

Acts 3

Soundness and Strength in Jesus's Name for All of Us Cripples

click bit.ly/3IPSO3Q to see/hear this sermon as preached (or scan QR code→)



Main idea: Jesus came to give all families of the earth the blessing of being turned from their iniquities.

¹ Now Peter and John went up together to the temple at the hour of prayer, the ninth hour. ² And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; ³ who, seeing Peter and John about to go into the temple, asked for alms. ⁴ And fixing his eyes on him, with John, Peter said, "Look at us." ⁵ So he gave them his attention, expecting to receive something from them. ⁶ Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." ⁷ And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. ⁸ So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God. ⁹ And all the people saw him walking and praising God. ¹⁰ Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

¹¹ Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed. ¹² So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? ¹³ The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. ¹⁴ But you denied the Holy One and the Just, and asked for a murderer to be granted to you, ¹⁵ and killed the Prince of life, whom God raised from the dead, of which we are witnesses. ¹⁶ And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.

¹⁷ "Yet now, brethren, I know that you did it in ignorance, as did also your rulers. ¹⁸ But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. ¹⁹ Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, ²⁰ and that He may send Jesus Christ, who was preached to you before, ²¹ whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. ²² For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. ²³ And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.' ²⁴ Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. ²⁵ You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' ²⁶ To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

Introduction: the recent introduction to Thessalonians and the encouragement of looking out upon a congregation of healed cripples, resurrected corpses, and others about whom we have good hope of the same.

1. What Cripples Need: a Miracle, v1–10

- a. Expectation: the evening sacrifice was a good time to beg... perhaps especially so in the wake of 2:45–46. And perhaps expectations had been dashed before because people did not follow Psalm 41:1
- b. Outcome: believing in Jesus (cf. v16a) ultimately solves all problems ("perfect soundness," 16b). What the Jews hoped for inside the temple had been secured at Calvary. He Who is God-with-us was given the Name Yahweh-saves. His miraculous birth, righteous life, atoning death, and almighty resurrection are all historical facts. "Jesus Christ of Nazareth"
 - i. Spiritual, first and foremost. n.b. his first "healed" action in v8
 - ii. But financial and physical to a great extent, too

2. We All Come into the World as Cripples, v11–15

- a. A crowd that didn't know (or remember?) that they all needed miracles, v11–12... cf. the nature and necessity of prayer
- b. Knowing God's covenant with them should have kept them in mind of this, v13a. Knowing God's covenant with us should keep us in mind of our need for miraculous salvation.
- c. Knowing their own recent sin should have intensified to them this need, v13b–15a

3. But Jesus Came to Heal Cripples, v15–26

- a. Resurrection as a testimony to the obtaining of the prerequisite: forgiveness, v15b–18
- b. Refreshing comes by the result of resurrection and forgiveness: repentance and conversion, v19
- c. Restoration of all things is the ultimate end of resurrection and forgiveness, v20–21
- d. Repentance unto life and saving faith comes one great moment, followed by an entire life of repentance and faith.
 - i. Obeying whatever Jesus says to us, v22–23. The two great divisions of humanity.
 - ii. A blessing that went to the Jews first, v26
 - iii. A blessing that all nations are "in on," as prophesied and promised, v24–25

Conclusion: Living a life of confidence in the miracle and enjoyment of the miracle. And for those who are not yet doing so, great news: Christ is risen, cripples are being healed, the miracle of repentance is offered to you too, in Jesus's Name.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Acts chapter 3, verses 1 through 26. These are God's words. Now, Peter and John went up together to the temple at the hour of prayer. The ninth hour And a certain man lame from his mother's womb was carried. Whom they laid daily at the gate of the temple, which is called beautiful to ask alms from those who entered the temple, who seeing Peter and John about to go into the temple, asked for alms and fixing his eyes on him.

With John Peter said, look at us So he gave them his attention expecting to receive something from them. Then Peter said, silver and gold. I do not have, But what I do have, I give you 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.

So he leaping up stood and walked and entered the temple with them. Walking leaping and praising God, and all the people saw him. Walking and praising God. Then they knew that it was, he who sat begging alms at the beautiful gate of the temple and they were filled with wonder and amazement at what had happened to him.

Now, as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch, which is called Solomon's greatly amazed. So when Peter saw it, he responded to the people Man of Israel. Why do you marvel at this or why?

I look so intently at us as though by our own power or godliness. We had made this man walk the God of Abraham, Isaac and Jacob. The God of our fathers glorified, His servant, Jesus whom you delivered up and denied in the presence of pilot when he was when he was determined to let him go.

But you denied the, Holy One, and the just and asked for a murderer to be granted to you and killed the Prince of life. Whom God raised from the dead of which we are witnesses. And his name through faith, in His name, has made this man, strong whom you see and know.

