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Good morning. This is our Sunday morning Bible study. We're into the book of Acts.

It's treading its way right to right nicely with our study in Ephesians on Thursday. And we're going to be in, we're leaving chapter two going into chapter three. And we're going to look at the situation of who are the murderers of Christ in detail, because that history applies to today.

And in fact, there's been major proclamations on both both the Jewish side and the church side with regards to how each group applies to what's going on today in today's system. So it's going to be good for us to study this this week and next so that we can actually get a pretty good sound understanding about what it is. So we're going to look, if you remember the opening 10 verses, they describe a miracle that occurred during the hour of prayer around three in the afternoon.

Remember that? It was also the hour sacrifice. This was a this is a story again about Peter and John dealing with the crippled man that had been crippled for 40 years and set at the temple gate every week. So Peter and John went there and they came across a beggar who had been lame, crippled, disabled, handicapped from birth, and they healed him.

They raised him up in verse seven. Immediately, his feet and ankles were strengthened. With a leap, he stood upright and began to walk and entered the temple with them, walking and leaping and praising God.

Now, remember, this was in the face of the Jews. This was the synagogue was the Jewish leader where the Jewish people went, and basically he disrupted their whole ritual service. So so in essence, there's a lot of things that need to take away from here.

And all the people saw him walking and praising God. And remember now, it's the hour of the evening sacrifice, the hour of prayer. The place is packed.

They were all taking note of him as being the one who used to sit at the beautiful gate of the temple to beg alms. Now, there were they were filled with wonder and amazement, as you remember from the last session. And he was a very premier site to them.

So there were some traditions in which we talked about last time. And they say he had been that way for over 40 years. We can't verify that by scripture, but he would have been a well-established figure at the beautiful gate, a very good place to beg because people were going in to worship God and they wanted God to commend them in a work system.

So they were probably more generous going in there than anyone anywhere else. So the last scene in this story is in verse 11. Peter and John are standing there and the man is clinging to them and all the people ran together to them at the so-called porch colonnade of Solomon full of amazement.

We were. This miracle gathers a crowd because, as you can imagine, this beggar is known to the people and Peter and John healed him through the power of the Holy Spirit. This was an amazement to the people walking into the temple.

So to the crowd, Peter preaches. He begins to preach in verse 12. Let me read just that verse through 16.

But when Peter saw this, he replied to the people, men of Israel, why are you amazed at this? Or why do you gaze at us as if by our own power or piety we had made him walk? The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his servant Jesus, the one whom you delivered and disowned in the presence of Pilate when he had decided to release him. But you disowned the holy and righteous one and asked for a murderer to be granted to you. But put to death the prince of life, the one whom God raised from the dead, a fact to which we are witnesses.

And on the basis of faith in his name, it is the name of Jesus which has strengthened this man whom you see and know. And the faith which comes through him has given him this perfect health in the presence of you all. Now, all the early apostolic preaching centered on Jesus Christ, as does that clearly.

Peter is preaching Jesus Christ to the crowd because the Holy Spirit used the miracle to gather the crowd. So you got to understand God was doing all miracles to further his teachings. So that was the theme of all preaching.

On the day of Pentecost, back in chapter 2, Peter preached Christ and he kind of wraps up his sermon in chapter 2, verse 38, saying, repent and each of you be baptized in the name of Jesus Christ. For the forgiveness of your sins, you'll receive the Holy Spirit. Here again in chapter 3, at the very time of the miracle in verse 6, Peter says, I don't possess silver or gold, but what I do have I give to you in the of Jesus Christ, the Nazarene.

Get up and walk. Now, here again in preaching, he's reaching Jesus. In verse 13 of chapter 5, it's the same thing.

In chapter 8, it's the same thing. Chapter 9, all of the apostolic preaching focuses on the person of Jesus Christ. Chapter 5, verse 40, for example, they were ordered not to speak in the name of Jesus.

Every time they spoke, they spoke in the name of Jesus about the person of Jesus. They were told to stop doing that. Message always the same.

