

# Post-Pentecost Realities I. The aftermath of the Day of Pentecost in Acts 2.

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 25 January 2009

Preacher: Marvin Wiseman

[ 0 : 00 ] Good morning. Good morning. If you did happen to look in the bulletin, the message this morning concerns post-Pentecost realities, and down that line I would like you to please turn to 2 Corinthians 12, verses 1-10.

Boasting is necessary, though it is not profitable. But I will go on to visions and revelations of the Lord.

Third, I know a man in Christ who 14 years ago, whether in the body I do not know, or out of the body I do not know, God knows.

Such a man was caught up to the third heaven. And I know how such a man, whether in the body or apart from the body I do not know, God knows, was caught up into paradise and heard inexpressible words, which a man is not permitted to speak.

On behalf of such a man, I will boast. But on my own behalf, I will not boast, except in regard to my weaknesses.

[ 2 : 04 ] For if I do wish to boast, I will not be foolish. For I will be speaking the truth. But I refrain from this, so that no one will credit me with more than he sees in me or hears from me.

Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan, to torment me, to keep me from exalting myself.

Concerning this, I implored the Lord three times that it might leave me. And he said to me, my grace is sufficient for you, for power is perfected in weakness.

Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.

Therefore, I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties for Christ's sake.

[ 3 : 48 ] For when I am weak, then I am strong. Thank you, Gary.

We are continuing to explore and reinforce some very vital distinctions of our view of Scripture.

Scripture. And I am sure that there are those when, even upon hearing a statement like that, would be tempted to say, well, what is the difference?

Who really cares? Does it really matter? It depends. For one who is his own authority, no, it does not matter.

What we have to say will be of little interest to them, and they probably will leave it right here rather than take it with them. For one who is content with their eternal destiny, and that is all that concerns them.

This is the individual who says, well, look, Mark, I'm not much into this doctrine thing that you talk about. All I know is I love Jesus. Jesus loves me. I'm going to heaven, and when I die, I'm going to be there for eternity.

[ 5 : 02 ] Nothing else really matters or concerns me. Then what we will have to say this morning will not be of importance to them. But for one who is concerned about what God thinks and what God wants for us and from us, this will be of vital importance.

Someone approached me last week with a very interesting and valuable observation. They said, in connection with what you have said about the Pauline ministry, about dispensational truth, about walking by faith and not by sight, etc., doesn't that actually involve our sanctification more than our justification?

They said, indeed it does. It's a very good point. What we believe about the mystery, what we believe about Pauline truth, what we believe about the church dispensation, and all of these things really do not impact anyone's salvation at all, insofar as contributing to it, no, it does not. For if your faith and trust is in Jesus Christ as your personal Savior, what you believe or do not believe about dispensational truth does not affect that. But, if you are greatly concerned, as you ought to be, about your life here in the present, meanwhile, between the time of now and the time you go to heaven, this should impact your thinking tremendously, because it is this truth that we are discussing right now that affects your priorities, your agenda, your value system, everything that you consider to be important about life and living here and now.

This is it. That makes it tremendously important. Your approach toward the scriptures and your understanding of the scriptures determines these things, lifestyle, agenda, priorities, and value system, because the issue is always about authority and who or what you recognize as such.

[ 7 : 24 ] What is your authority? If you are your own authority, you aren't concerned about these things at all. All you care about is what you want and how you're going to get it.

Pleasing and satisfying yourself is the only thing that interests you. What's more, you would see that as the only thing that's legitimate. Everything else is just fluff. And that's precisely where a great many people are coming from today.

What I have just described is probably the majority viewpoint. How I view life, what I want from life, how can I get what I want? What can I do and what does it take to make me happy?

Those are my principal concerns. And that is the majority viewpoint for today. As regards the Bible, most, we admit, do not accept it as directly God-given and authoritative, and their life reflects that. We, however, remain solidly committed to it. We believe that mankind, including us, is not to be trusted.

[ 8 : 40 ] Hasn't history demonstrated anything to us? Of course we are not to be trusted. Why not? Because we're flawed.

We're human. We have limitations. We have a clouded picture of everything. And we are innately selfish.