Yes, the faith which comes through Him. Has given him this. Perfect. Soundness in the presence of you all Yet. Now brethren I know that you did it and ignorance as did also your rulers But those things which God foretold by the mouth of all his prophets that the Christ would suffer.

He has thus fulfilled, Repent. Therefore and be converted that. Your sins may be blotted out so that times of refreshing may come from the presence of the Lord. And that he may send Jesus Christ to His breached to you before whom heaven must receive until the times of restoration of all things which God has spoken by the mouth of all his holy prophets, since the world began For Moses, truly said to the fathers, The Lord, your God will raise up for you.

A prophet like me from your brethren him. You shall hear in all things. Whatever he says to you and that shall be, that every soul. Who will not hear that? Prophet shall be utterly destroyed from among the people. Yes. And all the prophets from Samuel and those who follow as many as have spoken.

Have also foretold these days You are sons of the prophets and of the covenant, which God made with our fathers saying to Abraham and in your seed, all the families of the earth Shelby blessed to you first. God having raised up his servant. Jesus sent him to bless you and turning away.

Everyone of you from your iniquities and thus far the reading of God's inspired and inherent word. We rejoice that it. Is he to whom? We look to add his blessing to the preaching of it. Please be seated.

Last week we heard the first seven verses of this first Thessalonians read. And in those first seven verses, Paul and Sylvanas or Silas and Timothy were very excited excited that they get to pray to God for the Thessalonians excited that they get to thank God for the Thessalonians excited that they get to write to the Thessalonians for the Thessalonians growth in the Lord.

Jesus Christ. And the excitement came from the fact that they were participating in a work that God had done. That the response of the Thessalonian believers to the preaching of the gospel was something that only God, the Holy Spirit can give that their believing and they're believing despite much affliction.

And you remember, because of the way that the Jews responded instead of getting to spend three years, discipling them like he had in Ephesus. The apostle got to spend three days in Thessalonica and then they go on to Berea and the Jews in Thessalonica. Were so hostile to the gospel that they went and attacked the, the apostle and his companions in Berea as well.

And so this, this church that had gotten the, the discipling ministry of the Apostle for all of three days that was the kind of hostility that they got to have in their hometown. Because when those Thessalonians went home, they went back to where the when the hostile Thessalonians went home, they went back to where this new church had been planted and and yet, even as we heard in our reading, the this morning, their faith had reverberated The Word of God, and their faith, their believing, what they had heard had reverberated from their lives Everywhere, they went, They

visited Philippi in Macedonia, the, the word reverberated and the lives of Thessalonian believers there, If they visited Corinth, in Achaea the word reverberated in the lives of those Thessalonian Christians where they reverberated there And everywhere they went, this is true.

And that was something that only God the Holy Spirit could do and therefore it was evidence of an election that was from all eternity, They had the apostle says that they had discerned or perceived observed, the fact that God had elected these folks. And all of this comes from the fact that we are utterly crippled spiritually.

When we come into this world, Our souls for the purpose of believing and repenting and doing good are more useless than this man's legs had been for the 40-plus years of his life from birth. And when you have a right view of man it prepares you for a right view of the gospel and the effect that it has and right view of God as the one who by his power produces that effect and it makes you excited, not just for that name that God has given under heaven, as we'll hear the apostles.

Well, Peter in specifics, tell the council Lord willing the end of next week's, passage in chapter 4, you're excited to hear about the name, not just by which crippled legs can be made sound and strong. But that name, by which sinners may be forgiven And those who are utterly useless for their own repentance, maybe granted to be turned from their iniquities and receive that blessing.

That was promised not just to restore Israel to where they thought they rightfully belonged confusing themselves with the Christ who sits on the throne and the raging nations are being shattered and brought under his feet. But a blessing that was for all of the families of the earth And they can't all be on top.

Can't can they? And so even remembering the original blessing to Father, Abraham would have would have made them excited for something much greater either than this man was hoping for, as he sat outside the temple at the gate that was called beautiful or that many of the most devout zealous in Israel were hoping for as they kept feast, and went to Temple and attended not just mourning prayer.

But even the evening service. And so, what they needed, most of all what we all need. Most of all is forgiveness in Jesus Christ and the life and power of Jesus Christ who has atoned for us and risen from the dead on account of our justification than to be worked out in, even in our repenting, until such time, as the restoration of all things comes and he whom heaven has received for a little while returns and we are made fit by then he who had begun the work.

Having in the day of Christ Jesus completed, the work having made us fit to receive that, which comes with his return with his second coming. So, that's Acts three in a nutshell. And as the Holy Spirit unfolds that to us, he shows us, first of all, what cripples need in verses 1 through 10 and cripples need a miracle.