Like Paul says in 1 Corinthians 2, I'm determined to know nothing among you but Jesus Christ. And still, I might say, even now, the theme of Jesus is the same for all faithful preachers. This is at the crust of the issue today, okay? Jesus Christ is doing so much works right now in this society that Jews have to take notice.

This is almost the same as it was back then, okay? And that is going to be a problematic issue for us as we continue to move forward with these changes going on in the society. The early preachers and the faithful preachers through history to this very day preach Jesus Christ. They buried the glories of Christ.

They buried the themes concerning Christ, but it is Christ of whom they speak. And all that was all started by the New Testament apostle preachers. In the New Testament, he is called Jesus 800 times.

That's his most common name in the New Testament. But there are in Scripture nearly 200 different names or titles for the Lord Jesus. Nearly 200 in Scripture.

Why? Because that allows us to explore all the facets of his majestic glory. Okay, so every name, we've gone through this several times, but just to highlight it again, every name means a different nature, okay? So if you want to understand all of the natures, nature of Christ, you would need to study all of the names because that is what, that's his name, that's his identifier of his nature. Every one of those names is like an edge of a cut diamond.

Everyone refracts for us some glorious light. By any name, by any description, he is the subject of all Scripture. He is a subject of all faithful apostle preaching and continues to be the subject for all faithful preachers today.

How can you tell a faithful preacher today? Because he will always be preaching Christ. If he's not preaching Christ, he's off on some other realm, prosperity, gospel, whatever. You know that he is not faithful.

He's not a faithful preacher of Christ. All salvation blessings are through his name and through his person. Now, the first person to ever preach in the name of Jesus was Peter.

We learned that because he was the first to preach after Pentecost. That was back in chapter two in the opening sermon, the day the church is born. The day of Pentecost, as Peter stands up and preaches Jesus the Nazarene, a man attested to you by God with miracles and wonders in sight, which God performed through him in your midst as you yourself know.

In other words, he was putting it back into the face of the Jews. You can't deny who this man was. This man delivered over by the predetermined plan, okay, Ephesians 1, predetermined plan and foreknowledge of God.

He knelt to a cross by the hands of godless man and put him to death. We talked on Thursday night about the scripture that says the person hung on a tree was cursed. That was Christ.

So, but God raised him up and he goes on to preach Christ. That was the first sermon ever preached on Christ, the first apostle sermon. And since that first sermon, again, we've talked about this, all who faithfully and accurately preach the gospel stand in the tradition of Peter.

Okay, so I know the Catholic church talks about the succession of Peter, and we've talked a great deal about the Catholic church in some teachings and in some writings that we've put out, but the succession of Peter, the line of Peter, is not the papacy, nor that corrupt assembly of heretics who speak in their name, their own name, and not the name of the Lord Jesus who has usurped his authority in the church. They are unconverted usurpers of authority that belongs only to Christ. The succession of Peter is not the papacy.

The succession of Peter is a long line of godly faithful preachers of the name of the Lord Jesus Christ. Anybody who doesn't preach Christ is an antichrist, is an unfaithful preacher. Anyone who doesn't preach the true Christ.

Now, 3 John 7, they went out for the sake of the name. They went out for the sake of the name. Speaking of those early preachers, this is what John was talking about in 3 John 7. Therefore, we ought to support such men so that we may be fellow workers with the truth.

That's our job. We're all teachers. We need to be teachers of the truth.

We need to support those who preach Christ. On the day of Pentecost, at the coming of the Holy Spirit, Peter preached that first sermon. First sermon in the church is history.

From the very day the church was born, and the theme was the Lord Jesus Christ. For that first sermon, God provided the introduction, and it was a stunning introduction. Remember our speech that we used as a speech class to actually understand how the sermon was put together.

Peter preached the gospel. Three thousand people were divinely enabled to believe. They were baptized and constituted the church in the first day of birth.