We want what we want. We have come to grips with that reality, that we are not to be trusted. And we ask the question, Is there anyone who can be?

And our answer, of course, is unequivocal. It is the God who made us, who did not make us flawed, but the God who made us is to be trusted.

He has information for us. It is ours by way of written revelation. It has been provided in a progressive manner down through the centuries, so that each generation receives more knowledge and more information about God than what was available previously.

[ 9 : 50 ] We take very seriously 2 Timothy 3, 16 and 17, which says all Scripture is given by inspiration of God, just profitable for doctrine, for reproof, for correction, for instruction in righteousness, to the end that the man of God may be truly furnished, perfected, completed unto all good works.

Now I'm going to pose for you just a number of rapid-firing propositions, if I may. And I want to do that to get these items on the table, and then we will move to the new material that I have for you today.

I'm going to do the best I can to discipline myself and not elaborate on these propositions, but just keep moving through them so we can get to today's meat. So here we go.

The latest, most recent, updated revelation we have from God is that which the resurrected, ascended, and glorified Lord Jesus Christ gave to the Apostle Paul through an abundance of revelations over a period of time.

Gary just read about that passage in 2 Corinthians chapter 12. These revelations comprise the never-before revealed truths that Christ inspired the Apostle Paul to write in the mystery epistles called the Letters to the Churches.

[ 11 : 19 ] They represent the latest program that we have for functioning and operation. This necessarily requires our recognition of the Apostle Paul as our Apostle, or the Apostle to the Gentiles, as opposed to the twelve Apostles originally chosen, who were specifically sent to the Jews with a message tailor-made just for them.

Paul's message radically updated or superseded the message of the twelve and of Israel by incorporating both Jew and Gentile into one new body, the church, which is the spiritual body and

organism of Christ.

This does not mean God has gone to plan B because plan A did not work out. This plan, that of placing all into one body, Jew and Gentile, was clearly in the mind and intent of God all along. Yet, it was not disclosed prior to its disclosure to Paul and his writing of it in our church letters, primarily Ephesians and Colossians.

I say primarily because there in those two epistles you find this truth most coherently brought out. It is referred to and mentioned in others of Paul's epistles, but these two principally deal with it more specifically.

[13:06] Does this make too much of Paul? And as I suggested earlier in my remarks, does the Old Testament and the law make too much of Moses? Christ himself said, the law came by Moses.

No question about that. Moses didn't think it up. He didn't originate it. I'm sure the Ten Commandments would have never occurred to Moses. But God gave them to Moses.

And Moses passed them on. He was instructed to write them. As well as the rest of the law we have, consisting of 633 commandments.

And you can count them. They are there in the Old Testament. That's the law of Moses. The law of Moses is the whole of the Pentateuch. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. All came through the pen of Moses. Through Moses. Not from Moses. The Torah. The Torah. Commonly referred to among the Jews as the Torah.

[14:13] T-O-R-A-H. The Torah. The five holy books. If you get the brief paper that I mentioned earlier written by Don Fromer, whom I've never had the pleasure of meeting, as the copies are back there on the sound desk, it is excellent.

And it will help answer the question of critics. Well, you exalt Paul. You make too much of Paul. That's nonsense. Paul makes it very clear that he is less than the least of all the apostles.

And to him was this grace given. Paul is a vehicle. He is not to be exalted. But he is a chosen vessel through whom God reveals these current revelations.

And we have no record that he revealed this information directly to anyone else. It was Paul who received it first of all.

And then he related it to others so that they have it to proclaim. And I, and just one of them, one of thousands, one of tens of thousands, who happens to have the privilege of proclaiming that.

[15:21] So I would suggest that you get that paper. You will find it very helpful. Now, in addition to our previous brief consideration of what Paul constantly referred to as his gospel, and in contrast to the gospel of the kingdom given to and preached by the twelve apostles to Israel, we also explained the meaning of the day of Pentecost as revealed in Acts chapter 2.

We noted that it was not a model for the church today to follow. Rather, it was the fulfillment of a prophecy given by Joel to and for the Jew.

Churches. Churches that seek to replicate the Pentecostal experience today. That is, churches who focus on speaking in unknown languages and miracles and healing and all the rest that goes with it. Churches that seek to replicate that are working with an outmoded and outdated program.