That's why if you are a con man and you can get away with making it look like you have healed, a cripple, you can make yourself a buck or two off of easily, let astray and deceive deceived, people who don't, who don't realize, just how crippled we all actually are and some versus one through 10.

We'll hear first of all, that cripples need a miracle. And then in verse 11 through 15 as Peter interacts with the crowd, that is gathering and marveling in the way that he addresses them. And their marveling will hear and consider, especially that we all come in to the world as cripples.

Not there talking about our feet. Although they're, you may kick in the womb and I guess John, the baptizer leaped as it were in the womb. But talking about the spiritual state of those who are by nature children of wrath and hostile to God, from from their inner being, which is how we all come into the world.

We all come into the world as cripples and then in verses 15 through 26. Having considered that, what Gripples need is a miracle and that we all come into the world to scripples. We find in the proclamation of of Jesus' name that Jesus came to heal cripples First then, what cripples need?

They need a miracle.

Number one. Now, Peter and John went up together to the temple at the hour of prayer. The ninth hour. This would have been the time of the evening sacrifice, which was 3pm, right? The Roman and New Testament way of counting out the day starts with with six AM as and then counts from there.

So the ninth hour would be around 3:00 PM Certain man. Lean from his mother's womb was carried. Very important note there. We'll find in chapter 4 that this man is more than 40 years old and so there's an entire generation for decades worth of people. Seeing this this beggar, he's been he's been that way from birth certain men lame from his mother's womb was carried him, they laid daily at the gate of the temple which is called beautiful.

Now we don't know of any, any gates from archeology yet, that are named beautiful. Don't ever. If you start to read those who are supposedly Bible scholars and familiar with things and they say, now we know that this is an error in the Bible because these are the gates of the temple and these were all their names and there was no gate called beautiful, archaeologists and Bible scholars have been pretty continuously humiliated by ongoing archeology for the last 150 years.

But as possible, that the reason that this gate was called beautiful was because it was one of the, It's not Nicoise. And I forgotten the word now because I'm confusing it with a city in Cypress where we are where we were. But there were two gates of this name.

That ended went in two different directions. And there had been a wealthy Jew from Alexandria who had donated this beautiful bronze overlay for that for that particular gate. And so it may it may just have been nicknamed beautiful But where we come? Then with our cripple and we're there and it is probably still Pentecost week.

This comes in the context of what we heard at the end of chapter two, and the people are gathering daily. And this was prime time for this crippled beggar, You come to the temple and they lay you as close as as close as you are allowed to go. If you're crippled, you're considered unclean.

That's as far as they could take you. But you know you got the intersection of two different crowds who might be willing to give alms to you who might be willing to as a charitable deed that was especially offered unto God. Give you something for your begging and that is the coming to Jerusalem for Feast crowd and the attending the evening prayer crowd.

And these two groups would would have been very likely or at least would be the ones from from whom you are most likely to get donations charitable gifts. Now, something happens early in the passage that increases his expectations specifically from Peter and John because what happens when your accustomed to going to Temple but you either don't have anything with you that day or you're not planning on giving anything that day to the beggar who's sitting outside the gate.

You know what do you do with your eyes as you approach the place? Where you know that this man has been. Every other time that you have come through this gate to enter the temple. You avert your eyes Peter and John do exactly the opposite. He sees Peter and John about to go into the temple verse 3.

But fixing his eyes on him with John Peter said and so the man who just wants some pity, He looks for anyone who's going to address him and not someone who's going to address him. Lazily the way that Psalm 41 verse 1 in the the prayer meeting sermon this past week.

Told us, the righteous does not do that. The righteous doesn't just care for the poor but but he spends mental. Thought considering the case of the afflictities not so lazy as many might be in self-righteousness just to assume that he's done some great and wicked thing. The way people assumed, for instance, about the man that had been blind from birth and and the disciples had asked who sinned this man or his parents and, and so forth.

So he's got this expectation and when Peter fixes his eyes on him and says, look at us is already noticed them. But he's got this expectation from Peter that that they are about to give him something. So, he gave them his attention expecting to receive something from them. Now, here's a guy who spends a lot of time, hanging out at the temple gate, And at the beginning of this feast, what happened?

Well, Pentecost happened, And what did we hear? The end of Chapter two, that those who are gathered into that congregation and that first day of the New Testament church? What have they been doing daily since then? They've been gathering in the temple daily and probably, there were still making use of the habitual times of going and here, Peter and John are going at the that at the hour of prayer, which there were three of those in the day.

