we on Old Testament ground? We're on Old Testament ground until the Holy Spirit comes, and the Holy Spirit hasn't come yet. We get him coming in the next chapter. So they're following the means that God had given in the Old Testament, casting lots. The lots judged between the righteous, the Psalm says, the Proverbs says. Casting lots was, was a method that God recognized in the Old Testament. So they cast lots, the lots fell upon Matthias, and he was, he was given the place with the twelve. Now there have been some people who've said that this was not recognized of God, because that the Lord later on called the apostle Paul, and therefore that showed that the calling of Matthias was imbalanced. But I believe that is through not understanding [00:17:04] the great difference between the apostleship of the twelve and the apostleship of Paul. I believe that the, the, the placing of Matthias with the other eleven was recognized by God, and the twelve had to be complete. But Paul occupied a very distinct place as an apostle, and he was, he was made the apostle of the Gentiles, and he was given a distinct work to do, and a special apostleship connected with the church, or the assembly of God, which was not given in that sense to the others. So that I don't believe it's right to say at all that the, that the election of Matthias was wrong. It was reckoned, it was right, and the right thing to do. Now when we come to the next chapter, when the day of Pentecost was fully come, they were all with one accord in one place. [00:18:03] And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them closing tongues like as of fire, and it set upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Now first of all, the word Pentecost just means

fifty days. And the day of Pentecost was the day of the, it was the beginning of the, of the feast, what is called the Feast of Weeks, that took place fifty days after the Feast of First Fruits, in the, as it's recorded in the 23rd chapter of Leviticus, where we have this feast, or set times, of Jehovah. We have the first, the Passover, which is typical of [00:19:02] the Lord's death. We have the Feast of First Fruits, which was typical of his resurrection. And we have the Feast of the Fifty Days, or the Feast of Pentecost, which was typical of the coming of the Holy Spirit. And so they were there waiting, and when this day came, the day of Pentecost was fully come, it says, they were all with one accord, or they were all together, as it says in the New Translation, in one place. It is a question as to whether this all refers to the 120 that are mentioned in the first chapter, or whether it just refers to the twelve apostles.

It isn't, it doesn't definitely say so, but I do not think that they were in the upper room, as we find them there. We find them in prayer there in the upper room in the first chapter. [00:20:01] It doesn't say where they are here, but it seems it's a little more public place where they are in the second chapter. At any rate, they're there. The twelve apostles were there at least. Whether there were others there, we're not quite sure, but the twelve apostles were there, and they hear this great noise of a violent, impetuous blowing, as Mr. Darby translates it, or just as if they heard a very heavy breathing.

They wonder what it is. It's the Holy Spirit come down. It's something special. It's something that has not existed before. In the Old Testament, the Holy Spirit came upon people, and then he left them. When the Lord was baptized, the Holy Spirit descended on him in the form of a dove. But here, the Holy Spirit has come down to baptize these disciples into one body, and to give these apostles [00:21:05] a specific power that they needed to be the Lord's witnesses.

They were told, you wait, and you will receive power after the Holy Ghost has come upon you. If they had gone out to preach the gospel before they received the Holy Spirit, they wouldn't have had the power. But the Holy Spirit is the power that the Lord, by which the message that we preach is carried to the hearts of the people. And it's the Holy Spirit, it's he who empowers us in giving out the message, and that they would have been useless without the power of the Holy Spirit. And it says they were all filled with the Holy Ghost in verse 4. And there appeared cloven tongues like as of fire, and it sat on each of them. And it says in the in the fourth verse, they began to speak with other tongues [00:22:01] as the Spirit gave them utterance. It seems that it was the 12 apostles that began to speak with other tongues. Because when the people are amazed, it says there, you see, in verse 5, they were dwelling with Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together and were confounded. Others heard them, these men speaking in other languages. And the thing got noised abroad, and they all came together to see what it was all about. And because they heard every man who will speak in his own language, and they were all amazed and marveled and wondered, saying one to another, Behold, are not all these which speak Galileans? That makes me think that it was the 12. They were Galileans, the 12 apostles were Galileans. And there must have been many others among them there in Jerusalem, among that 120 who were not Galileans, who were from Jerusalem. And so it seems that these were the 12 apostles [00:23:04] to whom the Lord gave, enabled to speak in these languages.