It was God who provided the introduction, and Peter followed with the sermon. This is the second sermon here in chapter 3. Same preacher, Peter, and he will be the preacher through the opening chapters of the books of Acts all the way until we get to Paul. Peter will be the preacher that we're going to talk about through the first 10, 11 chapters of Acts.

So what did God do? He healed that lame man. God drew the crowd in, and in verses 1 to 11, had the man now no longer lame, clinging to Peter and John, standing there, the healed man as a living testimony to divine power in the name of Jesus. The crowd has run together, so Christ used the miracle to bring the crowd.

We saw that in verse 11. All the people ran together over to the colonnades by the wall that was once part of Solomon's temple, full of amazement. Peter now has his crowd again gathered by God and by miracles.

Peter has the opportunity to systematically then proclaim the gospel to this crowd of people, and that's what happened throughout the apostles' days. God used miracle signs and wonders to draw the crowd to allow them to preach to the crowd. They didn't have to go find a crowd.

They didn't have to go do whatever. God assembled the crowd around them. Now, just a little footnote here.

Most of you will never be preachers, and most of you maybe have not thought about this, but all good preaching has one very evident component, and I'm going to throw in teaching there as well. All good teaching not only focuses on Christ, but all good teaching and preaching, as to its structure, is a careful argument. Remember the speech.

You have your introduction, you have your body, you have your argument, and close. It is a careful systematic presentation of sequential truth that leads to an inescapable conclusion. Why did I bring this up? It's because when you study your Bible, you need to study this way.

You need to see how it's being presented, because that's going to be knowledge for you in how to present the truth to somebody else. You're going to be given by the Holy Spirit, if you study this, the ability to know what is your direction of introduction. If you understand these different types of preaching venues and what's gathered, you're going to get a great understanding of what the Holy Spirit is going to give to you, and you're going to look for it.

You're not going to stand in wonderment to try to figure out, okay, how do I approach this? The Holy Spirit's going to give it to you. So it is not lighting up all kinds of interesting illustrations. Preaching teaching is a rationally captivating argument that goes with evidence to an inescapable conclusion so that the hearer is pinned against the wall of that conclusion with no way out, except to accept or reject and should know that when he walks out.

So your conversations dealing with Christ to third parties should be a teaching, okay, in some fashion. Now, you don't need to go through a long thing, but it should be short, concise, to the point, to draw the right conclusion that's necessary and allow the Holy Spirit to lead you how to do that. It's not about making people feel good.

Not about creating some kind of religious experience. All good teaching is like a courtroom. I think that's the reason why I like to study this so much, because my background is accounting and law.

I just love it. And so when I read this, it's like good stuff. All good teaching is the best lawyer making the best case based upon the facts and the truth so that the jury has only one possible verdict.

And your jury is the person you're talking to. That's who you're trying to get to render a conclusion about what you're talking about. Teaching is always an argument.

It's always a systematic argument if it is what it should be. That's exactly what Peter does. That's what the apostles did.

The argument was always this, Jesus Christ is the Son of God, the Savior, and they were always endeavoring to prove that. He had to overcome the fact that the Jews couldn't understand why if he was the Messiah, he died. And so they had to show from the Old Testament that Messiah had to suffer and die and rise again.

That's the prophecy. Remember we talked about this when the apostles got the fact that they Christ taught them the Old Testament and how he fulfilled that Old Testament prophecies in the 40 days after his resurrection. That's when the apostles were set on fire because now they got it.

So without maybe saying it that way or thinking about it in that way, you now know what I do to you every time you hear. I sit here and I make arguments to you. I try to make you think.

I try to get you to embrace a concept and giving you the truth about it. I'm literally taking the divinely inspired argument of the text and bringing it to bear on your thinking so that you understand this as the truth. And it's supported by the flow, the flow of what? The flow of the Spirit.

The crowd is gathered in verse 12. Peter sees them and it says he replied to the people. Now, the way that they did this is they always set up an introduction tied to an argument.

It is often used at the beginning of the sermon or teaching. You want to set your argument. You don't want to linger on.