But this one corresponding corresponding to the evening sacrifice. So he probably knew about the church, he probably knew that Peter and John were leaders in the church and he probably knew that one of the marks of the transformation of these people that we heard preached from the end of chapter two last week was, they cared very much about their poor and perhaps he even knew that when they wanted to give something that they had sold for the care of the poor, they brought it to Peter and John which would make it kind of a disappointing beginning.

When Peter says, silver and gold, I do not have. And you can imagine that guy who is accustomed to begging. And may in fact know what this gathering of several thousand have been doing the last several days. He may, he may have thought to himself. How can you possibly not have silver and gold?

Are you the ones that they're all collecting money from selling things from their sales of things and bringing it to them? There is expectation. He wants help, but he needs greater help, then he even knows to hope for. And so there's the expectation of the money, but there's the outcome of the miracle.

And the first part of that miracle is faith, We don't have it as explicitly in our passage, as he's giving him attention. And he says, silver and gold. I do not have. But what I do have, I give you in the name of Jesus, Christ of Nazareth, rise up and walk and verse.

16 tells us explicitly that it was his name. And then he takes it. He explains a little further through faith in his name and then later in verse 16, yes, the faith which comes through him that

which is to say through Jesus. And so when Peter says, in the name of Jesus Christ of Nazareth he's not just saying you need to believe in the name of Jesus Christ of Nazareth.

Peter is saying, I believe in the name of Jesus, Christ of Nazareth to give you your believing. Because it wasn't just through faith in Jesus. That the man is healed. It was through Jesus that the faith came through, which he is healed. Let me read you verse 16 again.

And his name through faith, in his name, has made this man, strong whom you see and know, yes, the faith, which is through Him and they supply, the word comes. Yes, the faith which comes through him has given him this. Perfect. Soundness in the presence of you all. What he needed.

Most of all was faith in Jesus Christ. And he knew The crippled man having had to beg for his earthly maintenance, his whole life long knows, the reality of the fall, He may not be able to put all those things together, but as God is bringing someone to faith.

One of the things that we realize is that all of the misery in this world is from sin as Solomon marvelously. Put it in the prayer that we just finished hearing that when God plagued his people and they knew from Leviticus and from Deuteronomy what those plagues indicated in their covenantal relationship with God.

When God plagued his people, and each one knew the plague of his own heart, Isn't that a marvelous thing? In Solomon's prayer there? You can look back at first Kings, 8, some time. There's just so much there that we read through, so quickly, and if you didn't take the time to go through that in the devotions this week, or perhaps, if you did, you wish to come back there.

And each one knows the plague of his own heart. It's not spiritualizing to say that this man's greatest crippling is. Not his legs, things like plagues and crippling are in this world so that we may know the plague of our own heart. So, we may know the crippled nest of not, even being able to believe or repent, but needing God to give us that.

And then learning here, that that comes from Jesus Christ, that healing and repentance come through faith in his name. But the faith itself is something that comes from Jesus Christ, This ultimately solves all the problems, you see that the Jews are hoping for the restoration of Israel. Those were especially the ones that would that would attend Temple.

We had seen that, as early, as Luke chapter 2, when the baby Jesus is being brought by his parents to temple and, and Simeon and Anna were from among a group that we're hoping for the restoration of Israel, even, even before Jesus was conceived. You remember there was a group at the temple, when, when his his uncle Zacharias was on priest, rotation duty, who were there and were hoping for the restoration of Israel. With the Jews were hoping for is they went into temple and much, more than that.

What they were hoping were had already been secured a little over seven weeks ago, not inside that the gate of that temple. But outside the gate on the hill, that was called Calvary, where he to whom all of those evening. Sacrifices, through all of those centuries had looked when he was offered as a once, for all sacrifice that could actually take away sin and guilt and therefore, unlike the blood, the bulls and the goats whose blood had been spilled and his carcasses had been burned that sacrifice, never had to be repeated that Jesus offered of himself on the cross and he had secured all that they had hoped for all that.

They would go for matching the hour of the evening, sacrifice with the hour of prayer coming and very much like Solomon was hoping for his as he prayed in first Kings 8 and what a marvelous coordination by God and his mercy to us and his providence to set that chapter again with with this one.

So that we could remember and hear how all the good that Solomon prayed that God would hear first, and foremost required forgiveness. When they cut when they turn towards this place Solomon said and they pray hear and forgive. And if they've been plagued or if they've got famines and they they are praying and repentance forgive them and undo the plague or under the famine.

And if if they have been exiled and where they are and their exile, they look back towards this place and and they pray hear them and forgive them and give them favor and restore them. Something that Yeah, since the Babylonians brought the temple down didn't have much of a historical fulfillment, did it with respect to Solomon's temple but it now has that fulfillment in Christ.

