

Power at Pentecost

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Date: 05 March 2023

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[0 : 00] Turn to Psalm 95 now, this is Sing Psalms, page 126. Psalm 95.

Page 126, O come, let us joyfully sing to the Lord, to the rock of salvation. Let us raise our voice. Let us come before him, expressing our thanks.

Let us with loud singing praise him and rejoice. Let's sing the whole Psalm, Psalm 95. Let us with loud singing praise him and rejoice.

The world is a great God, King over all gods. He has deepest praises, he holds in his hand.

The heights of the mountains belong to the Lord. He, O chins and wisdom, he formed the high land.

[1 : 47] Come, let us love humbly and worship the Lord. Let us with loud singing praise him and sing the Lord.

Let us kneel before him and make heaven in prayer. For we are his people and he is our God.

He shepherds and pleads in his loving care. To do if you hear and attend to his voice.

Don't harden your hearts as you live on the way. In Neleba's desert you quarreled with me.

You tested my patience at Massa that day. Your fathers loved me and tested me there.

[3 : 11] Although they had witnessed the worst I have done. With a generation for forty long years.

My deep indignation continued to burn. I said there at the people whose hearts go astray.

They do not acknowledge that my ways are best. And so in my anger I stated on hold.

I swear that the heaven shall enter my rest.

You can read in the book of Acts, Acts chapter 2. The second chapter of the Acts of the Apostles.

[4 : 33] Let's read from verse 1. When the day of Pentecost arrived they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind.

And it filled the entire house where they were sitting. And divided tongues as a fire appeared to them. And rested on each one of them. And they were all filled with the Holy Spirit.

And began to speak in other tongues. As the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews. Devout men from every nation under heaven. And at this sound the multitude came together.

And they were bewildered. Because each one was hearing them speak in his own language. And they were amazed and astonished. Saying, are not all these who are speaking Galileans?

And how is it that we hear each of us in his own native language? Parthians, Medes, and Elamites. The residents of Mesopotamia, Judea, and Cappadocia. Pontus, and Asia.

- [5 : 35] Phrygia, and Pamphylia. Egypt. And the parts of Libya belonging to Cyrene. And visitors from Rome. Both Jews and Proselytes. Cretans and Arabians.
- We hear them telling in our own tongues. The mighty works of God. And all were amazed. And perplexed. Saying to one another. What does this mean? But others mocking said.
- They're filled with new wine. But Peter standing with the eleven. Lifted up his voice. And addressed them. Men of Judea. And all who dwell in Jerusalem. Let this be known to you. And give ear to my words.
- For these people are not drunk as you suppose. Since it's only the third hour of the day. But this is what was uttered through the prophet Joel. And in the last days it shall be. God declares.
- That I will pour out my spirit on all flesh. And your sons and your daughters shall prophesy. And your young men shall see visions. And your old men shall dream dreams.
- [6 : 32] Even on my male servants and female servants. In those days I will pour out my spirit. And they shall prophesy. And I will show wonders in the heavens above.
- And signs on the earth below. Blood and fire and vapor of smoke. The sun shall be turned to darkness. And the moon to blood. Before the great day of the Lord comes.
- The great and magnificent day. And it shall come to pass that everyone who calls upon the name of the Lord. Shall be saved. Men of Israel hear these words.
- Jesus of Nazareth. A man attested to you by God. With mighty works and wonders and signs. That God did through him in your midst. As you yourselves know. This Jesus.
- Delivered up according to the definite plan. And foreknowledge of God. You crucified and killed. By the hands of lawless men. God raised him up.
- [7 : 29] Loosing the pangs of death. Because it was not possible for him. To be held by it. For David says concerning him. I saw the Lord always before me.
- For he is at my right hand. That I may not be shaken. Therefore my heart was glad. And my tongue rejoiced. My flesh also will rest in hope.
- For you will not abandon my soul to Hades. Or let your Holy One see corruption. You have made known to me the paths of life. You will make me full of gladness.
- With your presence. Brothers I may say to you with confidence. About the patriarch David. That he both died and was buried. And his tomb is with us to this day. Being there for a prophet.
- And knowing that God had sworn with an oath to him. That he would set one of his descendants on his throne. He foresaw and spoke. About the resurrection of the Christ.
- [8 : 29] That he was not abandoned to Hades. Nor did his flesh see corruption. This Jesus. God raised up. And of that we all are witnesses.
- Being there for. Exalted at the right hand of God. Having received from the Father. The promise of the Holy Spirit. He has poured out this. That you yourselves are seeing.
- And hearing. For David did not ascend into the heavens. But he himself says. The Lord said to my Lord. Sit at my right hand. Until I make your enemies your footstool.
- Let all the house of Israel. Therefore know for certain. That God has made him both Lord and Christ. This Jesus. Whom you crucified.
- Now when they heard this. They were cut to the heart. And said to Peter and the rest of the apostles. Brothers what shall we do? And Peter said to them repent. And be baptized every one of you.

[9 : 29] In the name of Jesus Christ. For the forgiveness of your sins. And you will receive the gift of the Holy Spirit. For the promises for you. And for your children. And for all who are far off.

Everyone. Whom the Lord our God calls to himself. With many other words. He bore witness. And continued to exhort them. Saying save yourselves. From this crooked generation.