You don't want to beat around the bush. You need to set the argument that you're trying to do right up front because if you don't, you're not going to get their attention. Okay.

It's used at the beginning of sermons by Matthew, Mark, Luke, John, and again Luke in the book of Acts. It doesn't necessarily mean that there was a question. It could be translated this way.

When Peter saw this, he declared to the people, he stated to the people. When we say reply in the English language, we usually mean by that we're answering a direct question. But that is not the intent of what the Greek word is used for.

Peter, in fact, doesn't respond to a question. He poses two questions to the people. In verse 12, men of Israel, now we know his target audience.

He poses to men of Israel, the people of Israel, why are you amazed at this? Question number one. Question number two is why do you gaze at us as if by our own power or piety we had made him walk? So he gave them the two arguable questions to make them think, what are you doing? What are you specifically dealing with here? So Peter's not answering questions. He's asking questions and it's a question to engage their minds.

Okay. Which is exactly what I try to do to you, which is what you should be doing to others on your one-on-one teaching to them. Men of Israel, that's courteous.

That's generic, meaning men and women, the generic men, if you will. Why are you amazed at this? You know God's power from the Old Testament. You know these things.

So now why are you wondering what's happening? You know God's power exhibited through the person of Jesus. He uses this to convey to them of this person named Jesus. We said it was in his name.

You have seen his power here in your own city again and again and throughout your land. Exactly what's happening today. And it's an exact problem that exists today.

Why are you amazed? Why are you so startled? Furthermore, you know that only God can do this. Miracles aren't done by people. We've already talked about that last week.

So why are you so amazed? You know God does this from the Old Testament. There are miracles in the Old Testament. You know that only God can do the miracles, and you know that Jesus did miracles, and we told you this is by his power.

So the second question then, why do you gaze at us as if by our own power or piety we made him law? So why are you looking at us? We're a couple of Galilean fishermen. Remember these people thought that basically the apostles were dumb because they came from an area that don't have intellectual properties. They came by hard-working guys.

You know that people don't have the power to create like you've just seen. So Peter places them in a dilemma of reality. Seeing it, he placed them in a dilemma.

Only God can create. Only God can do the supernatural. They knew that.

They've been around a long time. They've been no miracles until the arrival of Jesus. Only God is capable of creating.

Why is this such a struggle for you? Now put yourself in today's world. The chaos that's happening is because people do not understand who's in control. They don't understand the spiritual war.

They don't understand that the reason of the pressure that they have is because they're not learned of the scriptures. They've only been taught one side. That's where we come in, okay? This is God operating through the power of Christ, which of course implies his resurrection that he's still alive.

That has done this, okay? Peter draws them immediately to Christ. He doesn't take them anywhere else. He says, I got the crowd.

Let me get you to Christ as fast as I can so we can talk about it. So he puts it right in their face, up front, sets the tone, and now they can have a conversation. So in verse 13, what Peter says is the God of Abraham, Isaac, and Jacob.

So that ties them right in to who they're talking about. The God of our fathers was glorified. Now in the NAS says his servant Jesus has glorified his servant Jesus.

He says the God of Abraham, Isaac, and Jacob, your God, our God, that's an Old Testament title describing God. Exodus 3, 1 Kings 18, 1 Chronicles 19, 2 Chronicles 30. You'll find it all scattered out around the Old Testament.

It also appears in the New Testament. Jesus referred to God as God of Abraham, Isaac, and Jacob in Matthew 24. Stephen refers to God as the God of Abraham, Isaac, and Jacob in Acts 7. When he gave that great sermon and recited the history of Israel, that is the true and only God and the true and only living God.

So we know that only God can do this, and God has done this through his servant Jesus to glorify him. Glory only belongs to God. If you glorify the Son, you're glorifying the Father because you're glorifying the Father through the Son, who is God himself.