Now what did God give these languages for? As a proof to these people, to these Jews who were there, that something new had happened, something that was of God. This was a supernatural thing. These men were unlearned men as far as the schools of the world were concerned, and yet they were able to speak in the languages of these Jews who'd come from all of these different countries of the Roman Empire. And they heard them speak in their own languages. I believe six feet or more

languages are mentioned here of what they spoke in. And they heard them speak, it says, in their own tongue, the wonderful words of God.

And they were amazed, it says in verse 12, and were in doubt, saying one to another, What meaneth this? [00:24:03] And some said, Well, these men are drunk. And so Peter, and here we have Peter mentioned again in verse 14, Peter standing up with the 11, he's there with the other 11 apostles, the 12 all together, standing up with the 11, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words, for these are not drunken, as ye suppose, seeing it is but the third hour of the day. It's only nine o'clock in the morning. And they hadn't had the regular meal by that hour, according to the Jewish custom. It is possible for these men to be drunk. And then he says, This is that which was spoken by the prophet Joel. He doesn't say this is the fulfillment of what Joel said, because there are things mentioned here, that Joel, this prophecy quoted from Joel, that didn't take place at this time. Joel says [00:25:03] that the Lord is going to pour out his spirit in the last days, and when the prophecy of Joel is fulfilled, there'll be signs in the heaven above and in the earth beneath, blood and fire and vapors of smoke, the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord shall come. Now we don't get that part of it fulfilled at all here on the day of Pentecost.

So what is Peter referring to Joel for? To show that Joel speaks of a similar thing. He doesn't say this is the fulfillment of what Joel says, but he says Joel spoke of an outpouring of the Holy Spirit in the last days. And here we have an outpouring of the Holy Spirit. You shouldn't be surprised, you men of Galilee, that the Holy Spirit should be poured out. Joel spoke of such a thing. And this is what we have, brethren, in many places where we have [00:26:04] partial fulfillments of Old Testament scriptures, and the final and complete fulfillment is yet future.

And this is one of them. The day is coming when this will be fulfilled, what Joel said, after the Lord takes the church away and God takes up Israel again. But here, at the beginning of the church dispensation, the Holy Spirit is poured out and he unites these believers into one body, which is the formation of the church of God, and he indwells each believer, as Ephesians tells us, that we're sealed with the Holy Spirit of promise, and he empowers his servants for the work that he's given them to do. So he says you shouldn't be surprised that this, Joel spoke of such a thing. And whosoever shall call on the name of the Lord shall be saved. The Holy Spirit has come, and who [00:27:02] soever shall call on the name of the Lord shall be saved. Now, Peter then goes on to give them a message.

Peter now has received the power, and he's led by the same Holy Spirit that he has received to give a message out. And he says, you'll notice from verse 32 on, ye men of Israel, hear these words. And he speaks about the life of the Lord Jesus on earth, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as you yourselves also know. Him being delivered by the determined counsel and poor knowledge of God, ye have taken, and by wicked hands have crucified and slain. You see, Peter is laying upon the people of Israel the guilt of the crucifixion of the Lord Jesus Christ. God sent his Son to be the Messiah.

[00:28:02] God sent his Son to be the Savior, and he proved that he was the one that was sent of God by the miracles and wonders and signs that he did in your midst, Peter says. He raised the dead, he cleansed the lepers, and so forth and so on. And what did you do? You refused him, and by wicked hands you slew him. Yet it was all allowed of God. God allowed it. He was delivered by the

determined counsel and poor knowledge of God.

You have taken him, and by wicked hands have crucified and slain him.

