

11b ACTS

We're ready now to resume our study in Acts chapter two. We pick up again here at verse 46, continuing daily with one accord in the temple, breaking bread from house to house, they eat their food with gladness and simplicity of heart, praising God and having favor with all the people. But an excellent question and discussion I thought during the break about why was it that they had all things in common? Why was it that they seemed to have these communal meals at various houses hosted by various individuals? And I believe that it was a need.

We know from Corinthians later on, if you go over to Paul's description of the Lord's table, which is often read at the celebration of communion or the Lord's table, that people are encouraged not to elbow one another out of the way, not to become a glutton, not to drink over much or eat over much at these fellowship meals. And Paul compares them to the Lord's table. And he says, you are disrespecting the body and blood of the Lord when you do that.

Why? Because the members of the church are members of Christ's body. And he says, if you disrespect one another, you're essentially disrespecting Christ. But in the course of that discussion, he says, do you not have food and drink at home to partake of that you have to come to the fellowship meal and make a glutton of yourself there? Well, this tells us that by the time Paul wrote to the Corinthians, this communal practice was not in effect.

He says, you have food at home that you can eat. Don't come and abuse the fellowship meals, which are special gatherings to abuse and disrespect your fellow believers. So we know from that discussion that this is not something that continued down through the latter days of the church.

So. What was going on in this time, the day of Pentecost and the celebration that attended it, many people came in from elsewhere to spend time celebrating the feast in Jerusalem. There were travelers, there were people that were a part of caravans, people on business who came down and were impressed and convicted and cut to the heart by the sermons they heard on this day of Pentecost.

They said, brother, what shall we do? He says, you need to be baptized in the name of Jesus. And they have this experience of coming to faith in Christ, personal faith in Jesus Christ, jumping the gap from the Old Testament age into the New Testament age of the church. And this is all new.

There is no information about the church. There is no information about Jesus Christ anywhere except in Jerusalem from the apostles and from the supernatural communication gifts that have been bestowed in this small circle of followers. So they want to stay and they want to learn what just happened to me.

What have I entered into now that I have been baptized into the name of the Lord Jesus? Well, in order to stay, you've got 3000 plus people here now. How are they going to subsist when they left all of their worldly goods? They've left their homes and businesses and whatnot elsewhere. They are pilgrims, as it were, in Jerusalem.

So how are they going to sustain themselves? Maybe they only planned like, you know, the song on Gilligan's Island. They only thought it was going to be a three hour tour. And now they wind up staying for a much longer time.

How will they subsist? Well, God had gifted the church in Jerusalem with men like Joseph of Arimathea, like Nicodemus, like others who had great wealth. I believe this is one of the gifts that God bestows in the church is largesse and the ability to make and distribute funds. And so they said, well, fine, I've got a business over here I can sell or I've got a field or I've got a flock of animals over here that I can cash in.

And I'll bring that money in and we'll support these pilgrims. We'll support these individuals from afar and others who may have just been dwellers in Jerusalem who are very poor. But they had all things in common.

They shared and shared alike because it's a new thing. There's never been any anything like it. And the only way they can find out about it is to stick around in Jerusalem, listen to the teaching of the apostles that we studied in the last hour and learn what's going on.

There is no New Testament they can hand out. There's no tract. There's no flyer.

So they had to stay in one place. And so this was a temporary accommodation to allow people to get some momentum and get some traction in their life as a church age believer. That's what I believe.

And that is why it did not wind up being perpetuated on into the latter days of the church. So they continue daily with one accord in the temple. And notice this was not a matter of having been dispossessed or turned out or excommunicated from their Jewish households because it says that they were praising God and having favor with all the people.

They freely assembled down at the temple. The resistance had not yet organized in Judaism to Christianity. It will not take long.

And the seeds are already there. But at this moment, there's gladness and simplicity of heart. They're praising God favor with the people.

And the Lord added to the church daily those who were being saved. Now, the word church here or to the church, again, is something that is not found in your oldest manuscripts. I think if you have a New King James, you may have a text note there that

tells you that the phrase to the church isn't in the NU text, which is the Nestle, Allen or UBS, United Bible Society text.

And these are the ones that are based on the the older manuscripts. Older is not necessarily better, but the later manuscripts, the Byzantine and the majority text manuscripts tend to be fuller. There are additions, there are explanations.

People tried to smooth them out, tried to do some editing and some fleshing out and some adding in of little things that they thought would be good to be in there. And the later you get, the more there tends to be this smoothing out effect. And so generally speaking, if you have an older manuscript that is sparser and less prone to conflation and inflation, that's the one you want to look at.

