

# Acts Chapter 3 Con't

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Date: 07 December 2011

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- [ 0 : 0 0 ]     Alright, and looking at your sheet that should be down in page number 449 on the right hand column, we are working our way towards the end of chapter 3.
- And I want to remind you that this chapter falls rather hard on the heels of chapter 2 and Peter's Pentecostal address that everybody is pretty much familiar with.
- However, there is not nearly as much familiarity on the part of Christians regarding chapter 3 as there is chapter 2. And I am convinced that the principal reason for this is because many see Acts chapter 2 and the day of Pentecost as being the beginning or the birthday of the church, which we insist is not true.
- It is the fulfillment of a promise that God gave through the prophet Joel. And Peter explains that when everybody in Acts 2 wants to know what's the meaning of this, this speaking in these languages that they had not heard, the arrival of the Holy Spirit.
- What is this? I can promise you nobody stood up and said, well, what this is, this is the birthday of the Christian church. This is the birthday of the Christian church.
- [ 1 : 4 7 ]     Which was spoken of by the prophet Joel in Joel chapter 2. And then he goes on to quote that portion and explain how God is fulfilling His promise that He is going to, through the nation of Israel as He promised to Abraham, Isaac, and Jacob, He is going to reach the entire world.
- And this was the beginning of that and the fulfillment of that promise. So, when we come into chapter 3, we actually find the same kind of promise being on the table again.
- Because, and fellas, this is really important. Because God did not finish His dealings with the nation of Israel with the crucifixion of Christ.
- And this is another assumption that is made that ought not to be made. And the idea is, when Israel was instrumental in having Jesus crucified, that was it.
- God wrote them off. No, He didn't. And nowhere does it say He did. It is just an assumption that is made that that was Israel's final answer to Jesus as their Messiah.
- [ 3 : 0 5 ]     But it wasn't. And that's why Peter went on to preach what he did on the day of Pentecost, saying that Christ's death was a necessary part of the program.
- Now that is a reality. And in chapter 3, he continues that very theme. And if you will just look on page 448 down the left-hand corner, I'm going to read this and I'll resist comment because we've talked about it before.
- When Peter saw it, he answered and said to the people, and this is in connection with their healing of this man who had never walked a day in his life, lame for 42 years from his mother's womb.
- And Peter saw it, he answered unto the people and said, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us?
- And he's talking about himself and John who was with him. As though by our own power or holiness we had made this man to walk.

[ 4 : 10 ] We didn't. It wasn't our doing. And then he goes on to tell who was really behind it. It was the God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his son Jesus, whom you delivered up and denied him in the presence of Pilate, when he, Pilate, was determined to let Jesus go.

But you, and he's pointing his finger at this collective crowd of Jews that have gathered there. We don't know how many there were, but there were a lot.

Because when word got around that this guy that they have seen at the temple gate beautiful for years, day in and day out, year after year, this guy is on his feet, leaping around, jumping up and down, yelling, trying out his legs.

Can't believe. You better believe he drew a big crowd in a hurry. And all these people gather around. And when Peter says, You denied the Holy One and the Just, He's talking about the crowd of Jews before him.

And you desired a murderer, Judas Iscariot, or Barabbas, to be granted unto you. And you killed the Prince of Life, whom God has raised from the dead, whereof we are witnesses.

[ 5 : 37 ] And in the Jewish law, it required two or three witnesses to testify to establish a thing. And here is Peter and John referring to themselves.

We are witnesses of this resurrection. And his name, Jesus of Nazareth, his name through faith in his name, has made this man strong, whom you see and know.

Yea, the faith which is by him, has given him, this man, this perfect soundness in the presence of you all.

And now, and these guys, you could just, I'm sure you could have heard a pin drop. Because Peter is connecting the dots in these people's minds.

And some of them are really getting it. And of course, some are not. But they are all very quietly listening, because this guy, who had been healed, was an incredible attention getter.

[ 6 : 47 ] Everybody wanted to know, how did this happen? What's going on here? What's the significance of it? Who did this? And they are all listening very, very attentively. Peter has their undivided attention.

And then in verse 17, he says, And now, brethren, this is an old English word, I want. It means I know. I want. I know that through ignorance, you did it, as did also your rulers.

And the rulers he's talking about, of course, is the Sanhedrin, the chief priests, the scribes, the Pharisees, the shakers and movers. They are the rulers. But, those things, which God before, has showed by the mouth of all his prophets, that Christ should suffer.

That was prophesied. Prophets made that very clear. When the Messiah came, he would suffer. Not many people saw that, or understood that, before the suffering took place.

And a principal reason is, as you read Isaiah 53, that talks about a suffering Savior, wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him.

[ 8 : 00 ] When you read that as a Jew, 700 years before Christ ever came, you wouldn't assign that to the coming Messiah. Oh, that can't be talking about, the Messiah is going to come in pomp, and glory, and reign, and power, and majesty, and all.