All right? So God in the Old Testament says this, my glory will I not share with another? Will I not give to another? So everything that Jesus did, everything that we do in glorifying Jesus Christ is an actual glorification of God. That's the reason why. Okay, so now think about this.

That's the reason why that the blessings that—the will and blessings that God gave to Christ before the foundation of the world in Ephesians 1, and then Christ gave it to us in Ephesians 1 before the foundation of the world, that's the reason why all of that works. Okay, it goes back to structure, all right? Our structure has to be to understand that there is a triune God, that our salvation is provided by his Son, but every time we do an act to glorify Christ, we're glorifying God. Why? Because he's the one that gave us his will.

But God gave it to Christ, right, in Ephesians 1. So 2 Corinthians 4 says that Christ is the shining glory of God. You see, in the face of Jesus, the glory of God, that's what it is, okay? He's—the Son is the vehicle that can interact with the humans because of sin. God can't do that.

So in John 1, 14, we beheld his glory. The glory is of the only begotten of the Father, full of grace and truth. Jesus preached in John 17, restore to me the glory I had with you in eternity past.

All right? So you got to think about everything—and I'm getting goosebumps now—everything that God did before the foundation of the world and gave to his Son. His Son proclaimed it throughout the New Testament. And then Paul lays it out for us in Ephesians.

So the miracle draws the crowd. The question's in their mind, where did this power come from? It's reinforced in this. It can only come from God, and it comes from God through the name of Jesus in order to glorify Jesus.

For all of his ministry, Jesus's ministry, for all three years of ministry, God glorified his Son by miracles, a display of creative power, power of demons, power over nature, power over disease, power over sin, all this power that we have been provided in Ephesians 3, 16 through 21. That's our engine. So now we've moved from the miracle to God being the source to Christ, through whom God pours his glory.

Now as we come to verse 13, and all the way down through the rest of the sermon through verse 26, the theme is going to be Jesus Christ. Now this sermon breaks into two parts. The first is guilt, and then is grace.

So the argument is this. Peter says, I'm going to make you feel guilty, and then I'm going to tell you how to get out of it. So first is guilt, and then is grace.

And Peter, let me tell you, he's like a prosecuting attorney. He lays an indictment without any hesitation, and his indictment is this. Israel, you murdered the Messiah.

You have slain the Son of God. That is the indictment. It's unmistakable.

Now if you look at verse 13, Jesus, the one whom you, talking to the Jews, and I've read this out of the NAS, and then I'll qualify some words here in a little bit, whom you delivered and disowned in the presence of Pilate when he had decided to release him, but you disowned the Holy and Righteous One and asked for a murderer to be granted to you, but put to death the Prince of Life whom God raised from the dead, a fact to which we are witnesses. Now the word delivered, which you'll see in verse 13, is a term that refers to turning someone over to executioners. That's the definition of that word in Greek.

It's a technical term for being arrested. The word disowned, which is used in verse 13 and then used again in verse 14, is actually the word denied. I don't know why they chose to translate it as disowned.

That sounds like you owned something and gave it away. This is the word denied in Greek. Now delivered and denied, and then in verse 14, denied again.

You denied his claim instead of disowning his claim. You denied his claim. You denied him as your Lord.

You denied him as your Messiah. So you turn him over because you had denied him, and then in verse 15, you put him to death, the Prince of Life. The Romans are not indicted here.

The men of Israel are. The crowd wasn't Roman. The crowd was Israel.

You put to death the Prince of Life. This is what Peter said in his first message back in chapter 2, verse 22. He put it right in their face.

Men of Israel, men of Israel, again, generic term for the Jewish people. Verse 23, you nailed to a cross by the hands of godless men, which were the Romans, but you nailed him to a cross and put him to death. The culpability of the Jews, of the people of Israel, is not an anti-Semitic invention.

It is exactly what the scripture says. Now, in chapter 4, verse 27, truly is this city, and they're talking about Jerusalem, there were gathered together against your holy servant Jesus, who you anointed, but Herod and Pontius Pilate, along with the Gentiles and the people of Israel, to do whatever your hand and your purpose predestined to occur. It didn't matter what happened.