So those who received his word. Were baptized. And there were added that day. About three thousand souls. And they devoted themselves. To the apostles teaching. And the fellowship.

To the breaking of bread. And the prayers. And all came upon every soul. And many wonders and signs. Were being done through the apostles. And all who believed were together.

And had all things in common. And they were selling their possessions. And belongings. And distributing the proceeds. To all. As any had need. And day by day. Attending the temple together.

[10 : 29] And breaking bread in their homes. They received their food. With glad and generous hearts. Praising God. And having favor with all the people. And the Lord added to their number.

Day by day. Those who were being saved. And so on. May God bless. Our reading. From his word. From his word. Let's continue singing.

His praise. Turning to Psalm 68. Scottish Psalter. Psalm 68. At verse 18. Page 303. Psalm 68.

At verse 18. To verse 21. Verse 21. Thou hast. O Lord. Most glorious. Ascended up on high. And in triumph victorious.

Led captive captivity. Thou hast received gifts for men. For such as did rebel. Even for them. That God the Lord. In midst of them. Might dwell. Might dwell.

[11 : 28] Ephesians 4. Ephesians 4. Is quoted by Paul. The psalm is quoted by Paul. As speaking of. The exaltation. Of the Christ. Let's sing verses 18 to 21. Psalm 68. Thou hast O Lord.

Most glorious. Thou hast O Lord. Most glorious. Ascended up on high. Am in triumph victorious. Ascended up on high. Am in triumph victorious. Ascended up on high. Am in triumph victorious. Ascended up on high.

Am in triumph victorious. He is. ■■■ as's Ascended up on high.

Am in triumph victorious. Am in triumph victorious.

Of the globeing it. The cross received a gift for men, for such as did rebel.

[12 : 36] Yea, even for them have called the Lord, in this fall there, my friend.

Let's be the Lord who is to us, of our salvation God.

To daily with His splendor, His plentiousness is the Lord.

He of salvation is the God, is the God most strong.

And unto God the Lord, come care, He is to belong.

[14 : 05] But surely God shall wound the head of those that have His foes.

There is help of Him that still born in His best as foes.

For a short time, friends, let's turn again to our reading in the book of Acts, chapter 2. We can maybe read verses 36 and 37.

Let all the house of Israel therefore know for certain that God has made Him both Lord and Christ, this Jesus whom you crucified.

Now when they heard this, they were cut to the heart, said to Peter and the rest of the apostles, Brothers, what shall we do? The day of Pentecost, recorded here in Acts 2, is, as you know, as a unique event, as the coming of the Son of God into human flesh, the incarnation.

[15 : 39] It's a non-repeatable event, and it has its own significance, and it has its own purpose at the founding of the New Testament church.

The reason it's so important, among many other reasons, we can gather from reading the chapter where the emphasis falls on the resurrection of Jesus from the dead. That He is alive.

And that the resurrection of Jesus is being proved to the Jews in Jerusalem, gathered as they were for the Feast of Pentecost, 50 days after Passover. That they are gathered together, summoned by God on this occasion, here to meet, together for their own reason.

And only for God on this occasion, to meet them in a very unusual way. And in the very unusual way, it was unprecedented. And it was all with a view to proving to those present.

You'll know it's from the reading that we read through that those to whom Peter is talking are those who were responsible for the crucifixion. We thought of that in the morning. That ultimately, it is the divine plan.

[16 : 46] It is referred to here in the chapter as well. It was the will of the Lord to bruise him. He has put him to grief, Isaiah 53 says. But here the emphasis falls also on those who are around Peter.

What kind of people are they? The first thing to notice is this biblical expectation. It doesn't take Peter a second to know what's going on.

People around are questioning. They're shocked. The Jews are hearing. We're told it's a noise. This is verse 5 and 6. Now they were dwelling in Jerusalem, Jews, devout men from every nation under heaven.

And at this sound, the multitude came together and they were bewildered. The sound they were hearing was the sound, we're told, of each one, then in verse 6, hearing them speak in his own language.

What they were saying in the dialects of all the people who were gathered in Jerusalem from throughout the Roman Empire was the mighty works of God. They were praising God.

[17 : 51] The apostles were. And praising them in languages that everyone there could hear and understand. And hearing them. We're told they were bewildered. They were amazed. They were astonished.

Verse 12 tells us they were all amazed. Not just some of them. And perplexed. Saying to each other, what does this mean? It had never happened. They had no experience of it.

But others were saying in their mockery they're filled with new wine. It was unprecedented. They had never come across the like. And how many of them had come annually to Passover and Pentecost?

And everything kept on going as it had always gone. And they went through the cycle. Went through the routine. But this was different. God had visited his people.

In a way he had promised he would visit them. But just like with the first coming of Jesus, the Jews misunderstood him. John 1 tells us he came unto his own. His own received him not.

[18 : 47] The reason would seem to be that they didn't recognize him. They were looking for something else in a Messiah. Than what they saw when he came. We read in Isaiah 53 of his appearance.

And his demeanor. And his whole human form among people was such. That people saw nothing in him. Different from anyone else. But John 1. We're told that John says.

But we have seen his glory. The glory as of the only begotten of the Father. Full of grace. And full of truth. Recognizing and realizing the Messiah.