In fact, although the spiritual was the first and foremost, and we see that in part and what he does in verse 8, So he leaping up stood and wal and He can go anywhere he wants. Now doesn't have to be carried, Where's the first place? His heart ever, volitionally takes his legs, not home, But into the temple to worship.

He goes in with Peter and John his walking and leaping and praising God. But this was also an answer financially and physically to a great extent, too. You know, his legs didn't stay well kids, and don't ever be sucked in by Charismania and it's deceitful lies. And all of the the con acts out there that go under the name of the church.

Because yeah, he's he's over. 40 years old. Oh, and a few decades. Those legs went into into a grave and decayed and they they probably waited about a year and then dug up his bones and you know, the femur and the tibia and the fibula would have been the, you know, some of the most challenging ones.

But those bones would go in a box but he's not done with them yet because this man had come to believe in. Jesus Christ, the resurrected one. And on the day that Christ returns whom our passage says, heaven received for a short time from those bones would be made of glorified body.

There's what you physically need in an ultimate sense. There Every believer who prays for the end of his cancer or the suffering of his amputated arm, Ultimately gets answered physically because that, which we need first of all, forgiveness from Jesus Christ, and the righteousness of Jesus Christ, counted as our own righteousness, by faith is answered by God.

With all of the blessing that Jesus Christ deserves, which includes not just perfect, holiness and perfect happiness, but perfect. Soundness and strength in soul and body for on an engage as in a new heavens and a new earth, But even temporarily financially. The name of Jesus was one in which he had had his expectation met and more, You know, the poor you will always have with you When Jesus said that.

He was also quoting from Deuteronomy 15 verse 11 which comes at the end of a section in, which God is addressing his people about how to help those who are afflicted in such a way that it will really hit them financially as well. And and the before it comes to the the poor you know there were always be poor in the earth translated land in some of the translations.

He says there should not be poor among you. What he's saying there is that even those who are poor among you are cared for by what God does in his people But this was exceedingly rare. Israel was not full of men like Boaz Boaz was the exception, not the rule.

And yet This man by his conversion was added to a church where if someone saw him in need and had extra, he would make provision. In fact, now he could hire the guy. Couldn't he and follow the later, Apostolic injunction, He who will not work. Let him let him not eat, but he was now among a believing community who in Jesus Christ, and in imitation of Jesus Christ cared about him and would address even his earthly needs.

And the church is functioning correctly. We feel most fully the truth of that promise that Jesus makes that you can't lose mother or brother, or sister's or lands for his sake and not regain many more in this life and houses and fields. He says, Why? Because every one of us is going to possess a hundred houses and a hundred fields.

No but because following Christ together, according to his word and the more obediently we follow him, the more we come to understand this or come to experience this. All of the things that he gives all of his church are being bent. Not only by the will of God who makes all things to work together for our good.

But they are now owned by those who understand as the purpose of their possessions, the glory of God and the good of their brothers, but is to say you have that transformation in repentance that we heard about in last week's passage at the end of chapter two, but none of that comes except by the name of Jesus through whom we may be forgiven.

And having been forgiven may then be fit for that world to come which our passage calls the restoration of all things. Even before the restoration of all things is this times of refreshing. So what cripples need is a miracle, but this man needed was a miracle. He had one expectation but God infinitely, exceeded it in what he heard and believed on the lips of the Apostle.

Who addressed him In the second place, we all come into the the world is cripples verse 11. Now is the lame man who was healed held on to Peter and John all the people ran together to them in the porch, which is called Solomon's greatly amazed. And so when Peter saw it, he responded to the people Men of Israel.

Why do you marvel at this or why? Look, so intently at us as though by our own power or godliness. We had made this man walk the God of Abraham, Isaac and Jacob, the God of our fathers. And so he names some names that are pretty big names, right?

This chapter is primarily about the name of Jesus, being the only name upon which we may call and be saved Chapters 3 and 4 are, you know, fulfilling what? What the Apostle had preached from Joel chapter 2 that everyone who calls upon the name of the Lord would be saved and now he's continuing to open for us that the name of Yahweh from Joel 2 versus 28 through 32 is Jesus that that is the name in which we know the Creator.

And So they come and they're amazed. And he said, why are you amazed? Don't you don't you come at the hour of prayer every day to worship this God of Abraham and of Isaac and of Jacob. Aren't you expecting from him to do more than he did in the life of Abraham and more than he did in the life of Isaac?

And more than he did in the life of Jacob? Because those were ones to whom promises came that they didn't even get to see fulfilled. The logic of of this portion of our passage is like the logic of Hebrews 11, where he's starts by talking about what faith is.