They might have said, well, it was Pilate that gave judgment that he should be nailed to the cross. Yes. If it was the wicked hands of the Gentiles that nailed him to the cross, it was the wicked heart of the Jews that asked for him to be nailed to the cross. And that's what Peter's pressing upon [00:29:01] them, that you are guilty of the crucifixion of the Lord. The whole world is guilty. The Jews were guilty, the Gentiles were guilty, the whole world was guilty of the Lord's crucifixion. But Peter's pressing it upon them, he says. And then he says in verse 24, God has raised up, having loosed the pains of death, because it was not possible that he should be holding of it. God raised him up. So Peter now speaks of the resurrection, and he shows that the resurrection was in keeping with the scriptures, because he says David referred to the fact that the Lord was going to be raised. He refers there to the 16th Psalm, you notice, in verses 24 and 25, 27. Because thou wilt not leave my soul in hell or in Hades, neither wilt thou stop a thine holy one to see corruption. The Lord's soul was not left in Hades, his body didn't see corruption, but he was raised up for third day. And then he goes on to refer further to [00:30:06] David, down there in verse 30 and 31. And then he says in verse 32, referred to again, this Jesus of God raised up for us, we're all witnesses. We apostles, we twelve apostles, he says, we're all witnesses that God raised him up. And I've no doubt that many others that were there could have been witnesses also, because we're told in the first, the 15th chapter, 1 Corinthians, that more than 500 veterans saw him at one time. And here we only have 120 gathered in Jerusalem, so there must have been many, many more believers, perhaps up in Galilee, of where the 500 saw the Lord at one time. And when Paul writes in the Corinthians, he says, of whom the greater part remain unto this present. And when Paul there is seeking to bring the evidence of the resurrection of the Lord, more than 250 people, the greater part, [00:31:03] which means more than half, could have been brought forth as witnesses to testify that they had seen the Lord after he rose from the dead. I don't think we have any evidence in Scripture that any unsaved saw the Lord after he rose from the dead. But God saw there was ample witness of his own people who saw him. And the evidence has never been disputed, nor could it be.

There was no need to prove that the Lord was crucified. That was done out in the open, where everybody could see the Lord nailed to the cross on that, near that public road. But God saw there was ample evidence of his resurrection. So Peter here shows that not only are they witnesses of it, but that it's in keeping with the prophecies of the Old Testament that these Jews should have known. Then he says, in verse 33, therefore, being at the right hand of God exalted, [00:32:03] and having received of the Father the promise of the Holy Ghost, he has said forth this which ye now see and hear. For David is not ascended into the heavens, but he himself said, the Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool. So he quotes a further verse to prove the Lord's ascension. That this verse taken from the 110th Psalm is referring to the Lord's ascension. So you see, Peter here refers to the Lord's life from his baptism on, his public ministry, he refers to his death, he refers to his resurrection, and he refers to his ascension. And he quotes scripture to justify every one of these things, that every one of these things, that the Lord's life was according to the prophecies of the Old Testament, the miracles that he did, his death was according to prophecy, his resurrection was according to prophecy, [00:33:01] and his ascension to heaven was according to prophecy. And these Jews who had the Old Testament in their hands could verify these things, that this was something that the nation of Israel should have realized. And you see, he's bringing it home to their hearts, he's applying the scriptures to them, and that they were guilty of neglecting the word of God and doing the very thing that scripture says would be done. That the Lord would die and that