Something that took time. For the disciples. But it's also something that. As you know. They misunderstood. They didn't expect his death.

Although he told them repeatedly. He was going to die. Be delivered into the hands. Of the chief priest. And so on. But they didn't believe. Because they didn't understand. But so also with the coming of the Holy Spirit.

[19 : 45] It was a unique event. But Peter in this instance. In this sermon. He knows exactly what's taking place. Which tells us a lot about what happened to these men.

And these women. In the 50 days. Or so. When you think our Lord was 40 days. This is 10 days after our Lord has ascended. He was 40 days with the disciples. After his resurrection.

And then 10 days making up. What do you think of the word Pentecost. It's talking about the 50. The 50 days after. So for 10 days. The disciples have been all alone. Waiting.

Chapter 1 shows. Waiting. Prayerfully. For the coming of the promise. Of the Holy Spirit. And when the Holy Spirit comes. Peter verse 14.

This is where we're saying biblical expectation. He lifts up his voice. And he explains them. He doesn't need to think about it. He understands. And he realizes fully. Quoting from Joel chapter 2. And the first part.

[20 : 41] Verses. Sorry. This is 17 and 18. In Acts 2. They clearly have their fulfillment. On the day of Pentecost. But verses 19 to 21. We'd seem to be pointing further ahead.

To the coming day of judgments. Referred to the end of verse 20. As the great. The day of the Lord. This is the Old Testament description. Of the last day. The day of the Lord. The great.

And the magnificent day. There's two aspects then. Of history that Peter is seeing. In quoting from Joel 2. The fulfillment on the day of Pentecost. Of the Holy Spirit.

Coming on the people. And the people then erupting. In praise. And in adoration of God. Publicly. Where everyone's hearing about it. The other part. If we read about. The signs in heaven.

If you would read Matthew 24. For example. Our Lord describes. The events. And the signs. Of the last days. Leading up to his own. Second coming. It involves such things. The sun shall be turned.

[21 : 37] Into darkness. And you may wish to. Have a look at them more. Younger people. May want to do that. Follow this out. And if you've got references. In your Bible. In the margins. Or at the bottom of the page.

If you read them. And follow them out. And see the connections. Between different parts of the Bible. That it's a complete message. That's important. For us to remember. Because of what Peter is doing.

Because he's quoting. From the Old Testament. He says. Does he not? Verse. 16. This. Is what was uttered.

Through the prophet Joel. Imagine. Standing. On the day. That a prophecy was fulfilled. And you knew it. How God had come so close. To the people.

Of Israel. To the Jewish people. And how on this occasion. He had revealed himself. To them. In a very. Very powerful way. They had the world stacked. Against them. You can see.

[22 : 32] Even the crowd of Jews. Set up against the church. And there's people amazed. They cannot understand. What's just happened. And there's others saying. We know fine what's happened. It's the wine. It's nine o'clock in the morning.

But that doesn't matter. Peter's saying. Of course it matters. It's only nine o'clock in the morning. Says a lot. Doesn't it? But what these people. Didn't realize.

Is that they were actually. Mocking. God. Rather than accept. Or face the truth. There's that about us. That wants to duck. And dive.

And argue. And throw a counter blow. And all the rest of it. Like the woman in John 4. We thought of it on and off. Remember how she came to Jesus. Searching for life. And meaning. She wasn't finding it.

Where she was looking. And it's only in him. She was going to find it. And he reasons with her. And she makes the excuse. We can identify with her. We're not judging. Or criticizing the woman.

[23 : 26] We're all like that. When we're maybe cornered. Especially spiritually. She wants to turn. The pressing issue. Of the problem in her life. She wants to turn it around. Turn it around to religion. Or theology.

Or history. Geography. John 4 shows it very clear. But she can't escape him. She can't hide. And the thing that the Lord is doing.

He's speaking so. So very powerfully. To this woman. But in speaking to her. He knows what she's covering. And he knows what she's missing.

And he's directing the conversation. To press on that very point. She doesn't want him to go there. We don't want him to go there. Usually. We want to hide. We want to duck. We want to evade the issue.

Maybe want to go somewhere else. But Peter is saying. This is that. This is that. And he quotes. From these amazing words. The second thing.

[24 : 24] They notice that. Not just the expectation. The day of Pentecost was waited for. It was unique. But the apostles are there. Able to explain the reason for it. But from verse 22. Peter moves on.

The second thing we can say. Is biblical exposition. He explains. The Bible. He quotes it. And he explains it. In real terms. And he applies it.

In what sense. From verse 22 and following. Peter begins. To explain. The truth about Jesus. And the fact that he is raised from the dead. And the fact that the Holy Spirit.

Is the father's proof. To the world. That the son's finished work. Has been accepted. The late. Professor Finlayson. Would speak of. This as being.

God's receipt. The resurrection of Jesus. Is the sign that God is saying. Paid in full. The resurrection. Is as important.

[25 : 19] As the death of Jesus. That sounds quite shocking. First Corinthians 15. Makes that abundantly clear. That if Jesus is not risen from the dead. Our faith is vain.

Your faith is vain. Our preaching is vain. And all who have died in Christ. Are perished without hope. And if it's only in this life. He says that we have hope. We're of all people.