What's this? Isaiah, what's this? And Peter says, that's what this is. That's what this is. There are two comings of the Messiah, in the Old Testament, prophesied.

The first coming, the babe in Bethlehem, the second coming, power and great glory. And the tendency was to just focus, on the good one. The power and great glory.

Not the other. And they overlooked it. But those things, which God before has showed, by the mouth of all his prophets, that the Messiah should suffer, he has so fulfilled.

At the expense of being repetitive, I'm going to say this again. There are two things, that have to occur, in the plan and program of God, before the earth can be restored, to its original state, before the curse, before the fall.

[ 9 : 16 ] And the first thing is, there has to be, a balancing of the scales, of God Almighty. And it is Jesus Christ, who balanced the scales.

For as in Adam, all die, even so in Christ, are all made alive. Christ, death, reversed, the power of the curse, placed upon, the whole human race, and all of creation.

This is born out in Romans 8. How the whole creation, groans and travails in pain, until now, waiting for the adoption, of sons. That is, for the glorification, of our body.

So all of this, is very dramatically involved. This is the first step. This is God doing His part, to provide, the legal, judicial, righteous basis, for reversing the curse.

God has done His part, through the death, burial, and resurrection of Christ. Now, what's left, to finish the deal? Israel, you need to do your part.

[ 10 : 25 ] God has done His part. And that's the power, that is involved in this, between verse 18, and 19. God has so fulfilled.

Repent you, therefore. And some, might even suggest, that you could begin that phrase, begin that sentence, with therefore. What is the word, therefore you, what does it mean, when it is used in the Bible?

It's a word of conclusion. It's a word, that is summing up something. It is a word, that means, in light of what, I just said, here, is, the consequence.

Here's the fallout of it. That's what therefore means. Thus and so, thus and so, thus and so. Therefore, in other words, what comes next, is, you, repent, change your mind.

You were wrong. You were wrong. You did it in ignorance. Now, you understand, that you were wrong. Are you willing, to step up to the plate, and take responsibility, and say, yes, we really blew it.

[ 11 : 38 ] We were wrong. We missed it. I don't know how we missed it. I don't know how we were willing, to give him over, for crucifixion. But we did it. And we need to be big enough, to own up to it, and admit it.

That's exactly, what repent means. It means, if you had, an opportunity, to run this thing by, and do it over, you would do it differently.

You would reverse it. That's the meaning of repent. Change your mind. And why should you change your mind? The basis for repenting, about anything, is that you have received, new information, and processed it, and you reached, a new conclusion.

And it is the opposite, of the conclusion, you reached before. That's what repentance means. Metanoia, means change your mind.

has nothing to do, with, making amends, or making payment, or atoning, or, or, what shall I say?

[ 12 : 51 ] Trying to, pay for what you've done. It has nothing to do with that. It isn't doing penance. That is not repentance. Repentance means, you change your mind. And the reason you change your mind, is because you have been given, information, that requires you, to do so.

You are simply saying, you know what? I was wrong back here. I'm reversing myself. This is now, the position I hold. And it is always based on, enlightenment, the changing of the mind.

And fellas, let me emphasize, this is all the preaching, of the gospel is about. When the gospel is preached, that Jesus Christ, died for our sins, all we are doing, is giving people, information, that allows them, to justify, changing their mind.

That's what, believing the gospel, and becoming saved, and becoming a Christian, and becoming a believer is. You hear this information, the information is in the gospel. That's the good news. And when you embrace, that good news, it causes you to say, well, if this, is the way, one becomes right, with God, through Christ, then all of this stuff, I believed before, about just, being as good, as I can be, or just, being a good church member, and that takes care of it, or just, keeping the ten commandments, or trying to, or just, being a nice guy, that's all wrong.

That's not the way, it's done. It is through Christ. That's what conversion is. That's what salvation is. That's what repentance is. That's acting on the information we receive.

[ 14 : 33 ] And that's what Peter is getting at here. Repent you, therefore, and be converted. Turn again, that your sins may be blotted out, wiped away.

Weymouth says, the record of your sins may be canceled. Basic English renders it, so that your sins may be completely taken away, when the times of refreshing shall come, from the presence of the Lord.

Now let's go to our new sheet, if we may, because we're turning the page here. We'll be on page 450, down in the left hand corner. The times of refreshing shall come, from the presence of the Lord.

And Moffat renders it, so that a breathing space may be vouchsafed for you. Williams says, the times of revival may come.

New English Bible says, and the Lord may grant you a time of recovery. What does this mean? The times of refreshing and restitution has to do with restoring the earth and all its inhabitants to its original state before the fall.

[ 15 : 52 ] The first step in making that a reality has been taken by God. And that was the provision of Christ to make that payment that allowed God to reverse the curse and still maintain His justice and holiness.

That means God cannot remove human sin just by looking the other way. And some think that God can forgive while disregarding His righteousness and holiness.

And He can't. He can't because He has to be true to Himself. And never lose sight of this fact. When someone says, isn't God, isn't God, isn't God, isn't God,