It was predestined before the foundation of the world that this event was going to take shape, but it was the people's free will to do it, and therefore they're held accountable, just like you are today. You understand, you call to a higher standard because of the knowledge base that we're learning, and you either accept or reject it, and you're judged accordingly. So there you have the bigger picture.

Herod was involved, Pilate was involved, the Gentile Romans were involved, but the people of Israel were involved as well. They all played a role in getting this done, but the indictment in chapter 3 is clearly Israel. Why? Because that's who was in the crowd.

He didn't need to talk about Romans. He didn't need to talk about Gentiles. He didn't need to talk about anything.

Why? Because if the Gentiles were there, if he talked about those things, they wouldn't listen to him. He needed to indict the Israels to get them to feel guilty to receive the grace of Christ. We sometimes talk around the robin tree.

Okay, we just need to be point, here it is, let's go, let's talk about it, and talk to the people that you're talking to instead of talking around them. The Jews forced the issue with Pilate when Pilate wanted to release him. The Jews chose Barnabas over Jesus when they had an opportunity.

Now the Jews forced Pilate against his will to crucify Jesus, a blatant miscarriage of justice. We're talking about law here. We're talking about the law of the land and how this all took place.

Pilate actually declared Jesus innocent six times in the combination of the gospel narratives. Six times he declared Jesus innocent. Guys, did you even know that he did that? Six times.

One thing the Romans had, the Romans had a very strict code of justice. Where do you think our code of justice comes from? It comes from the Roman Empire. It comes from the law of 12 tables.

We've talked about this when we looked at the Roman history. Our laws are based upon the Roman law of 12 tables. In the 16th chapter of Acts, in verse 37, Paul says that they have beaten us in public without trial, men who are Romans, and are throwing us into prison.

This is in Philippi. And now they're sending us away secretly, no indeed, but let them come themselves and bring us out. The policemen reported those words to the chief magistrates.

So when you put yourself inside the scriptures and understand this play, okay, what this is, is this is a script of events that were occurring. This is not a narrative that you just, you're going to get these. This is a process of a script of events.

Because the Romans had this very strict sense of justice. In the 26th second chapter of Acts, in verse 25, when they stretched him out with thongs, Paul said to the centurion who was standing by, it is lawful for you to scourge a man who is a Roman and uncondemned. Paul was asking, do you have the authority to do this to me? I'm not a Roman and I'm not condemned.

Who gives you this authority to do? That's what Paul was asking. When the centurion heard this, he went to the commander and told him saying, what are you about to do? He asked him a question. This man is a Roman.

The commander came and said to him, tell me, are you a Roman? And he said, yes. The commander answered, I acquired this citizenship with a large sum of money. Okay.

And Paul said, but I was actually born a citizen. Therefore, those who are about to examine and immediately let go of him. And the commander also was afraid that he found out that he was a Roman and because he had put him in chains, very strict sense of justice.

Well, Pilate was a Roman. He had that strict sense of justice, and yet he couldn't fight off the blackmailing of the Jews who threatened him. Uh-oh, what's going on in our government today? It's no different than what happened in Rome.

Christ died from a blackmail. Don't you think about that? We've not changed in 2000 years. They had plenty of capital because he had done stupid things in his history there.

They blackmailed him and said that if you don't do this, we're going to report you to Caesar. They couldn't take another one of those bad reports. No, it was the Jewish people who pressed the issue.

And Peter even looks at the backside of it, the first backside view that was delivered and denied Jesus in the present to Pilate when he had decided to release him. That's the blackmail. Luke 23, 4. Pilate said to the chief priest in the crowd, I find no guilt in this man.

Verse 22, I find in him no guilt demanding death. Therefore, I will punish him. Why would you punish him if there was no guilt? To pacify the crowd and release him wouldn't work.