You ask yourself the question, if this old manuscript does not have the phrase to the church, but it was supposed to be there, why would they drop it out? Is there a theological motive? Is there a textual excuse? Or is there homo teleuton where there's a word or a phrase repeated at the beginning and end of the phrase where the scribe's eye could skip from one to the other and leave out the intervening words? Why would anybody drop to the church? Well, you can't really think of a good reason. There's no textual or theological reason, but you can see where someone might add it in to try to make it clear that what they were being added to clarification, explanation, expansion is a very common scribal tendency. I don't think it's there.

So it says the Lord added daily and obviously it's to this assembly. Ecclesia at this point is not a technical word for church anyway. Ecclesia just means assembly.

When Jesus gave his teaching about if you have ought against a brother, go and be reconciled. If he will not, then take two or three others with you and try again. And if you still will not reconcile, then bring it before the ecclesia.

Well, what's he talking about? There's no such thing as a church back then. Ecclesia means the assembly, your family assembly, your synagogue assembly, whatever group has sort of jurisdiction in that scenario and try to work it out there. And if you will still not reconcile, you've tried three times individually with a few friends and in the public arena.

Now you treat him like a heathen and a tax collector. Next question. How do you treat a heathen and a tax collector? Well, look at the parable of the Good Samaritan, who is my neighbor.

You may have to distance yourself, but it is not hate. It's not abuse. It's not judgment in the sense of passing and executing a sentence on someone and punishing them yourself because of their real or imagined crimes.

To treat someone as a heathen or a tax collector means here's someone that I have to love from afar. I can be courteous. I can be cordial.

I can pray. I can do good. I can love.

Remember the verse, love your enemies, do good to those who hate you, pray for those who spitefully use you. People think, oh, well, after three tries, I can just abuse them all up and down the block. It's not it at all to treat someone as a heathen and a tax collector means you're not going to enfold them.

You're not going to share communal meals with them, fellowship and so on. But you are going to pray for them and be cordial to them. Do unto others as you would have others do unto you.

You just have to do it from a greater distance. You're no longer obligated to try to reconcile and have a warm, fuzzy bond with them. You just have to treat them from afar.

So the Lord added daily those who were being saved. So Zominus is the word here. This is a present passive participle.

Now, what kind of salvation is this? The Lord added daily those who were being saved. Where's the last place we saw the passive of sozo? You wonder sometimes why I give you the Greek. Here's one good reason.

Where's the last place we saw the passive voice for sozo? What was the last quote we had from Peter? Be saved sozo in the passive imperative from this perverse generation. What are they being delivered from here? Like a fire or society? Judaism, religiosity, legalism, dead religion. They are being delivered from the scolias, the crookedness of their generation.

You can be a believer and be caught up in your generation. You can be a believer and be in the grip of things that go on in society. I think personally, and I find myself turning into the very curmudgeons I used to look at and wonder how they got that way when I was young.

Now I'm rapidly morphing into one. But you look at entertainment on television and gracious sakes, I just can't understand why you would want to watch a group of homosexuals dress some guy. This is a show on television.

Let's get the homosexuals idea of how you should look like. They would know what sort of expertise are we invoking here? What sort of special insight does a pervert have into how a normal guy should look? I confess it's just right past me, just goes right past me. At any rate, this is a part of our society.

We have a crooked generation. Homosexuality is glorified. It is joked about.

Will and Grace is one of these supposedly most popular shows on television. You've got the queer eye guys on television. You have people getting talk shows.

The degenerate lady, Ellen Degeneres, is getting another show. You know, they kicked her off the television twice. They keep dragging her back on.

And they're glorifying and they're just working so hard to say it's normal. It's acceptable. Get over your puritanical stick in the mud attitude about it.

They try to make a comparison to racism and bigotry. If you're down on homosexuality, which is a gross perversion, it is immoral. It leads to other things like pedophilia, bestiality, necrophilia, gross sin and evil of every description, and anybody who has had some behind-the-scenes exposure to that world, which I have had not as a participant but as a pastor and as an employer of someone who had had a sex change operation.

And I will tell you that there is a false perception that is being foisted. There's a false idea that is trying to be put out that, well, this is just a preference that goes on behind closed doors, and in all other respects, people are just normal American citizens. They're not.

That is a scolia of the soul. It is a twist. It is a kink, and it produces clusters of chain sins.