Revelation has moved onward and forward, and we should move with it.

Churches. Now, I do not give this illustration because I am technologically savvy. Everybody who knows me knows that I do good to read my emails.

[16:48] Sometimes I erase them accidentally. I do good to send an email occasionally. I am really challenged when it comes to technology. But I want to use this illustration because many of you know more about computers and using them than I do.

Do you not appreciate the fact that there are new programs that come out, new software that radically updates the old program?

So that if you're running an old program and someone who has a lot of computer savvy sits down and they try to do something and they say, what are you running here? What have you got? And you say, well, there's such and such an ABCD.

And you say, oh, good grief, that's an old program. That thing has been out of date. That's been updated. Why are you using such an old program? Well, I don't know. You just plead ignorance, you know. And they say, this has been revised and updated and there's a new program now.

It's a lot better and it's a lot faster. And why would you limit yourself to this old program? Well, that's exactly the way it is when it comes to the revelation of Scripture. There are lots of Christians who take comments and statements and promises, for instance, that are made in the Gospels by Jesus

to a different group like the Twelve, having to do something with the power of prayer or whatever you ask in my name, that will I do.

[18:12] And they try to make that work today. And it doesn't work. Why doesn't it? Whatever you ask in my name and faith believing, that I will do.

And when you look at the context and see to whom Jesus is speaking and when he was speaking, and this was all before the cross, and it doesn't work for you because it isn't supposed to work for you.

It's not your program. The program has been updated. And the update, the latest update we have is found in the Pauline Epistles. That's the latest word Jesus Christ has given us from heaven that is applicable for us today.

And as I mentioned earlier, the revelation is even later yet, and it hasn't happened. But that's on down the line. So you've got to get with the current program.

Don't try to utilize material from an earlier program and cram it into today's program, and then you wonder why it doesn't work. And you say, well, I guess I'm not a very good Christian.

[19:26] I guess I don't have enough faith. I guess it worked for them. Why doesn't it work for me? And I don't understand. God hasn't changed. No, God hasn't changed, and God doesn't change. But God's program changes.

God's program changes. It moves. That's why we're not offering animals for sacrifice anymore. The program's changed. And the program has changed until it is currently where it is now for the church age.

This is the church age. This is the day of grace. This is the times of the Gentiles. The Jew who was once occupying God's favored nation status has been set aside temporarily in unbelief because of the rejection of their Messiah.

And God has brought a whole new program on board, which, as I mentioned earlier, is not plan B. It was plan A all along. But it wasn't revealed. Paul makes it very clear in Ephesians when he says, which in other ages was not made known to the sons of men, but now has become known.

And now we proclaim this. All we need to do is just read the content and see what he says. It is just incredibly clear. So today, to reinforce our operating under a different program, it is the church program rather than the kingdom program.

[20:56] Now, here's a question. When did God effect the transfer from one program to another? I don't know.

I am confident there was a point in time in the mind of God when Israel was finally set aside, even though temporarily, but finally set aside in their unbelief.

And God went with a whole new program administered by a new apostle. And this is the church age. We are not told in Scripture, chapter and verse, this is exactly when that happened.

I've got some ideas. I can give you an approximation, and we'll be looking at that momentarily. But I am confident, I am confident that Pentecost is not the birthday of the church.

Yet, that is by far and wide the party line. I know because I preached that, and I taught that for 15 years after I became a believer.

[22:06] And my reasoning was this. Well, everybody knows that Pentecost was the birthday of the church. Everybody knows that.

Well, it just isn't true. And it doesn't take anything away from the church. Pentecost is the fulfillment of a promise God gave through the prophet Joel.

Joel was acting as Paul when he wrote what he wrote. Joel was acting as Moses when he wrote what he wrote. And it had to do with the fulfillment of a promise that God gave to his people, the covenant people, Israel.

So, if Pentecost is not the birthday of the church, when was it? And why does the conventional wisdom almost unanimously agree that it was the day of Pentecost?

I mean, there aren't very many things that denominations agree on. They fuss and fight and argue about water baptism, the candidates, the mood, the effect, and all the rest.