they were responsible for his death. And he says, as we read there, in verse 33, being at the right hand of God exalted, he has shed forth this. That is, the Lord, having taken his place on high, has now sent down the Holy Spirit. So the coming of the Holy Spirit here on the day of Pentecost is a result of the Lord's glorification. So here we get the fulfillment of what was said in the 7th chapter of John, where it says the Holy Ghost was not yet given [00:34:05] because that Jesus was not yet glorified. The Spirit could not come down as a person to dwell on earth until the Lord had taken his place in heaven. And beloved, these are the two great facts of Christianity. The two great facts of Christianity are, Jesus, a man in the glory of God, seated on the Father's throne, and the Holy Spirit here on earth. A divine person in heaven and a divine person on earth. Christ there was the head of his church, and the Holy Spirit sent down here to convict men of sin and to form the Church of God. To indwell the believer and to be the power for the Christian life and testimony. Let's never forget that these are the two great facts of Christianity. A lot of people say, oh, why, the Church existed in the Old Testament. That's not true. Saints existed in the Old [00:35:05] Testament. God had a nation of his own people in the Old Testament that had in it many who were true believers and many who weren't. They were just a nation of Israel. The Holy Spirit came upon people and left them. But there was no such thing as the Church in the New Testament sense until the Lord had taken his place on high to be the head of the Church and had sent down the Holy Spirit to form the Church. So Peter presses these points upon them. And he brings it home to them finally in verse 36. Therefore, he says, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ. So here we have for the first time the Lord's full title. Jesus, Lord, and Christ. Or as we have except for so many places [00:36:05] elsewhere, our Lord Jesus Christ. God has made that same Jesus. That's referring to his name as a man on earth, the Jesus of Nazareth whom they crucified. God has made him Lord and Christ. And now they realize it. Many of them. No doubt many of them scoffed and mocked. But many realized the truth of this. This really came home to their hearts. And it says in verse 37, now when they heard this they were pricked in their hearts and said unto Peter. And you see here we have Peter again. They said unto Peter, and Peter is mentioned as I think I said 12 times in these first four chapters of Acts. They said unto Peter and to the rest of the apostles, man, devil, what shall we do? We realize we've made a big mistake. We realize now that when we said away with him, crucify him, [00:37:01] crucify him, that we were sinning against God. We are guilty. We've been guilty of the blood of the Lord Jesus Christ. The one that God has seated at his own right hand in heaven. What shall we do? They don't say what shall we do to be saved. Maybe many of them were true believers but they didn't realize what they'd done until Peter brings this home to their hearts. What shall we do they say? We've made a big mistake. We should have accepted him as our Messiah. And now we realize that we didn't accept it. What shall we do? And Peter says, repent and be baptized every one of you in the name of Jesus Christ for the remission of your sin and you shall receive the gift of the Holy Ghost. I've added the word your because that should be there, the remission of your sins. What shall we do they say? Well Peter says the first thing is repent. What's repent? That turn about face. Repent is really to own that what God says is true. And I believe in asking the question [00:38:04] that's what they were doing. They were repenting. And he says you be baptized in the name of Jesus Christ. Separate yourselves from the guilty nation and you'll receive the gift of the Holy Ghost. For the promises unto you and to your children and to all of our far off even as many as the Lord our God shall call. And as many other words did he testify and exhort say save yourselves from this untoward generation. This is an untoward or a crooked generation. Israel is a crooked nation. They've rejected their Messiah. And if you don't want to come under the judgment of God that's going to come upon the nation for this you separate yourselves from the nation. And that's what they did in baptism. And it says in verse 41 then they that gladly received his word were baptized. And the same day there were added unto them about three thousand souls. You might say [00:39:08] where did they go to get to carry out the baptism? I don't know. Scripture doesn't tell us. But



they baptized three thousand people. That was a lot of people to get baptized in one day. And three thousand were added. Three thousand of the Jews that were gathered there in Jerusalem recognized their great sin in the rejection of the Lord. And they said we want to separate ourselves. We realize that God's judgment is coming upon the nation for what's done. And they took their stand with the Lord. And then they received the Holy Ghost. You see that is not the order we get in the 10th chapter in the house of Cornelius. They received the Holy Spirit and then were baptized. But these Jews had to be baptized first and separate themselves from the guilty nation before they could receive the Holy Ghost. They have a special guilt I believe in connection with the crucifixion of the Lord Jesus Christ. [00:40:07] And God didn't give them the Holy Spirit until they had taken that step of separating themselves from the guilty nation. Then it goes on and says in verse 42 they continued steplessly in the apostles doctrine and fellowship and in the breaking of bread and in prayer. Four things which characterized the original assembly. These three thousand now added to the 120 formed the assembly in Jerusalem. The first assembly in Jerusalem. And they met together in homes no doubt. They couldn't all get in one place. In many homes perhaps in Jerusalem. The apostles doctrine. What the apostles taught. The apostles fellowship. The breaking of bread and prayers. Just those four things simple things. And these are four things that should still characterize every assembly of God. Now I just want to go back a little and make a little reference [00:41:06] to the question of these the question of tongues because this is something that is very much to the front of the present day. People teaching that everyone who is a Christian should speak in tongues to give proof that he received the Holy Spirit. Have you noticed that it doesn't say anything about these three thousand speaking in tongues. It says that the apostles spoke in tongues. And this was a witness to these Jews that this was this new thing was of God. You see the Lord had only dealt with Jews in the Old Testament and those who were outside were were were. If they wanted to come in at all they just have to come in and become Jewish provenance. But now that God was establishing something new. It was a completely new thing for the Holy Spirit to come down. God was beginning a new dispensation. And we find in [00:42:04] Scripture that every new dispensation begins with miracles. When the world was calling Israel out of Egypt to take them into the land of Canaan. We find miracles all through miracles in Egypt miracles through the wilderness miracles in the land of Canaan. I believe the Lord caused many earthquakes to take place. It tells us in the Psalms that the mountains skip like lambs and the little hills like lambs. That's earthquakes. You see the mouses jumping around like that. That's an earthquake. And no doubt the Lord caused these things to happen as signs to the people of the land that these were God's people. He was bringing them out and bringing them in. And so the dispensation in the church begins with God giving this gift of tongues to the apostles.