It produces rivulets of evil that go out into all different areas of life. It corrupts. It's like saying, well, I've just got one tiny cancerous tumor on my liver.

That shouldn't really affect the rest of my life. Well, if you have something like that, you quickly find out that it is not benign. It is not stable.

It is not static. It grows. It spreads.

And it affects seemingly unrelated systems in the body quickly, insidiously, and fatally. And that's exactly what this does to individual lives, and that's exactly what it does to a society and a nation, and that's what it's going to do to us. Rome lasted a thousand years, and the undoing of Rome, when you want to read Gibbon and the decline and fall of the Roman Empire, you see it start when they began tolerating and celebrating immorality.

You look at the casual attitudes toward marriage, the glorification and practice of homosexuality in Rome, and their empire quickly crumbles and falls. You can look down through history, every society, whether it's the Greeks, whether it's the Babylonians, whether it is the Assyrians, whether it is the Romans, any great empire that you want to look at in history, and those who do not learn from history are doomed to repeat it, and we are, when you see immorality accepted and glorified, you see that entity crumble and disappear. And that is what's going to happen to the United States.

It may not be that we have enough time to crumble of our own weight. Instead, it may so inflame the Islamic fundamentalist world, who understand whatever else they've got messed up, they do understand the importance of morality. And that is one of the

reasons that they are incensed at us, and why they call us the great Satan.

Because we not only glorify, practice, and tolerate this kind of thing, but we export it. We export it in our movies, we export it in our literature, we export it in all different forms to the world. And since a large segment of the off-continent world is Islamic, they don't take too kindly to perversion and evil being sent into their country over the airwaves, and over video, and over DVD, and over the Internet.

Where do you think most of the world's pornography sites are located? They're in the United States. And we have free, unrestricted ability to put no end of filth on the Internet, where it is accessible to anybody with a computer and a link. In the world.

Well, if you want to know why there is this intense, death-defying hatred for us, and why we're going to have problems with terrorism from now until the Lord comes back, this is one of the reasons. They hate us because we're wrong. And that is the fuel, that is the incendiary on that fire.

So, the Lord added those who were being delivered. What kind of deliverance? Deliverance out of the generation. Deliverance out of the dead, ritualistic, self-righteous Judaism that pervaded the believing world in Israel.

Now, we start chapter three. Peter and John went up together to the temple at the hour of prayer, the ninth hour. You look at the biblical clock, you have the third hour, nine o'clock in the morning, the sixth hour is noon, the ninth hour is 3 p.m. This was traditionally the time when sacrifices were offered at the temple.

You see the Lord Jesus on the day before the Passover. Actually, the day that the Passover sacrifice is offered. They had to back up the daily sacrifice to around 2 o'clock so that the special Passover sacrifice could be offered at 3 because the normal daily sacrifice was around 3 o'clock.

The ninth hour, the hour of prayer. 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. This is the gate 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. 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 to 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.

Well, this is another one for the highlight reel in the Millennial Kingdom, to see this man who has been lame from birth, his legs twisted and hopelessly deformed. And as he looks at the apostles and as Peter pronounces this gift of healing and this command to rise up and walk, he took him by the right hand, lifted him up, and immediately his feet and ankle bones received strength. They just untwisted, and the muscles that had been atrophied and disused for this man's entire life, who knows, 30, 40 years, were not only strengthened, but were coordinated, his nervous system for balance.

The man doesn't just, you know how it is for people in rehab that used to know how to walk and they have an injury and they have to learn to walk all over again, and it takes them weeks and months. Of strengthening, I know people that have been through that experience. I know people that have had to get on the walker and go across the bars, and they already knew how to walk.

Here's a man that never walked in his life, and you want to talk about a healing from God. There is physical strength, there is physical restoration, there is the entire nervous system and all of the rigging in the brain and all of the knowledge. He doesn't just stand up and sway.

He doesn't just stand up and limp, leaning on the two apostles. The man is jumping and leaping up and down in the air. He has got the balance to go off of one foot and land on the other, and he keeps on leaping.

This is a present participle. He's leaping, and he just keeps on leaping. You can't hold the man down.

Excuse me, sir, we're going into the temple. A little bit of decorum would be nice. The man is just jumping like a hyped-up frog.

He just can't quit. He's so excited and so happy at this gift, but you notice, which direction does he go? Does he leave the temple and go out into the town and start jumping up and down? He goes into the temple, and this tells you something about the man. First of all, he followed the instruction from the apostle.

The apostle said, rise up and walk. He didn't say, but you don't understand my history. You don't understand my background.