Most to be pitied. We're the most miserable people. On the face of the earth. Believing all of this. Living our lives. According to certain teachings. About someone we believe.

To be alive. When he's actually dead. Paul is saying. If he isn't risen. It's all pointless. Do you think. If he hadn't died. It's pointless. Yes.

But had he died. And not risen. It would be even worse. And more of a failure. We're going to sing at the end. The words quoted here.

[26 : 11] In verse 25. And following. Psalm 16. Some might wonder if. And we can maybe understand. Why people might wonder. Thinking of our Lord's prayer. In Gethsemane. Was there any.

Doubt. Was there ever this. Uncertainty on his part. We read of him in Hebrews. As the one who in the days of his flesh. He had offered.

His prayers. With strong cries and tears. To the one who was able. To save him from death. The father. Father. And to think of someone. In his unique position.

As a unique person. The son of God. Become man. We can't identify with. What it must have felt like. In any respect. Do we think about Jesus. We always think about the human Jesus.

That's the one we see. But we see more than the human Jesus. Revealed in the Bible. And so we cannot follow. We cannot relate. We cannot fully identify. Identify with him. But he is able to identify with us.

[27 : 11] In that humanity. He knew what it was to suffer. He knew what it was to weep. He knew what it was to hunger and thirst. And things like that. But there was never any doubt.

If you want to read his sayings. Prior to and up to his death. There was never any doubt in his mind. That he was going to be raised from the dead.

There are of course the senses where the Bible speaks. Of the father raising the son. And of the father raising the son by the spirit. And of the son raising himself. John 10.

No one takes my life from me. I lay it down. Lay it down at my own authority. My own accord. I have authority to lay it down.

I have authority to take it back again. This commandment I received from my father. The Trinity is involved. Wonderfully. In the resurrection. And in the resurrection.

[28 : 11] We have this declaration. And this proof. That the Lord is alive. And he is risen. And Peter is quoting from Psalm 16. To prove the resurrection was always guaranteed.

David didn't say this. He speaks in verse 29. About David. He's both died and buried. And his tomb is with us to this day. Being there for a prophet. And knowing that God had sworn with an oath.

To him that he would set one of his descendants on his throne. He foresaw. And spoke about the resurrection. Of the Christ. That he was not abandoned to Hades. Nor did his flesh see corruption.

This Jesus. God. Raised. Up. The exposition. He's taking Psalm 16. In a minute he's going to take Psalm 110.

In verse 34 and 35. And he's explaining them. And applying their meaning. To the situation in which the people are. The emphasis. Is on the resurrection.

[29 : 11] Of the Lord Jesus Christ. What's going to convince these people. You wonder. What's going to convince you. Or what would convince me. About the truth. That comes from the Bible.

The word of God. The claims of Christ. What is it. Maybe you're. Maybe you'd wish for something to happen. Maybe you think. Well if I was in Jerusalem. And I heard all of this.

Can you imagine it. We're out there. After the service. And the Lord comes. And then there's this. Eruption in praise. You can't maybe imagine. Or think about it. As happening in real terms.

But you're thinking. If I came across that kind of thing. Yeah. I believe in. In unseen reality. And heavenly truth. And the Bible. And if God would just do this.

Or if God would just do that. Well he might do something in your life. He might. You might not be expecting it. Or wanting it. But he speaks to us in his word.

- [30 : 05] He speaks in creation. In providence. In conscience. He speaks to us most clearly in his word. And so whatever sign we might be looking for.
- Whatever event. Whatever thing. This, that or the other. It's the word we need. And it can be very subtle. In how the word gets. The Bible gets a hold.
- In a given situation. God may prepare the way with. In every instance. Preparing the way with. Providences. And experiences. And he brings his word. Into that situation.
- Through someone. Maybe even you remembering that word. It's the word we need. It's the word explained. You remember the man who was in this chariot. The man who was on his way.
- Back to Ethiopia. He was a. An important person. And. In the administration down there. And he'd been. To Jerusalem. It's later on in Acts. We read it. And he was on his way back.
- [31 : 02] Reading Isaiah 53. In the chariot. And he wasn't understanding it. And so Philip. Is sent by the Lord. To meet this man. Goes into the chariot. Sits with him.
- And the man says. About whom is this man speaking. Himself. Or someone else. Isn't it so good. When you come across that in the Bible.
- You come across someone. Who doesn't know what it's saying. But. The next thing. That's so important. Is he asked. For the meaning.
- Don't spend your life. Wondering what it's all about. And the worst thing. Is maybe forming ideas. That we would derive. From what we hear. Or what other people do. It's got to be according.
- To the word always. And so. In that instance. Where this man asks. Philip explains. We're told. He preaches to him. Jesus. And then.
- [31 : 59] The light comes on. The man's heart is filled. With gladness. We know that. Because. As they keep going. As they're around. Looking around. And. They start to look for water.
- For baptism. A public profession. Of faith. And the man is. You can see. So willing. He's so ready. To go through. With that profession. It came. You notice. As a result. Of the Bible.
- Being explained to him. He didn't know. Isaiah 53. Was talking about Jesus. And when Philip explained it. It all made sense. And it isn't that just. Philip explained it.
- It's not the explaining. That does it. We know it's not that. As here. It's the Lord blessing. And what that means. And what it may be. Involves.
- Can be very hard. And it's such an individual thing. Chapter 16. Remember Lydia. She's at the. Meeting for prayer. Where the women would gather. Paul and the companions. Come along.
- [32 : 54] And we're told. That as Paul was teaching. The Lord opened her heart. So that she paid attention. That's her conversion story. May have been a lot. Leading up to it. Because she was a God fearer.
- She. Was someone who. Who wasn't a Jew. She was interested however. And she wanted to know more. About the gospel. And she was with people. Who were praying. So she had a seeking about her.
- A looking for God. And we're told. Not that she had this. Dramatic conversion. But she listened. Paid attention. The Lord opened her heart. People looking.
- I don't think we'd see anything. And sometimes. Like in. Another conversion. In Act 16. As well as. Lydia. Who was converted there. Then there's the jailer. In Philippi.