[23:16] And they fuss and argue over church authority and so on. But there's one thing that they don't fuss about. And that is this. The church began on Pentecost.

That they all know. Except I fuss with them about that. Because that's not when it happened. And do you know something? There is not one single verse of Scripture anywhere in the Bible that says the church began at Pentecost.

There isn't. There is a verse in Acts 2.47 that says the Lord added to the church daily such as should be saved.

Well, how can you add to something if it doesn't already exist? And it says they added to the church. But if you look at a better translation like the New American Standard or some of the others, it simply says the Lord added to their number daily such as were being saved.

And they were all Jews. All of them. Jews who had come to embrace Yeshua HaMashiach. Jesus as their Messiah.

[ 24 : 31 ] Now, for someone who says, what's the difference? The difference is remarkable in that.

If you take the day of Pentecost as the beginning of the church, then in my estimation, you are almost duty-bound to take the accoutrements with it and make them part and parcel of what the church is supposed to be about.

That's exactly what our Pentecostal brethren do. They say, this is the church, the day of Pentecost. This is what we're supposed to be. So we seek to speak in tongues.

I've even attended classes on learning to speak in tongues. Because I thought it was for us. Albeit this was a long time ago.

I happen to remember exactly when it was because we were listening. We were listening on the radio going back and forth to these classes. We were listening to the United States dealing with the Cuban Missile Crisis.

[ 25 : 36 ] And JFK was in the White House. So that puts it about 62 or 63. Early 63. And I was taking these classes on learning to speak in tongues.

Because if that was for us and we were supposed to be doing that, I wanted it. I wanted everything and anything that God wanted for me.

And if faith to believe and perform miracles and pray and see miraculous results is for us, I wanted that. But it isn't for us.

We are not to walk by sight. We are to walk by faith. The Jews require a sign. We are to walk by faith. We are to simply take the Word of God as it is given.

Accept it at face value. And walk in it. And that's it. That is walking by faith. Just going on the basis of what God said.

[ 26 : 38 ] You don't have to see miracles. You don't have to see people raised from the dead. You don't have to see the sight given to the blind and the deaf hear. It's wonderful when those things happen.

And God can heal anybody of anything, anytime He wants to. He is not limited. But I am saying that is not His modus operandi today. It was when Christ was here on earth.

Because that was His calling card. Okay. If you are the Messiah, prove it. How can you demonstrate that?

And the only way He could do it was by doing something nobody else could do. You have to establish some kind of utter uniqueness to back up your claim.

And He did. Raised the dead. Gave sight to the blind. Healed the lame. Incredible. Many miracles.

[ 27 : 40 ] And every one of them was connected with His establishment and verification that He was who He said He was. You are the King.

You are the Messiah. Where is the kingdom? And we want to see some demonstration of it. And He gave them repeated demonstrations. Now here is a question that follows the earlier question.

And it's very, very important. What was Israel's final answer to God as regards His Messiah? And when was this answer given?

My answer to that question a number of years ago would be the same as almost that which everybody gave. And in a way, it seems very logical and very consistent.

When did Israel give their final answer to rejecting Jesus as their Messiah? It almost seems axiomatic to say, well, crucifixion.

[ 28 : 52 ] I mean, that's pretty final. When they said, we will not have this man to rule over us. Away with Him. Crucify Him. Crucify Him. That's a pretty deliberate answer.

And it seems to be a rather final answer, too, when you realize that it ended with the death of this one who claimed to be the Messiah and the way and the truth and the life.

It does make sense when you stop and think about it. It's kind of a writing final across the cross. And who was responsible for this answer?

Principally, the chief rulers, the religious establishment, the Sanhedrin. The Jewish Sanhedrin, frequently referred to in Scripture as the council, was made up of 70 of the most revered, respected, influential men in all of the nation of Israel.

They were on the Sanhedrin, the council. And that whole council of 70 men was presided over by the high priest.

[ 30 : 19 ] He was the president of the council. They are the ones who are orchestrating this crucifixion. And they are the ones who entered into that nefarious contract with Judas Iscariot for a strategic opportune time to take Jesus into custody when they didn't have to fear about the people rioting.

So they arranged for an early morning, probably two or three o'clock in the morning, when they knew Jesus would be in the Garden of Gethsemane there with his disciples.