You don't understand what I've been through. You don't understand the abuse I've taken as a crippled man. Let me tell you my tale of woe.

What does he do? The apostle says, rise up. And he says, OK. And he stands up.

He doesn't say, excuse me, I'm not sure you understand. I've never stood up in my life. And walk.

What are you talking about? Walk. Look at these legs. Have you seen my hand? Let me.

Are you? Maybe you've got an eyesight problem. Heal thyself. If you could see a little better, you'd notice that I got nothing to walk on.

He sets all of his doubts, all of his questions aside. He how does he know who these men are? Two men going to the temple. He's hoping they're going to give him some money.

He does not recognize them as men of God or anything else. But Peter fixes his gaze on him. He says, look at me.

Look at us. Pay attention. And the man does so.

Notice this is not just any old rabble off the street. He's not crawling away, scrabbling away in the dust. And Peter says, wait a minute.

Wait a minute. Be healed. Come back here.

Be healed. This man is receptive. He listens and he does what he's asked to do.

The first thing Peter says is look at us. This is a great picture of believers who are living a crippled life. This is not a matter of leprosy.

This is not a matter of being raised from the dead. This is a man who is functional. He can talk, he can listen, he can use his hands, but he can't execute the walk.

What is walking a picture of in the scripture? Walk in a manner worthy of the Lord unto all well-pleasing. Walk circumspectly, redeeming the time over and over again. Peripateo is the Greek.

Peri, like perimeter to go around. Pateo, to walk. Pat, pat, pat, pat.

It's an onomopoetic word that's made the sound of your foot. Pateo, pateo, pateo, pateo. Peripateo, walk around.

It became a word for lifestyle. And nothing in the word of God is an accident. This man could have had any physical affliction in the world, but this man has a walking affliction because this is the problem with the nation.

This is the problem with the Jews in this generation, this twisted generation. Their feet are twisted. They can't walk the walk they've been called to.

What is the solution? Well, the first thing they have to do is look. How many times has God given this injunction? What did he tell the Israelites when they were out of line and

plagued with serpents? He raised up the serpent on the pole, the brazen serpent, and he said, look and live. You can go to the prophets and time and again, look and live, look and live.

We have to have a receptive heart. You go to Proverbs chapter two. My son, if you will receive my words, if you will lay up my commandments with you, just take them on board.

Just be willing to look, be willing to listen, be willing to consider. And isn't it interesting? Why does Peter say this? Fixing his eyes on him with John, Peter said, look at us. And the man did.

What do you think would have happened if the man had said, hey, you got money or not? I'm you know, I see some other easy marks going by here. I'm losing money while you're here. Jabbering either give me some money or move out of my way so I can get my my alms.

But Peter says, look at us and the man senses something. He's receptive and God already knows that there's something he's looking for. And the Holy Spirit causes Peter and John to come by at that time of the day.

He puts them in the path of the man. God will bring us the provision we need when he knows that we are receptive to it. Peter and John could have come at any time.

This man could have been there at any time. But there is a confluence. What if they had passed 50 feet away? There would have been no meeting.

God, the Holy Spirit orchestrates. The one who has the need and the means of provision, it will happen. If we are receptive and you can tell this man's receptive, Peter says, look at us.

So he gave them his attention. Now, he didn't have a bunch of pure motives. He didn't say, oh, behold, I see a man of God.

He thought he was going to get something from them. But he's receptive. He's expecting to receive something from them.

He doesn't know what and he's about to receive far more than he bargained for. And that is the nature of God's deliverance. When we let God meet our needs, we are going to get a lot more than just the minimum.

We get a lot more than just subsistence. So Peter said, I don't have silver and gold, but what I do have, I'm going to give you. Now, what did we just read in chapter two? Let's go back a few verses.

What does it say in verse 44 and 45? Those who believe were together and had all things

in common and sold their possessions and goods and divided them among all as anyone had need. How come Peter doesn't have a big bag of gold on his belt from the land that was sold by this one and that one and the other one? How come he doesn't have the gold plated bathtub faucets? And how come he doesn't have the accouterments and the fine, fancy things that you often see leaders of ministries today encumbering themselves with? There's a little bit of a lesson here for modern Christian ministries and those who aggrandize themselves at the expense of those who are contributing. There were lots and lots of contributors.

There was enough contributed to support three thousand people, it would appear. And yet Peter and John, leaders of the movement, if anybody ought to have a right to have a coin in their pocket, it's Peter and John. Peter's the one that gave the sermon.