The city. And it was an earthquake. An answer to prayer. No doubt. Paul and Silas. Were in prison. For their faith. They'd been beaten. They were in the inner prison. They'd been held in the stocks.

[33 : 49] And in that. At that midnight. We're told that they were. Praying. And singing hymns to God. They were worshipping. And then there's an earthquake.

And then all the prisoners. Have the opportunity to escape. And the jailer. One in charge of Paul. Silas. And the others in the inner prison. When he saw what happened. You know the story.

He drew a sword. He was going to end his own life. But amazingly. He doesn't say to Paul and Silas. Who come to his aid. And say.

Do yourself no harm. We're all here. But he says. Men. Brethren. Here it is. What must I do? But there. He says. What must I do to be saved?

Isn't that amazing? He's not talking about having his life saved. That's just happened. He's talking about having his soul saved. Where did he ever hear about that?

[34 : 48] You're going to be a jailer. In an inner prison. In Philippi. You're going to belong to the Roman government. You're not going to be a walkover. And here is a man who is prepared. To end his life.

Than fail in duty. And face the consequences. That's how prepared he was. That's the kind of man he was. But his heart has changed. There's an earthquake. And the earthquake shook.

Not just physically. But there's a sense where it. Emotionally and spiritually shook that man as well. God blessed it to him. The thing in itself won't change anyone. A sermon in itself won't change anyone.

Chapter 7 shows it very clear. We read about deacons in the church. Chapter 7. We're reading about one of them. Stephen who's preaching. Very similar. Not identical to Peter's sermon.

And he's executed for it. So what made the difference? It's not the Bible that was different. It's not the method that was different. But it's that the blessing came on one occasion.

[35 : 51] And it didn't on the next. And that silences us. Biblical exposition. Faith comes through hearing. And hearing by the word of God.

It's one of these dilemmas Paul envisages. About people coming to faith. That whosoever is quoted there in verse 21. Paul quotes that. It's Romans 10.

And whoever calls upon the name of the Lord shall be saved. But he then says how shall they call upon him. And whom. Of whom they've never heard. And whom they've never believed. And how shall they believe. How shall they call on him of whom they've not heard.

And how shall they hear. Without a preacher. How shall they preach. Unless they are sent.

And so he says. Faith comes by hearing. And hearing by the word of God. It wasn't the apostles. We wouldn't have been converted. Just by listening to an apostle. Even the Corinthians.

[36 : 50] Paul has to remind them. Of a man called Apollos. Who was a phenomenal communicator. It wasn't up to him. And Paul who wasn't himself. By his own admission.

Much of a presence. Or a communicator. He seemed to have had a defect in his eyes. His handwriting. Seems to have been affected somehow. And his. We're told in the Corinthians. His bodily presence is contemptible.

His weak. And his speech is contemptible. They really loved him in Corinth. They couldn't find enough. To criticize him about. They loved Apollos though. He could cause the fireworks.

He wasn't doing it deliberately though. That's just the way he was. He was a communicator. He was taken in. And he was further educated. Because he had only known. Up to a certain point. A certain amount of teaching.

But he was preaching. From the very beginning. But there it is in Corinth. Paul says. Paul may plant. Apollos may water. But God gives the growth.

[37 : 49] You can have. Even Paul preaching to you. Ever wondered about that? Why wasn't everyone Jesus preached to converted? It wasn't his way. It wasn't that. Jesus.

Didn't have. Or didn't use. A certain way of. Communicating and preaching. That's not going to save anyone. If that stands out. You see it in his. Earthly ministry. Well his ministry.

Did involve many conversions. Conversions. But not everyone who heard him. Was converted. It's thought provoking.

Isn't it? And some would say. When there aren't conversions. That must be a failure. Who says? Isaiah chapter 6.

Quoted by. Matthew. In his. Teaching on the parable. Of the sower. Or of the soils. And John. Aswell. Quoting from Isaiah 6.

[38 : 43] Makes it very clear. That the people. Who had seen. Although he had done. So. I can't remember the verse. Though he had done. So many signs. Among them. Yet. He says. They did not believe. He goes.

He goes further. He says. They could not believe. They could not. And then the quotation. From Isaiah 6. Hearing.

They'll hear. And not. Perceive. Seeing. They'll see. And not perceive. Hearing. They'll hear. And not understand. Make those people's hearts heavy. Make them dull. In case they turn. It's the other side of the gospel.