But we don't find with any mention of these 3,000 speaking in tongues. In fact we only find speaking in tongues mentioned three times in the Acts of the Apostles. Today at Pentecost [00:43:05] they spoke in tongues. Apparently the apostles. If any of the others that were there spoke in tongues it doesn't definitely say and it could be that I personally doubt it. But of those who were converted that day no mention of their speaking in tongues. It doesn't say they spoke in tongues as a proof that they had the Holy Spirit. And I think that if this thing was to be so important well it should have been so important it would have been mentioned right here. Now when Cornelius and his company are converted they speak in tongues. But this is done to prove to Peter and those that are there that God has received the Gentiles in the same way that he received them. That it's the same Holy Spirit that's come upon them that came upon the 12 apostles here in Jerusalem. So it's given to show that it's the same thing. In fact here Peter is [00:44:02] using the key that the Lord said he was given the key to the kingdom of heaven. He's using the key to open the door to the Jews on the day of Pentecost and he uses the other key to open the door to the Gentiles in the 10th chapter of the Acts. Now we have one more instance of men speaking in tongues in Acts and that's in the 19th chapter. And that was where

those who'd only known of John's baptism that Paul found there in Ephesus were converted or rather when they received the Holy Spirit. Because all they had heard about the John the Baptist they heard about John the Baptist preaching that Christ was coming. They didn't know that Christ had come. They didn't know that the Holy Spirit had come. And that was why Paul says to them when they said we haven't even heard of the Holy Spirit he could see that they were professed believers outside of Judaism but that he could see that there was no spirituality about them. They hadn't received the Spirit. [00:45:02] And when he says to them have you received the Holy Spirit since you believe? They said well we haven't even heard about the Holy Spirit. If the Holy Spirit's come. Well he says unto what will you baptize? Because if they'd been baptized as Christians they'd have been baptized under the name of the Father Son and Holy Spirit. And then Paul explained to them that John only pointed on to Christ. And he must have explained something like this about the Lord's life, his death, his resurrection, his ascension and the sending down of the Holy Spirit. And when they were baptized in the name of Jesus and they received the Holy Spirit and they spoke in tongues showing that it was the same Holy Spirit that had come upon them. Only those three instances. No others. Just specific. Not that everybody should speak in tongues as a proof that he received the Holy Spirit. We do not find any proof of that in the Word of God. Those who claim that have read that [00:46:02] in the description. And we find many very very godly men who've been used of God right down through the Christian era. And you've never heard of them speaking in tongues. I believe that the gift of tongues was in a certain sense, we might say a picture of the fact that the gospel was to be preached in every language. You know the Bible has been translated into over a thousand languages. People in over a thousand languages and dialects can read the Word of God in their own language. This was what was going to take place in the Christian church. And the Lord did give to some, as we find in 1 Corinthians, the Lord did give to some the gift of tongues. There were these signed gifts given that this was a special thing that the Lord gave to some. But it was not given ever as a proof of receiving the Holy Spirit. It was given as a gift as other gifts were given and in the [00:47:03] beginning of the church's history and the gift was withdrawn after Christianity became established. What we call the signed gifts. Gifts of tongues. The gifts of tongues and gifts of healing especially were the signed gifts given at the origin of their Christianity. Now there is a sense in which some people have the gift of learning languages and can learn them very quickly. And we know that with regard for healing that the Lord heals in answer to prayer. But that's a very different thing from people saying they have the gift of healing. You don't believe that. That this hasn't been proved at all. And there's a great lot of fakery goes on in connection with it at the present day. But God does heal. It's always true that the prayer of faith will save the sick and the mercy will raise him up. And how often we've seen answers to prayer where the Lord has raised up those who were sick. Now I just want to go on into the next chapter where we get Peter again [00:48:05] with John. Now Peter and John went up together into the temple at the hour of prayer being the ninth hour which would be our three o'clock in the afternoon. And a certain man named from his mother's womb was carried whom they made daily at the gate of the temple which is called beautiful. Who asked alms of them that entered into the temple. Who seeing Peter and John about to go into the temple asked an alms. And Peter fastened his eyes upon him with John said look on us. And he gave heed unto them expecting to receive something of them. Then Peter said silver and gold have I none. But such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up and immediately his feet and ankle bones received strength. And he leaping up stood and walked and entered with them into the temple walking and leaping and praising God. And all the people saw him walking and praising God. [00:49:03] And they knew that it was he which sought for alms at the beautiful gate of the temple. And they were filled with wonder and amazement at that which happened unto him. It's the hour of prayer. Isn't it lovely to see Peter and John going up to the temple at the hour of prayer. You know it says in the previous chapter in connection with the baking of bread