He says, man, I haven't got a dime, haven't got a shekel. I don't have a piece of silver. I don't have a piece of gold to give you.

I'm not equipped to. I don't have any money I can give you. There's only one thing I've got.

And there's only one thing any Christian minister, any quote unquote Christian leader ought to have to offer. And it's not money and it's not charisma. It's the word of God.

It is the power of God. It is the plan of God. It is direction and encouragement, rebuke, correction and instruction and righteousness in the plan of God.

That's what authority in the church is supposed to do. That's what communication gifts in the church are supposed to do. It is not a money laundering scheme.

It is not a organization building thing. Peter and John are just two men walking down to pray. And he says, I don't have any coins, but I do have something I can give you.

I can give you a connection to the God of Israel. I can give you the power of the God of the universe to meet your needs if you'll look and if you'll respond. So he says, look at me.

And he does. He says, I don't have silver and gold. What I do have, I give you in the name of Jesus Christ of Nazareth, rise up and walk.

Now, this man has no doubt heard of Jesus Christ. It was big news in Jerusalem, the crucifixion and the arrest. The miracles that Jesus had done were well known by this time.

His disciples have been throughout the land, descending forth of the twelve, descending forth of the seventy two, the lame and the cripples. You can imagine someone who had an affliction in Israel. If anybody was effecting healings in the land, you can be sure that

they would know about it.

That would spread like wildfire through the community of the sick and afflicted, wouldn't it? Can you imagine a lame man and people lame and deaf and dumb and dead being healed and raised and brought to wholeness all over the land of Israel? And here's a man who's been lame from birth, had not heard of it. Impossible. You know, he's heard of it.

You know, he's heard the name of Christ and he has formed an opinion about Christ. He may have been ruling the fact that he never got to meet the Lord Jesus and avail himself of that healing. But he knows who Jesus Christ is.

There is not a doubt in my mind that every afflicted person in Israel knew the name of Jesus and had heard the stories of great healings. This is why Jesus did the healings. One of the reasons was to spread that word and make sure everyone got the message.

This is why when Peter says in the name of Jesus Christ of Nazareth and the man says, I know that name, I've heard of him and he has to make a decision about it. Do I think that he was a pretender? Do I think that he was a fake and a phony? Is this man speaking in the name of some ne'er do well, some ragamuffin pretending to be rabbi? Then he wouldn't try. He would say, oh, so you're one of those.

Get away from me. Get out of my way so I can get some alms from somebody. I've heard about your group.

Wasn't your leader crucified? Boo on you. Get out of my way. He doesn't say that.

When Peter says in the name of Jesus Christ of Nazareth, I say to you, rise up and walk. There is a decision that is made about the name and it's a decision of faith. And he says, Jesus of Nazareth, I've heard of him.

If you're speaking in the name of that Jesus, why let me give it a shot. Let me give it a try. I'll take these twisted legs and see if I can fold them up under me and do the best I can.

And further encouragement, Peter takes him by the right hand. Why does it say right hand? Why doesn't it just say he took him by the hand? The right hand is the hand of acceptance. The right hand is the hand of strength.

God says, I will uphold you with the right hand of my righteousness. Even today, there's a tradition of extending the right hand of fellowship in churches when someone joins a denominational church. The right hand is the hand of acceptance.

The left hand is the hand that was used to touch defiled things. The left hand is the hand that you used when you had to excuse yourself and be relieved and come back. The left hand was never used for eating.

The left hand was used to deal with anything that had to be washed off later. The right hand was reserved for eating, for blessing, for sanctified and holy things. For Peter to extend his right hand and grab this man by the right hand, lift him up by his right hand, means he accepts him.

In the same way that Jesus touched the leper and said, be healed, be cleansed, rise up and walk. He took him by the right hand and lifted him up. And this is a great picture of God's grace.

We don't have to have strength. We have to have willingness. We sometimes think, well, it's my dedication.

It's my perseverance. It's how hard I grit my teeth and how much effort and work I expend that's going to determine the success or failure of my entrance into God's plan and purpose. And it's not.

God's strength is made manifest in our weakness. He lifts us down. Sometimes he reaches down and lifts us up, either by an agency of a human being who is down here on earth with us or directly through divine intervention or angelic ministry or whatever it may be.

But God reaches down to where we are in our weakness and lifts us up. This is pictured by Peter taking him by the right hand and lifting him up. And immediately his feet and ankle bones received strength.

It is at the touch of God's apostle that that is invoked. Notice the sequence, though. Look at me.