The sovereignty. That we don't pry into. Or go anywhere near. And it's obviously not something. That a Christian wants. But a Christian knows all too well. From their own experience.

Maybe. Of years. Maybe. Of hearing that message. Maybe looking back. And wishing. We'd paid attention. When X. Y. Or Z. Dead. Where the ministers are around.

[39 : 38] We wish we could have benefited. Maybe. Or profited. But it isn't down to. Paul. It isn't down to any of them. And they know that themselves. They're explaining. Very powerfully.

That Jesus is risen. That he is exalted. Verse 36. The application comes. There's so much in the chapter. Please. If you're not familiar. Even if we are familiar with. We will always benefit from reading.

It's such a thrilling read. Where God comes. Into the situation. And very clearly. Very clearly. Reveals himself. Peter is showing. That this.

Verse 33. Being therefore. Exalted at the right hand of God. And having received from the father. The promise. Of the Holy Spirit. He has poured out this.

That you. Yourselves. Are seeing and hearing. The explanation is clear. Isn't it? This. Is the father. Having given the son. The Holy Spirit. As a reward. For his exaltation.

[40 : 36] The messianic son. In his capacity. As our Messiah. Where there is. That submission. To the father. In the fulfillment. Of his work. Not. In the relationship.

Of persons. They are the same. In substance. You remember. Equal in power. And glory. But this is. The one. Who became the servant. Of the Lord. Voluntarily.

The one. Who submitted himself. Came in the likeness. Of men. Be made in fashion. As a man. Humbled himself. Who became obedient. Unto death. Even death. Upon a cross. For this reason.

God has highly. Exalted him. And given him. A name. That is above every name. That at the name of Jesus. Every knee should bow. Every tongue. Should confess. Jesus Christ.

Is Lord. To the glory. Of God. The father. It is being made. Very clear. But you know. It is amazing. With this. As verse 37. Is coming along. Following 36.

[41 : 31] Where the emphasis is made. Let the house of Israel. Know for certain. That God has made this. Had made him. Both Lord and Christ. This Jesus. Whom you crucified.

Now when. We are told. They heard that. Here is biblical experience. They were cut. To the heart. And said to Peter. The rest of the apostles.

Brothers. What shall we do? Can you follow that experience? These people. Started their day. Went through the motions. The religious motions. As hard-hearted. As they'd ever been.

Some were a bit softened up. By what happened. When they were hearing the apostles. Others would have been thinking. No. This is going to break the day up nicely. There's a bit of entertainment. And looking at this. Uneducated.

Lower class group of people. Who were preaching this message. In their own language. Some were thinking. Something going on here. We have never seen the like of this.

[42 : 29] And there's others. Refusing. We saw that at the beginning. Refusing to pay attention. But as time goes on. A change happens. And they start becoming convicted.

And feeling cornered. Can you follow that feeling? Sometimes people start thinking. It's the person in the pulpit. Having a go at them. It can tell you that. Remember a situation.

Just for a remember. And just how wrong that can be. And this was years after someone. A minister had left. And one of. Actually the office bearers. It's another place. Another denomination.

So we're safe. But what happened. Is that there was a fallout. Between one of the office bearers. And the minister. And after this given service.

The minister said. That was for you. And the elder said. It was for you too. And so it was. The Bible is. For all of us.

[43 : 25] But see that even in our Christian lives. Can be a stubbornness. Can't there? A resistance. To yielding to the truth. And the claims of God. But when God is working.

It happens. Humility. Is one of the key evidences. Of divine grace. For someone bows down.

Do we sing that Psalm 95? This sounds like ideas. This is God's word. We believe. Psalm 95 is telling us. That our attitude of worship. Is to be humble. God resists the proud.

Peter says. But he gives grace. To the humble. The brokenness. Of the pride. And the resistance. And the rebellion. Can we follow that?

And this is. This is God's word. We're meaning. And there is the man's word side. That doesn't matter. In one sense. What's most important. Here is. What's happening. To these men. Who start off.

[44 : 25] Some of them amazed. And others mocking. And Peter gets. You know. It's actually. The Lord gets hold of them. Peter's words. I mean. Just for a minute. When you think of who it is. That's talking to them.

The write-off. Isn't it? Of the 11. Well Judas Iscariot. He went his appointed way. And Peter's the one. The spokesperson.

He wasn't appointed to it. He would do all the talking. He mentioned. To the Lord. On one occasion. On front of the. On front of the. The other 10. When the Lord said. Quoting from. Zechariah 13.

Strike. The shepherd. The sheep will be scattered. All of you will fall away. Because of me tonight. Peter said. They all might fall away from you. I never will. I am ready to die with you.

He said. I will never deny you. Who's the one that denied him? Peter. It's great. These things are in the Bible. Isn't it? What would you do with Peter?

[45 : 19] What would the Kirk session. In Tolstada do with someone like Peter? Or would any church organization. With eldership. Here's someone. Who has publicly lied. Three times.

He has disowned Jesus. And he has. Calling divine judgment. On his own head. Denied. Any knowledge of him. You believe that?

He said. A few breaths earlier. I am ready to. Die with you. With you. Not for you. With you. I'll stick with you. He's saying. And he tries to keep that word.

In the garden of Gethsemane. When Judas leads the mob. And the high priest servant. Malchus. Is around. And when Jesus is seized. Peter's out with. Well. A dagger. The sword. And he swings. That's the Peter we know.