And they came in the middle of the night with lanterns and torches and so on, and they took him prisoner into custody. The kangaroo trials followed. The Roman trial, the Jewish trial, he was summarily handed over for crucifixion.

They succeeded in getting Pontius Pilate to commit him to death by virtue of Roman crucifixion. Because Jews were not given the authority to execute anyone in the land with capital punishment. We will see later that they did anyway.

[ 31 : 35 ] They didn't with Jesus, but they did with Stephen. So if you will come, please, now quickly to Acts chapter 3.

I want you to consider something that I think is very obvious scripturally, but very much unknown for the most part, even in Christian circles.

Acts chapter 3. And by the way, let me add this, if I may. When Christ was on the cross and he uttered those famous seven last words, among them was this phrase, this plea, if you will.

It was a prayer. Father, forgive them, for they know not what they do. Now, we look at that as being one of the most extraordinary requests.

To ask for the forgiveness of those who are putting him through what he was experiencing at that time just seems to be so far beyond anything we would do.

[ 32 : 57 ] Isn't it? Do you think that that prayer was answered? Now, think about it. Can you imagine the prayer of the Son of God being offered to his Father not being answered?

Even the prayer he gave, Father, if there be any way, let this cup pass from me.

Nevertheless, not my will, but yours be done. Father answered that prayer, too. And the answer was, there is no other way. You will have to drink this cup to its bitterest dregs.

There is no other way. And our Lord Jesus, as much as said, so be it. Your will be done. Now, this prayer.

Father, forgive them. They know not what they do. When Jesus came and presented himself to Israel as their Messiah, as the one for whom they had been praying and waiting for 4,000 years.

[ 34 : 25 ] When he did that, and they rejected him, and were instrumental in his crucifixion, it would be very logical to conclude that that's the end of that.

It's over and done. Israel is set aside there. Remember, the opportunity that they had for the kingdom of God to come on earth and be established through the venues of Israel is gone.

They blew it really big time. And that would be a very logical conclusion, except that prayer is troublesome. Father, forgive them, for they know not what they do.

I believe the Father did forgive them. And do you know what that meant? That meant that this glorious kingdom that Jesus Christ came to offer through Israel being the vehicle of it.

And if Israel accepted... Listen, this is why this is so important. If Israel accepts this kingdom and embraces the king, everybody benefits.

[ 35 : 28 ] The whole world will benefit. It will bless all nations throughout the earth. But it has to be through Israel. Has to be. Because of the promises God gave to Abraham, Isaac, and Jacob.

You and your seed will bless all the nations of the earth. But if it doesn't happen in Israel, then it doesn't go to all the world.

Everything comes to a screeching halt. That's where we are now. Everything has come to a screeching halt. You didn't think, did you, that this was the kingdom of God come to earth?

You are not under that illusion, are you? One of the characteristics of it is that righteousness will cover the earth as the waters cover the sea. Oh, yes, we see a lot of that, don't we?

Nonsense. We live in a very flawed, fallen world that is wracked with pain and misery and heartache and death and deprivation and disease and everything that goes with sin as a consequence of sin.

[ 36 : 39 ] This is not the kingdom of heaven. This is not even close. But it was this kingdom of heaven that was offered.

If Israel would embrace it, implement it, it would reach them throughout the whole world. That was the point in our Lord's ascension, saying, You dwell in Jerusalem until you are endued with power from on high, and you shall be witnesses unto me in Jerusalem and Judea and Samaria and the uttermost parts of the earth.

This thing is going to go everywhere. And it will right the wrongs that have been made. Well, it still hasn't happened.

Israel rejected the Messiah. I told you some time ago, before we even began this study, this series of studies, that there were two things required before the kingdom of heaven can come to earth. And the first is that Jesus, the Messiah, must reverse the curse. He must die. He must experience a death payment, a substitutionary death that is as efficacious in what it does for good as what Adam's sin was efficacious in what it did for evil.

[ 38 : 08 ] He has done that. He has done that. That's God's part. Israel yet has a part to play. And God is working with Israel's volition.

And now they are not of a mind to embrace Jesus as their Messiah. You can't hardly get Gentiles to do that, much less Jews. But the time is coming when they will.