And then he has all of these examples of those whom God had given this prospective faith in Jesus Christ. Looking forward to Christ. But by the end of the chapter, he says none of them actually got what they were looking for. You look back in amazement at things that God did in the lives of Old Testament saints, but they were looking forward in hope for much more than God had thus done in their lives because he was still to send Jesus Christ into the world and he was still to bring the world from all of the world to faith in Jesus Christ.

So that once all those who were to believe in Jesus had been brought to faith. Then all could together. Receive, what was promised? That's the logic of Hebrews 11. That's the logic of Peter's response to their amazement, don't you know that God who had made promises to Abraham, Isaac.

And Jacob has just now been keeping those promises. Now, they're part in God's. Keeping the promises is alarming, the God of Abraham, Isaac and Jacob, the god of our fathers glorified, his servant Jesus so far so good. Now, for the alarming part, whom you delivered up and denied in the presence of pilot.

It's that it's that first Corinthians 2. When when, if people had known, who Jesus was, or at least what they were bringing on themselves by doing it. They would not have crucified the Lord of glory, Then amazing statement for who Jesus is and first Corinthians 2, who is it?

That was crucified children, not just the Lord Jesus Christ in using the word Lord. And it's various common uses like Sir Master or someone that's, you know, that's higher than other men. They crucified who first Corinthians 2, The Lord of glory. And now a few days ago to our text here, Peter has preached from Joel chapter 2, that Jesus is the Lord of glory and he concluded that sermon God has made this Jesus.

Whom you crucified both Lord and Christ. Second major Pentecostal sermon, Apostolic. Sermon that we get to hear starts out this way. The God of Abraham, Isaac could Jacob, the God of our fathers glorified, His servant, Jesus whom you delivered up and denied in the presence of Pilate when he was determined to let him go.

But you denied the, holy One, and the just and asked for a murderer to be granted to you and killed the Prince of life. Whom God raised from the dead of which we are witnesses here. If you're hearing with faith, what Peter is saying, You thought this guy had a problem because his legs didn't work, you have such a heart of such wickedness that you have crucified.

The holy One. That just one and he uses titles that yes, were associated with the Christ in the Old Testament. But titles that were especially associated with Yahweh, the God of Israel. The Holy One of Israel. And so he says you have a much more serious problem than this one.

And yet God has made promises to Father, Abraham, not only that you would be blessed in being turned from your iniquities. But that the blessing that that Abraham seed would would bring was a blessing that would be for all of the families of the earth. Here is a crowd that didn't know or perhaps some of them were still prospectively hoping in in the Christ of whom they would hear on this day when they, when they heard about Jesus of Nazareth, Perhaps, they had just grown accustomed to their routine.

Yeah. We go to Temple every day at the time of the evening sacrifice. Well, why do you go for the evening sacrifice? Well, because we have sin and guilt and we need atonement. And God is the one who provides a tournament, and this is what he said to do.

And so, we do that. And and we're hoping that God by a substitute, is going to take away our sins. And, and so every day at three o'clock, we go to the temple and we pray while they're offering the sacrifice, because we don't deserve any good things, but God, who provided the sacrifice gives of his own generosity and his salvation.

And that's why we go to pray at that time It can all just get very routine In our minds and hearts. I mean you and I can come in to this room and and we can know that we are going to hear preached that we deserve hell. And that instead of hell, we are being gathered with the congregation of the souls of just made.

Perfect in the holy Angels in heaven. And the one who gathers us and presents us is Jesus Christ, himself God, the Son who has a turned for us and has consecrated this worship by His blood in glory. And that he is he is going to be speaking to us because that is part of, you know, we're going to read and sing and pray and have the supper not just because these are the components that he's committed in his worship.

But that these components which are what he has commanded, are the means of His grace and that our continuing in repentance and faith is entirely dependent upon the goodness and power of the Lord Jesus, which he works through. Even what we're doing now. And until the spirit helps us and by his means, he brings it to mind.

And he penetrates our hearts again, with what is happening. We can all just come very routinely and we can forget that we entered this room and sit or stand in this room. Now, as those who need a miracle, what, praise God. His grace to those who are His in Jesus Christ is such that He is continually working that miracle which is why Paul was so excited to pray for and right to the Thessalonians.

His participating in the miraculous work of God, which is why you should be excited You gather for the worship of God and what he is doing in us and among us now, and doing through us as we worship together. So we're gonna sing in a moment and we admonish one another, with his word and he's using that word to fill your brothers and sisters with his spirit and to make the word of Christ.

Dwell in them richly, penetrating to the heart, and the soul as the implanted word through, which He is completing the salvation of their souls. That salvation that Romans 13 says is nearer to them. Now than when they first believed, Did you not come here for a miracle?