That's the Peter the Bible talks about. And he will swing for this man. He cuts off his left ear. And you can imagine. Peter wasn't trying to just cause a wee scratch.

[46 : 19] Peter was ready to give everything. And Peter is someone who. With all of that. Self-confidence. Self-assuredness. He was a someone. He was. We can tell from the end of John.

When he would haul. He swam to shore. To meet Jesus. So he swam. And then he hauled the net of fish. 153 fish. So he wasn't a weakling. Peter was someone who was physically strong.

He's someone who we come across in the gospels. As mentally strong. In himself. But Lord is going to take. All of that away. And where we might look at the person.

Peter and say. Well there's a write-off. And the other ten might say. Oh Peter. When he says in the end of John. I'm going fishing. Say well we're going also. Hopes are gone it seems. Though they haven't. See Peter is.

The one to whom Jesus spoke. When he met him. In John 1. We're told. That he looked at Peter. And said. So you are Simon son of John. Like a question. Looking at him. He said.

[47 : 17] You will be called Peter. It's a prophetic name. We call it nicknames. Jesus called James and John. The sub-anerges. The sons of thunder. They're fiery. Very hot-headed.

And he called Simon. Son of John. Peter. Cephas. Rock. I think the Lord is saying to him. I'll make a rock out of you.

And how is it going to come? But by being crushed. And smashed by his own failings first. And what are the other. What are the other ten going to think about him?

Could you imagine them whispering. Well if anyone's going to do anything for the Lord. It ain't him. He's burnt his bridge as that one. What do you think Peter felt? How do you think Peter felt?

You know what? Doesn't matter. It doesn't matter. Because the last person you or I might ever think God would be pleased to use.

[48 : 15] Given their track record. Well there you go. Verse 14. But Peter. Standing with the eleven. Lifted up his voice and addressed.

This is Peter preaching. But he's three times denied his Lord. He's wept bitterly over it. He's dealt with the problem. The Lord has restored him publicly. And there he is. Peter's ready now to be set loose with the gospel.

And he preaches. But isn't it amazing? You don't get Peter in the sermon do you? You don't get Peter at all. He's gone. He's been crushed. Over the past weeks.

Doesn't take long for the Lord to do a work sometimes. We think of sanctification being lifelong. Can happen very quick. And some of you will know that yourselves. More than I would ever know it. But how quickly these disciples grew.

In their knowledge. In their understanding. What made the difference. Is that Peter with the others. Is described as being filled with the Holy Spirit. There's an amazing word in Acts. Recurs.

[49 : 18] Particularly at the beginning. Boldness. They had a boldness. It was a God given boldness. It wasn't theirs naturally. And so. He preaches.

And the experience comes. Because God blesses his own word. The explanation of his word. And these people are saying. What shall we do? The humility. Isn't that a wonderful thing? Our hearts rejoice to think.

Of ourselves being there. If we're Christians. And the miracle. Of God bringing someone. I thought of Nebuchadnezzar. When we're praying together. And that's what Nebuchadnezzar says.

Don't know if you think he was a converted man. After his experience. But he sounds like it. That he was. As Daniel said. When the first dream.

He said. You are the head of gold. I mean. He was king of kings. On earth. Humanly. The then known world. The empire. The Babylonian empire. Was Nebuchadnezzar. But God humbled him.

[50 : 13] And you know the story. In case you're not familiar with it. God afflicted him. With believing he was an animal. No. Boanthropy. I think some people have called it. Is where someone.

Slips into mental disorder. A real thing. And they think that they're actually an animal. So Nebuchadnezzar. Sitting on the throne of Babylon. Though he was. He ends up out in the fields. The dew of heaven on him. His hair growing.

His nails growing. And God restored him. Gave him his mind back. And he came out of that experience. And he praised. The God of heaven. The God. He said. Who rules among the armies of heaven.

And the inhabitants of the earth. We may be thinking. Quote this. When it's Nebuchadnezzar. That says it. The AV puts it. None can stay thy hand. Or say to thee. What doest thou? No one can say to you.

What are you doing? That's Nebuchadnezzar. What's happening to him? Well he says at the end. And those who walk in pride. God is able to humble. And you know what he's doing?

[51 : 09] He's putting both his hands up. And he's saying. This is my story. The God of Daniel. Has brought me to that place. What else was going to make him listen? Hezekiah's son. King Manasseh. King Manasseh. He made Jerusalem flow.

With the blood of the saints. Didn't he? A horrific man. Amazing. And you think. Well if God's going to give. Anyone 15 more years in their life. And if the family's going to grow. You'd think.

Well a child born in these extended years. Must be going to be a man or a woman of God. But then Manasseh became the worst of Judah's kings. But he was taken captive.

And we're told he was. He had a hook. Ring put in his nose. He was dragged away like a wild animal. And when he was. In his distress. He called to the God of his fathers.

The AV again. Is thinking of it just now. Because some of these. The ways of putting. Putting it. We grow up with certain Bibles. And translations. And maybe. Parts of it have been memorized.

[52 : 06] That can happen. And again. There is. Maybe a bit of. A translation difference. But it. It doesn't. It doesn't really. Really matter. To think of it. To be face to face with it.