that they broke bread in the house. The baking of bread forms no part of Judaism. It was a new thing. But prayer was something in which Judaism and Christianity had in common. And you see it's still a transitional stage here. They haven't completely separated from the Jewish temple yet. We get that later on. And so is the hour of prayer at the temple. Peter and John go up to the temple at the hour of prayer. They don't neglect prayer. Prayer occupies a very important place in the book of Acts. We have prayer mentioned many times. In fact we have prayer mentioned more times than [00:50:03] we have preaching. I think prayer is mentioned about three times to one time mentioned in preaching showing that if we were truly to carry this out, which I'm sure none of us do, we would spend about three times as much time in prayer as we do in preaching. And maybe there was something for us to take home to our hearts there that we should remember that. Anyhow, this man sees these two coming in. He asks an arm. He puts out his hand. Won't you give me something? As they do in many countries. They used to do that in Puerto Rico when we lived there. Now they've gone away with all that. They don't allow it anymore. It still exists down in many countries in South America. Beggars on the street asking you for money. And Peter says, silver and gold have I none. Oh how disappointed the poor fellow was. He expected to receive something. Silver and gold have I none, says Peter. So he's disappointed. Then Peter says, [00:51:01] but such as I have, give I thee. Well then he gives the stick. What is he going to give me? And Peter grabs his hand. In the name of Jesus Christ of Nazareth, rise up and walk. And the man felt his strength coming into his ankle bones it says. And he stood up and he walked. And he was 40 years old. And he'd been lame since he was born. He'd never walked. And all of the people around the temple knew that man. They took him along there every day to ask for some money. That's the way the poor fellow lived. What a testimony. Were Peter and John faith healers? No. They weren't claiming to be faith healers. They were just led of the Spirit to do this. God was working. God was proving by this that the name of Jesus was what had power.

Because this is the great thing in these two chapters 3 and 4 is the power of the name of the Lord Jesus Christ. In the name, Peter says, of Jesus Christ of Nazareth. And it says in verse [00:52:05] 11, as the lame man which was healed held Peter and John, all the people ran together unto them. In the port cities called Solomons, greatly wondering. And when Peter saw it, he answered them to the people. Ye men of Israel, why marvel ye at this? Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus, or as it should read, his servant Jesus. Peter preaches Christ as the servant of God. Paul preaches Christ as the son of God, hath glorified his servant Jesus, whom he delivered up, and denied him in the presence of Pilate when he was determined to let him go. But ye denied the Holy One and the just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead, [00:53:03] whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know. Yea, the faith which is by him hath given him this perfect soundness in the presence of you all. Peter now seeks to bring a message home to the people gathered there in Solomon's porch, as he did to the others on the day of Pentecost. It's a further message.