And when they will, the whole nation, the whole world will benefit from it. If you'll come please to Acts chapter 3. And let me just say in Acts chapter 2, which we'll not return to, but Acts chapter 2 is Peter's offer.

Peter is saying, listen, you men of Israel, that which Jesus came to offer you and to provide is not a closed deal.

The options still open. And if you repent and be baptized in the name of Jesus Christ, you will receive the gift of the Holy Spirit.

[ 39 : 20 ] This was that prophecy that Joel gave. And it was strictly for the Jew, to the Jew, at that time. 3,000 did.

Many more did not. Yet, I'm sure the apostles were euphoric because, you know what? They're having some real success. This is wonderful.

Peter preached this message on the day of Pentecost, an explanation of this noise from heaven and the speaking in tongues that people, languages that people had not learned.

It's incredible. Got everybody's attention. And Peter, I'm sure, was euphoric. This is wonderful. Look, all of these people, 3,000 of them.

And they were all baptized. And let me add this. There is not one modicum of reason to say, oh, well, these are the first Christians and these 3,000 are being baptized into the Christian church.

[ 40 : 21 ] That is complete nonsense. These 3,000 Jews were being baptized with the baptism of John, which had been available, that John was performing, and that Jesus' disciples were performing.

All the way up until this time, that's the only baptism they knew, the baptism of John. And it was only logical that they follow with that. This is Acts 2, as in Christian baptism.

No reason in the world to believe it is, but that's the way most take it. This is the baptism of John. It was the only one with which they were familiar. And Peter isn't about to baptize someone and say, well, now you realize that in time past, this was always John's baptism, but now everything's changed.

This is the birthday of the church, and now I'm baptizing you into the Christian church. What? They wouldn't have even known what you were talking about. There wasn't anything Christian about it. In fact, there won't even be any Christians until almost any non-Jews who are Christians until several years after the crucifixion.

[ 41 : 31 ] All who come to faith in Jesus are Jews. And the first Gentile that made it in, they would have kicked out if they could have.

Cornelius, merely a God-fearer. And Peter got into all kinds of trouble for even going and having a meal with him in his home because you know that it is unlawful for a man that is a Jew to visit him. What's a nice Jewish boy like you doing in a place like this? Jewish, Jewish, Jewish. Acts chapter 3.

Remarkable passage. And beginning, if we may, with verse... Ah, this is so good. And I'm so far out of time. This man was healed who was at the temple. Been lame from his mother's womb.

[ 42 : 40 ] And Peter and John, through the power of God, healed him. He's up walking and praising God and jumping around. Everybody can't figure out what's going on. And Peter tells them in verse 12, You men of Israel...

Note who he's talking to, would you? You men of Israel. Why do you marvel at this? Or why do you gaze at us as if by our own power or piety we had made him walk? The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his servant Jesus, the one whom you delivered up and disowned in the presence of Pilate when he had decided to release him.

You disowned the Holy and Righteous One and asked for a murder to be granted to you, but put to death the Prince of Life, the one whom God raised from the dead, the fact to which we are witnesses. And on the basis of faith in his name, it is the name of Jesus which has strengthened this man, whom you see and know.

And the faith which comes through him has given him this perfect health in the presence of you all. And now, brethren, I know that you acted in ignorance, just as your rulers did also.

But, the things which God announced beforehand by the mouth of all the prophets that his Christ should suffer, he has thus fulfilled.

[ 44 : 00 ] Do you see that? This is really important. God's got a part to play. Peter says, God did his part. What God announced beforehand by the mouth of all the prophets, it's all throughout the Old Testament, the Messiah was coming and what they would do to him.

His Christ, his Messiah, should suffer. He has thus fulfilled. God did his part. Now, what's your part? Now, what are you supposed to do?

He continues. Reverse yourself. Repent. You know something? You people, listen to me.

You Israelites, you had it all wrong. You were completely out of it. You missed it by a mile. Are you ready to admit that?

Are you ready to own that? Are you ready to say, we really blew it? We really blew it.

[ 45 : 14 ] And it's nobody's fault but ours. We did it. Are you ready to do that? This, listen, this is the hard part of connecting with God.