And for you and for me. To be confronted with this divine. Reality. Divine truth. And to be able to say for ourselves.

That the Lord is at work. In my life. In my heart. Saul. Saul. It's hard for you. To kick against it.

He was fighting it. These people were fighting it. Nebuchadnezzar was fighting it. Without realizing it. And then he was brought to that place. And Manasseh was brought to that place.

When we're told in the old Bible. That God was moved. With his entreaty. Now it might not be an accurate translation. The other ones don't bear it out the same. Which. You know.

[53 : 11] Can be difficult. Maybe for yourself. If you think. Well that's the way I remember hearing it. That God was moved. By Manasseh's plea. And saying God wasn't. But maybe that's not what the words are communicated.

It doesn't matter anyway. In one sense. God's compassion. God's steadfast love. His loving kindness. God's inner being. Described for us in Zephaniah. Isn't he not?

As rejoicing over his people with singing. Described for us in Micah. As one.

Whom his mother would comfort. In Isaiah. 60 says. One. The last chapter of Isaiah. One whom his mother would comfort. Towards the end.

Of that amazing book. So the pictures of God. Showing his compassion. Showing his grace. Showing his love. Showing. How he is moved.

[54 : 08] What about yourself? Can we say. When we look at and assess our lives. Another communion time.

Thinking. Where am I? Where do I stand in relation to this? Can I follow what these people followed? Have I heard the Bible before? And it's really got a hold of me. It's changed my life.

I'm following the Lord now. Now. The conversion experience. Doesn't need to be like anyone else's. It won't be. There's one evangelist that said. There are many ways.

This sounds wrong at first. Maybe. But what he's saying. I think is right. There are many ways to Christ. But there's one way to God. He said. I am the way. The many ways.

None of us will come. To Christ. And experience. The circumstances. Another person has had. But we'll all come. And find that same Jesus. The same faith.

[55 : 07] The same spirit. The same unity. That these Christians experience. You see. The end of the chapter. They were completely transformed. What church took over their lives?

By that. They would meet. We're told in the temple. Things were different then. Day by day. They were worshipping. They were sticking. Holding fast to the apostles' doctrine. The word the.

Comes before each of these. It's interesting. Maybe they were appointed in the church. I'm not sure. The apostles' doctrine. The fellowship. The breaking of bread. The prayers. It's like an appointed thing. But even if it was an appointed thing.

And you maybe cower and shudder at the thought of imposition. Certainly. We should shudder from imposition of man-made rules. And want nothing to do with them if they're not biblical.

But this was something appointed. This was something where God met them. And it was affecting their whole lives. The fellowship of the church was so amazing. It's a pattern for us, isn't it?

[56 : 04] From the whole of what you read in Acts. Our need of the Holy Spirit. Our need, every one of us, of biblical exposition. The Bible being explained. And the Bible being applied by God.

Through a biblical experience. It's amazing to see the change. Conversion is an amazing thing. If you're a Christian, you know that. There's times it'll really hit you maybe more than others.

Maybe the longer you're living. The more you realize how miraculous it is. And using miraculous, you think, well, is it miraculous? Well, what else can you call it? Is God breaking, as it were, his own rules of, laws of governing the universe?

Well, we can have neat definitions of things. But if you're a sinner and you know you've been saved. Or you believe you're being saved. And you're following Christ. Still a sinner. Knowing your sin.

Despite yourself. He still invites you to his table. He still lets you hear his gospel. It's miraculous. And it's something.

[57 : 07] Your minister prays for you. Your elders. Every Christian here prays for you. People in your home and your family. It may be. How many years have they been praying?

Grandparents. People praying for you. But what are you doing about this? Where are you finding rest?

Or where are you putting your hope? Being in church. Coming out of the communions. Holding a Bible. It's all in him. All of these things are stepping stones to him.

Someone once described. That younger ones might think of it. If you're on your way on a journey. And you see an arrow pointing to your destination. Maybe it says X number of miles until you get there. But it would be very unwise to sit under the sign and say, Oh, I've arrived.

It says where I'm going. Tells me the direction. It's not the same as arriving. So having an experience. Being convicted. These things aren't enough.

[58 : 10] What we need is a real desire for God. Blessed are they who hunger and thirst after righteousness. For they shall be filled.

There's so many of these beatitudes. But the hungering and the thirsting. We can identify with hunger and thirst. How do you feel about God? How do you feel about church? How do you feel about the Bible?

Is it like David where he said, They are more to me than my necessary food? Well, let's leave things there. And may God bless his word. And the privilege we've had.

Over this weekend. Let's pray. Let's pray. We are indebted to you, Lord. Ways we can never begin.

To understand. Your blessings. And Psalm 40 describes your gracious thoughts to us. Word. They are beyond number.

[59 : 08] And that's a shock for us sometimes. That you are so amazingly gracious. In not dealing with us as we deserve. But dealing with us as we don't deserve.

Because you deal with us for your son's sake. And for all of his worth. And all of his deserving. He is the reason we meet. And he is the risen Christ.

And Lord our God. What a thought. To be in your presence now. Help us to sing our concluding praise. And be with the congregation here. And your servant.

And the elders who help and carry the responsibility with him. And with all involved. And hear the prayers. That we offer for this place. In Jesus name.

Amen.