He has a further audience. And the Lord has, in the power of the name of Jesus, has healed this man as a testimony. This is in the name, the very one that you rejected. And when Pilate wanted to let him go, you asked for him. You see, it's some of the very people that fell away with him crucified. Now notice something very important. Peter says, Now brethren, verse 17, I walk that through ignorance ye did it, as did also your rulers. [00:54:05] Why does Peter say that? Because God counted it a sin of ignorance. You know, there is no forgiveness in the Old Testament for a presumptuous sin. There was forgiveness for a sin of ignorance. You say, well it seems that this was really presumptuous. They knew who the Lord was and yet they crucified him. But you remember the Lord's prayer on the

cross? What does he pray? Father forgive them, for they know not what they do.

Father forgive them, for they know not what they do. Father forgive them, because it's a sin of ignorance, in other words. And Peter is saying the same thing here. He says, God's willing to forgive you. You've done a terrible thing, but if you repent of what you've done and believe on the Lord Jesus Christ, you can be forgiven. Those things which God has showed before by the mouth of all these prophets, that Christ [00:55:05] should suffer, he is so fulfilled. Repent ye therefore and be converted, that your sins may be blotted out. So that it should read, so that times of repression shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which while was spoken by the mouth of all these holy prophets since the world began. Now here we have something further than what Peter preached on the day of Pentecost. The message here is specifically connected with the name of Jesus and Peter says, not only does forgiveness call you, but he's really speaking to them as a nation here.

If Israel as a nation will repent and believe in the name of Jesus, God will forgive the nation [00:56:08] and then the times of repression shall come from the presence of the Lord. He'll send that very same Jesus back again to reign and the kingdom will be established. Now the Lord knew of course that they didn't accept it, but it was presented to them. The kingdom was actually by this message of Peter presented to the nation as such, that if they would receive the Lord and own that they made a mistake in crucifying him as a nation, that these times of repression would come. And then he goes on and quotes Moses as referring to the prophet that this was the war. And he says in verse 26, unto you first, that's Israel first, to the Jew first, unto you first, God having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquities. But as a nation they didn't receive him. [00:57:07] And when we go on into the fourth chapter, we find that the captain of the temple, the priests the captain of the temple, and the Sadducees, came upon them being grieved that they fought the people and preached through Jesus the resurrection from the dead. And they laid hands on them and put them in hold until the next day which was now even. Albeit many of them which heard the word believed and the number of men was about five thousand. So we see that the nation in the person of their rulers, the chief priests, and the scribes, and the Sadducees especially, rejected Peter's message. The nation rejected it. But five thousand people accepted it. So we have another five thousand added to the three thousand who were saved under their printing cost. [00:58:01] And you notice that in the Gospels, the chief opponents of the Lord were the Pharisees because the Lord exposed their hypocrisy. But in the Acts, the chief opponents of the Lord are the Sadducees. The Sadducees were the rationalists and what they objected to most was the resurrection. They didn't believe in the resurrection. And so when the apostles preached that Jesus had risen from the dead, that's why they were so opposed. And it's the Sadducees who come to the front here as the opponents of the preaching of the apostles as it was the Sadducees who were the greatest opponents of the Lord himself during his ministry. And then we go on right through this fourth chapter where Peter again preaches to the people and brings home to them the great truth that there's none other name. You notice that in verse 12. Neither is there [00:59:02] salvation in any other for there is none other name under heaven given among men whereby we must be saved. They put them in jail but they can't stop them. They put them in again, God opens the door and lets them out. And when they charge them that they're not preaching this name, we find in verse 19 that Peter and John answered and said unto them whether it be right in the sight of God the heart and unto you more than unto God judge you. For we cannot but speak the things which we have seen and heard. And so they continued, Peter and John and the other apostles preaching the gospel of the Lord Jesus Christ. And it just it ends up saying in the 32nd verse the multitude of them that believe were of one