Scripture says that they were insistent with loud voices. Remember the crowds, the Jewish leadership stoked the crowds. I want you to think January 6, stoked the crowds in yelling crucify him so that they hype the crowds up to enjoy with the Jewish leadership in those words.

Well, guys, if Christ is the government, which he is totally, we've talked that I've written books about it. You've read the books. If Christ is the governmental realm, what do you think that they were doing? They were doing January 6, just like they did here.

So their voices prevailed and Pilate pronounced sentence that their demand be granted. It was the Jewish people who pushed Pilate all the way to the death of Christ, their own Messiah. Now in Matthew 27, 24, when Pilate saw that he was accomplishing nothing because they were all screaming, crucify, crucify, but rather a riot was starting.

Okay, put yourself January 6. They were putting forth a narrative to support what they wanted to achieve that was not the truth. Think about it. Exactly the same thing.

Where did you think that January 6 got their playbook from? He took water, washed his hands in front of the crowd saying, I'm innocent of this man's blood. In other words, I'm not responsible for doing this. You are, you're blackmailing me.

I've got to do this, because of that, because I want to save my behind, but you're the people that are doing this. See to it yourselves. And all the people said his blood be on us and on our children.

So they actually fulfilled the curse of Israel. Then he released Barabbas for them. And after Jesus was scourged, he handed him over to be crucified.

Now the indictment by this prosecuting attorney named Peter is very strong. You people of Israel, you delivered and disowned, disowned, denied the one whom the God of Abraham, Isaac, and Jacob, the God of our fathers glorified. You pushed him for his death when a just Roman ruler tried to release them.

And another backside issue is in verse 14. You denied the holy and righteous one and asked for a murderer to be granted to you. That's another backside issue.

You wanted a murderer Barabbas, Barabbas, Barabbas, gave us, give us Barabbas is what they cried in Matthew 27. It's right there in scripture. We we've read it.

And also in Luke 23, the indictment really is devastating to the Jews. The indictment is absolutely true. And to strengthen the indictment, strengthen the sense of guilt, Peter refers to the Lord, the one they killed by glorious names.

This elevates the crime. Why? Because he gave them the knowledge to raise their standard. He gave them the truth.

They heard the truth. They already knew the truth, but he supported the truth. Think about the courtroom.

They supported the truth to get them to be guilty, which elevates the crime because of a raise in standard that we talked about that. Look at those names. You see it in verse 13, that he is called his servant, Jesus, the servant of God of Abraham, Isaac and Jacob, the God of our fathers, his servant, Jesus.

He is called the holy one in verse 14, the righteous one in verse 15, the prince of life. These divine designations raises the crime to a such a high level. Now let's look at the terms just for a minute.

The first one you see is in verse 13. It's the word servant. Actually, this is the Greek word pious, P-A-I-S.

It would be a transliterated word, P-A-I-S. It could mean servant. It can mean servant, but it's the Greek word for son, boy, or child.

You delivered and denied the son of the God of Abraham, Isaac and Jacob, the God of our fathers. You denied the son of God. This is the word for son.

This is the word for child. This is not the normal word for servant, as was transliterated into scripture. It can be a broader sense used for servant, but this is the word for son, a specific entity.

A word for son is child. Now in chapter 4, verse 27, which I read earlier, truly in this city there were gathered together again your holy pious, which is son, Jesus. He killed God's son, God's child.

He had made that claim again and again, as we saw in the Gospel of John. The son of God, you killed the son of God. What an incredible, devastating reality.

His indictment was right on point. Not only the son, but you killed the Savior, Jesus. What does Jesus mean? Jesus is a simple Greek form of Joshua.

It's a word that means Jehovah saves, or literally it means salvation is of the Lord, or the Lord is your salvation. The full meaning is Jehovah Savior, God's Savior, Jehovah Savior, is the New Testament form of Joshua. Joshua was well named, wasn't he, all throughout the Old Testament.