I mean those who go to the you know the conman churches, they're missing the greater and most necessary and continual miracle of God's grace to sinners knowing God's covenant, with their fathers should have kept them in mind of the miracle that they needed knowing God's covenant with us should keep us in mind of our need for miraculous salvation.

Sometimes not that much anymore because you all are now accustomed to weekly supper but I'll have a discussion about the weekly celebration of the Lord's Supper together with those who are unaccustomed to it and even resistant to it and they'll say well doesn't doesn't just make it wouldn't it just make it old and not special?

Well, If that's the case, then we need it even more than I had thought, because we come and we have the Lord's death shone forth to us until He comes, you know, preaching can very easily become old and not special. If we are not in it being reminded, not just of the infinity of our need, but Jesus is abundance for an infinite need.

Knowing their recent sin, should have intensified to them, how badly, they need the miracle of God's grace, to them to work by the life of Christ in them to bless them and to heal them. Now, you have not recently conspired in or been complicit in the actual trial and execution of Jesus, But you have committed sins this week.

The kind of sins that if I in God's providence had just picked from the various applications that I had considered the one that was specifically that you had committed that nobody else knows about that. You would tremble, which is a tremble. Anyway, The Lord knows about it and you should come knowing yourself as one who needs a miracle.

Well, the third place. Praise God. That for all of us cripples. Who need a miracle. Jesus came to heal, still telling them, they killed the Prince of life. Whom God raised from the dead of which the apostles Peter and John are witnesses. Jesus rose from the dead, So they killed the Prince of life, but even through their sin, God was accomplishing.

What he had promised that he would do. And the resurrection of Jesus was evidence that it was the work of God, in giving Jesus to die for sinners. That had succeeded. Even as we we heard in the class this morning that Jesus Christ was raised because of or on a count of our justification.

So, the resurrection of Christ is testimony. That sin has been forgiven, His name through faith in his name, has made this man, strong whom you see and know. Yes, the faith which comes through him has given him this. Perfect. Soundness in the presence of you all Yet. Now brethren I know that you did it in ignorance as did also your rulers, But those things which God foretold by the mouth of all his prophets that the Christ would suffer.

He has thus fulfilled. What's he saying? He's not saying You didn't know what you were doing. So it wasn't so bad you know, don't get to plead that at the judgment And even those who like to argue that way, know that it's not going to stand up before the judgment seat of Christ.

He's saying you didn't know what you were doing, but God knew exactly what he was doing. You crucified him, but God was not sparing. His own son, but giving him up for sinners. And whereas you fulfilled your evil desires, God fulfilled, his saving promise. According to his redemptive purpose, You see how it's very important that you're not, just have the, you know, Armenianism versus Calvinism.

And and you argue kind of very woodenly that that two wills can be operative in the same action. At the same time, the apostle here is preaching that as what gives hope to those who had committed the evil because God was using them in the moment to bring about the good that he had promised.

But those things which God foretold by the mouth of all his prophets that the Christ would suffer. He has thus fulfilled, repent. Therefore, and be converted that your sins maybe blotted out. God has provided forgiveness in the Lord. Jesus Christ, You turn from and you can see at the end of the passage what the turning from is turning from and turning away.

Every one of you from your iniquities turn and be changed and know that. You are forgiven because God has provided all of these things in Jesus. Resurrection is a testimony that the prerequisite,

the forgiveness of sins has been met. You see you? And I don't deserve to be turned from our iniquities.

We don't deserve to be changed. We neither can do it, nor do we deserve it. So what can be done for us? The justice of God, the power of God is our only hope the justice of God refuses to do anything. Good for us because we are wicked. Well, you need someone else's righteousness.

You need atonement to take away your sin. You need forgiveness in Jesus Christ. So that the justice of God and the love of God will say the same thing. Give that forgiven one repentance, give that forgiven one transformation conversion from what he was in his crippled self to what he is in the resurrected Christ.

Resurrection of Jesus Christ was a testimony that Jesus had obtained for us, the prerequisite and that Jesus had in him. The power refreshing comes through this repentance and conversion, Repent, therefore, and be converted that. Your sins may be blotted out so that times of refreshing may come from the presence of the Lord.

And that he may send Jesus Christ who was preached to you. Before him, heaven must receive until the times of restoration of all things You may enjoy even now the refreshing of a repentant life and a converted life and every good that comes, you know, now comes from the same one who has given you Christ, and you say he didn't spare his own son, but he gave him up for me.

He is together with him. Giving me all of these good things and you enjoy them all as good gifts from the same one who has given you Christ in the same love and then all of the things you receive as good gifts from the same one, who has given you Christ and has never ever doing you ill.