It is in admitting that there is a disconnect and you can't fix it. Boy, that just takes your ego out and stomps on it.

Surely, there's something I can do. I can try harder. I can pray more. I can give more. I can join something. I can promise this or promise that. No. What must I do to be saved?

Can't do anything. It's already done. You're too late. It's already done. All you can do is embrace the one who did it. Thank him for doing it in your place.

He did for you what you could not do for yourself. The principle is the same. Now, Peter isn't here talking about salvation the kind that we're talking about. He's talking about a context that is purely Jewish against a kingdom backdrop.

[ 46 : 28 ] But the application, the principle, is the same. Repent means you have been wrong. And if you want to get right, you have got to do a 180.

That's what repent means. Why should anyone repent about anything? And the answer is information. You get data.

You get input. You get news. That's why this gospel is called good news. You hear something that you didn't hear before or didn't understand before.

You process it and you say to yourself, Boy, wow, if this is right, then what I've been believing all along is wrong.

Well, I don't care what the Bible says. This is what I've always believed and this is what I'm going to die believing. So long. nothing to be done for you.

[ 47 : 35 ] That's called an unrepentant, hardened heart. Repentance says it's embarrassing.

It's humiliating. I don't want to admit it, but I've got to face the facts. I am just flat out wrong. And I've been wrong all along.

and I didn't even know it. But now I've got information that I cannot refute and it's completely contradictory to what I've already believed.

What am I going to do? You can change your mind. only, only if you believe the new information to be true.

You would be stupid for embracing it if you don't think it's true. It's got to be on the basis of being true. You're convinced that it is true.

[ 48 : 46 ] true. It's a tough thing to do to reverse yourself about anything. Someone said the hardest words to utter in the English language are I'm sorry please forgive me.

It makes you look bad makes you feel bad. It's embarrassing and humiliating but it's very necessary and it's cathartic and all you're doing is aligning yourself with reality.

That's what we do when we embrace the truth. So Peter here says if you will do this if you will repent and return because God's done his part he's just waiting for you to do yours what is your response to what God has done repent therefore and return that your sins may be wiped away in order that times of refreshing may come from the presence of the Lord what is that that is the kingdom that time of refreshing is a time of moral regeneration it is a time of remaking of the earth it is a time of fixing everything that's broken that's the seasons of refreshing and that he may send Jesus the Christ appointed for you send him when he just left 50 days earlier he hasn't even been gone two months yes but this offer of this kingdom this glorious thing is extended to Israel after the crucifixion and resurrection

God has not given them up yet the opportunity the option is still there Peter offered it in Acts 2 he's offering it again in Acts 3 he's saying Israel listen to me it's not too late you can still do this what did they do one more verse verse 25 it is you you who are the sons of the prophets you are their descendants and of the covenant which God made with your father saying to Abraham and in your seed all the families of the earth shall be blessed for you first God raised up his servant and sent him to bless you by turning every one of you from your wicked ways what then was the response of Israel they've gotten this electrifying new information if they latch on to it it will revolutionize them and the whole world and what do they do as they were speaking to the people the priests and the captain of the temple guard and the

Sadducees came upon a familiar crowd who are these Sanhedrin the council same ones who orchestrated the crucifixion same people being greatly disturbed because they the apostles were teaching the people and proclaiming in Jesus the resurrection from the dead and they laid hands on them and put them in jail until the next day for it was already evening that was their answer they gave an answer at the crucifixion but it wasn't their final answer they give an answer in Acts 2 but it wasn't their final answer they give an answer here in Acts 3 but it isn't their final answer the final answer is upcoming it is dramatic it is tragic it is insightful it is illuminating we will see that when we continue this study but for now our time is gone may we pray please

[ 52 : 57 ] Father there is so much here that we do not understand yet we're truly grateful for what we can understand because it helps us put pieces together and connect the dots thank you that your truth never contradicts your truth but it is all coherent thank you for revealing it through the Old Testament prophets and through the New Testament prophets and what you've given through Paul thank you for each one here today to receive information upon which we may build a further and greater understanding because to understand more is to appreciate more to appreciate more enables us to love you more and that is our goal bless us we pray to that end in Christ's name Amen