And he responds in the name of Jesus Christ of Nazareth, rise and walk. And the man responds. He reaches for the right hand.

He responds with the right hand. And that's when the strength and the power and the healing take place. And he, leaping up, stood and walked and entered the temple with them.

This is another indication that he's not one of those who is healed. Do you remember the ten lepers who were healed by Jesus and immediately skedaddled to go tell everybody their good fortune? And then one stopped and turned around and came back and said, thank you. And that one was a Samaritan.

The other nine were evidently Jewish, ran off. Only the Samaritan came back to thank the Lord. By the way, you know, the Samaritans were so hated and despised.

You do a concordance study on Samaritans in the Gospels. Jesus never has a bad word to say about the Samaritans, even when they reject him, even when they won't let him into

their village. John wants to call down thunder and fire on their heads.

And Jesus says, no, I haven't come to destroy people. You don't know what kind of spirit you are of. The Samaritan woman, the Samaritan leper, the story of the good Samaritan.

Jesus has nothing but good things to say about the Samaritans. You never find him saying anything like he says to the Israelites. Old brood of vipers, which never directed toward the Samaritans.

He has compassion on them. He has understanding toward them. He has tolerance toward them, even when they are not wanting him to come into their village because he has his face set to Jerusalem.

He never says a bad word about them. Leaping up, stood and walked and entered the temple with them. The response of a healed believer ought to be to head toward God.

That's what this man does. He doesn't take advantage of his healing and move away from God. He takes advantage of his newfound strength and goes toward God.

He goes into the temple with these men, walking, leaping and praising God. He knows where this power came from. It came from the Lord God, through Jesus of Nazareth, through the apostles to him.

All the people saw him walking and praising God. They knew him from seeing him day after day at the beautiful gate. They were filled with wonder and amazement at what had happened to him.

This is a sign healing. It draws attention to the fact that God is not finished with the work of Jesus Christ in Jerusalem and in Israel and that they need to pay attention. This is something that was foreknown and planned ahead of time by God to make it clear to everyone in Jerusalem.

Everyone knows this man. And when they see him healed, they have to make a choice. They are confronted with the reality of God's power, unlike any other, that is invoked, that is signaling that something is happening.

Something needs to be looked at. Something needs to be responded to. And that something is the preaching of the gospel of Jesus Christ that Peter has begun and that is going to continue.

Look at verse 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. When Peter saw it, he responded to the people.

Once again, they have come and their coming asks a question. What has happened? Explain to us what is going on. Peter did not go tackle people and say, hey, stop, listen to

me, I've got something to tell you.

God created an occasion for interest, for curiosity. People assembled and said, what is this? And as they ask a question, just as they did in the first sermon, Peter is now going to deliver a second sermon, which is something we're going to study next time. But what do we derive from this for ourselves? We are believers.

There are areas in our lives where we probably do pretty well. There are other areas in our lives where perhaps we are still twisted and crippled in our feet and we're not able to walk the walk that we should. Our lives have many parts, many facets, many components.

We like to dwell on the ones that are working well and we like to not dwell on the ones that aren't working so well. But there are parts of our lives, there are areas and aspects where our feet are just as twisted and folded under as they can be. It isn't a matter of salvation.

It is a matter of deliverance. We have the same kind of scoliosis that afflicts the rest of our culture and the rest of our society. And we need God's healing power.

How do we have that healing power come into our life? Well, we have to look in the direction of the message of God. Look in the direction of the word of God. Find out what is going on in the plan of God and avail ourselves of the hand that is reaching down to lift us up by the right hand and stand us on our feet to give us joy and to give us ability.

And when we find ourselves delivered and when we find ourselves strengthened, we want to avail ourselves of that opportunity to move in the direction of the Lord, walk into the temple and not away from it. Fellowship with the apostles and not apart from them and be ready to give an answer to anyone who asks us a reason for the hope that is in us. Let your light so shine before men that they may see your good works and glorify your father who is in heaven.

Let's close here in a word of prayer. Father, thank you for the amazing grace that you bestow on us each day and the tremendous potential that you have offered to us in your plan through the Lord Jesus Christ. We pray that we will find these truths impressed on our souls in such a way that we will be motivated to judge ourselves, to analyze ourselves as we go through the day and seek to do everything we do heartily as unto you, not unto men, not to please ourselves.

So that the work of the Lord Jesus to deliver us out of this present evil age will be justified and will be vindicated. We pray that our lives will reflect your glory and his both now and in the age to come. We pray it in Jesus name.

Amen. And I'm curious about Peter. Is he the first one that.