So that you live with triumph and even in all these things you are more than conquerors. You say oh I love that verse. Well, do you love its context? Because you should go back and read in Romans 8, what the all these things are and how the gospel enables you to say more than conquer in all of those.

In fact, I might be slaughtered all day long but I'll know it's for his sake for your sake. We're slaughtered all day long. Something that in the reality of life in this world, the believer can embrace and rejoice over and continue to serve his God in the midst of it.

And so times of refreshing come not so much by the change of the circumstances though, God may give that and has ordered his world. So that there is much blessing in loving him with all the heart, and loving the neighbor as as yourself, and the more that do. So the greater the experiential comfort even in earthly terms, But the times of refreshing don't come by the change in the circumstances.

They come by the change in the centers and the repentance and the conversion. And eventually, the circumstances will be brought to match the changed. Sinners whom heaven must receive until the times of restoration of all things. And so there's the resurrection of Jesus from which comes not just forgiveness.

But for the forgiven times of refreshing, as they live by faith in Jesus, and as they get that turning that ongoing repentance and then at the end, there's the restoration of all things. You see repentance unto life and saving, faith does come in one. Great moment. There is a moment in which God, gives saving faith in Jesus Christ and repentance unto life but faith and repentance are also the way of life for the Christian the continual depending upon Christ.

The continual rejection of all that is against him that continual pursuit of all that pleases him and honors him. And of that holiness that is necessary for you to see him.

And so what Jesus gives us is not just a moment, but a lifetime, This is absolutely necessary. If you think about what they had hoped for in the promised prophet. You remember, when Jesus said, who do people say that I am and some said, the prophet, well about whom were they were talking.

They're talking about the one that that Peter quotes Moses prophesying about in verse 22, and, and 23 For Moses, truly said to the fathers, the Lord, your God will raise up for you. A prophet like me from your brethren him. You shall hear in all things. Whatever he says to you.

So what happens when the prophet comes? Well, you have to listen to whatever he says, and it shall be that every soul. Who will not hear that? Prophet shall be utterly destroyed from among the people, this does not sound like, good news in and of itself. A prophet like Moses.

Oh well, very good. How had the people responded to Moses? Well by disobeying, almost every single thing. Every chance they could that Moses said from God. Well, when the Prophet like Moses comes, what do we have to? Do You have to do everything? He says, whatever he says, and everybody who doesn't is gonna be destroyed

Do you see that desperate? Need of the forgiveness and life of Jesus Christ in those For whom he came and to whom the Lord has sent him. And yet God didn't send him as a curse. He sent him as the blessing that had been promised to Abraham versus 24 through 26 yes and all the prophets from Samuel and those who follow as many as have spoken.

Have also foretold these days you are sons of the prophets and of the covenant, which God made with our Father, saying to Abraham and in your seed. All the families of the earth shall be blessed to you first. God having raised up his servant. Jesus sent him to bless you in turning away.

Every one of you from your iniquities, You see, there's no partial salvation anymore than there's a partial savior. The Lord Jesus who came and lived obediently to be to offer that obedience in our place who died to atone, for our sins who rose again, on a count of our, just of our justification.

He doesn't come with the with the curse of everyone, who sorry every soul, who will not hear that? That prophet shall be utterly destroyed from among the people, He doesn't come with that curse. First of all, Oh, there is that curse. But God did not send his son into the world.

The first time in order to condemn the world, He will condemn the world. He is judged and all disobedience to him is punished because these are righteous, judge not like the ones that we've got in our nation. But he came first to pay the penalty and with the life and power in himself to actually enable repentance, cripples to receive sound and strong repentance legs and start living.

The way Jesus says to and the Blessedness that was promised to Abraham was the Blessedness of a savior with the righteousness and the atonement and then the life and goodness and power for living in response to himself. Jesus has it all in himself for you. You may have come to worship this morning.

Forgetting, that you are a cripple or maybe not ever having known that you are a cripple and in danger of eternal destruction that you deserve and can't do anything about yourself. But what Acts 3 comes and says, is Jesus came to save such cripples and just a tone for their sin, hadn't just offered obedience that is their righteousness.

Hadn't just risen from the dead as a demonstration that has righteousness and atonement have been accepted. But also with power for you to turn you from your iniquities power by which you can start walking. According to all that Christ has said, Amen, it's bright.

Lord, we confess that We are not often mindful of how desperately we still need your spirit to continuously miraculously, apply to us, the goodness and power of the Lord Jesus for our ongoing believing and our ongoing repenting. But we bless your name for your faithfulness, to the promise, made to Abraham, that not just for these Jews who were the first to receive it.

But for us, from all the families of the earth, you gave Christ to bless us. In turning us from our iniquities glorify Him. We pray by giving him all that. He has earned in his saving work for. We ask it in his name. Amen.