Because he overcame the enemies of God's people, Joshua was a kind of Savior in the Old Testament. Moses died in the wilderness, and Joshua led the people into the promised land and overcame the enemies that the ten who Moses sent to spy came back and convinced everybody that they couldn't go in. And so they, what, they rambled around the wilderness for 40 years until that generation died off.

So Jesus was a far greater Joshua than the Old Testament Joshua, where he leads his people out of sin, out of the kingdom of darkness, out of the clutches of Satan to God. Go back to Ephesians chapter one, chapter two, where it says you're born in sin. You're born in the hands of Satan until you're saved.

This is all what he's talking about. You killed Jehovah Savior, fighting realities. And you did it when Pilate was determined to let him go.

And you wanted someone else in his place. How utterly unthinkable. You even screamed his blood on us, and it is.

Thirdly, you denied delivery and denied the Holy One. The Holy One in Psalm 16 calls Messiah the Holy One. You will not allow your Holy One to see corruption.

Luke 1 describes the baby born in Bethlehem as the Holy Child. He is the Holy One, the one who is without sin. We learned the substack writing on the seed of angels.

Okay. You know, because of that, you know that God through the Holy Spirit planted a seed in Mary's womb. That's the only way to be born physically.

You had to plant a seed. So if God can do that, so can angels, because the angels are in the image of God. That's the reason why that the giants, the sons of the fallen angels were able to impregnate the women, the daughters of men.

You will not abandon my soul to Hades, nor allow your Holy One to undergo decay. Hebrews 7 says he's holy, harmless, undefiled, separate from sinners. Again, Peter squarely lays this indictment at the feet of those who denied the one who is absolutely holy.

You denied the Holy One. By the way, the you here is an emphatic position. He's talking to the people.

He's talking to you, the Jews at that point in time, and no one else. He's not talking to the Romans. He's not talking to the Gentiles.

He was talking to Israel. You persisted in your treason against God. That's the indictment.

That is the judgment that God put on to Israel from this. It was treason against God. Treason in the Roman Empire was death, just like it is today in our input.

You denied the one who is the Son of God. You denied the one who is the Savior of God. You denied the one who is holy.

Fourthly, another name that was used is called the righteous one, the just one. You denied the just one, and you wanted an unjust murderer to be released in his stead. Just is just.

Name is in Greek, the chaos. Are you flopped and bopped? The other one is hagias. It means intrinsically.

Dikaios means innocent when measured against the law. One speaks of nature, the other speaks of behavior. He was holy, harmless, undefiled, separate from sinners by nature, and he was without violation, without sin and behavior.

All of the traits of God. You didn't just kill anybody, Israel. You delivered over to death, put to death, and denied the one who was Son of God, your Savior, the only holy one, the only righteous one in the world.

Your crime is massive. You did it against the cries of justice. You did it in exchange for a thief and a murderer named Barabbas.

And finally, his indictment is elevated to another level in verse 15. You put to death the Prince of Life. That's a paradox, isn't it? You put to death the Prince of Life.

You destroyed the one who is life itself. Prince of Life, used in Hebrews 2, the captain of our salvation, used in Hebrews 12, the author, the initiator, the source. And Archgos is a pioneer or a leader, a beginner, an originator, an author of life.

Jesus is the author of life. Nothing was made without him. By him was everything made that was made in him was life.

You kill the originator of life, the one who said, I am the resurrection and the life, the only one who can provide you with life. That's what they did. What kind of crime is this? The guilt is so massive that Peter laid on them when you see the names that are used to describe Jesus.

But verse 15, the one God raised from the dead, a fact to which we are witnesses. You killed him, and God raised him. Remember every time that was used, you killed him, God raised him.

You killed him, God raised him. And we have seen him physically. That was a requirement for being an apostle.

God raised him. Why does he bring in the resurrection? Why does Peter do that? Because Jesus has to be alive to be the power that healed the lame man. The people, if that didn't happen, where do they get the power? Same power you have, guys.

Think about it. Your power comes through Christ's resurrection. Verse 16, and on the basis of faith in his name, our faith in his name, the apostle's faith in his name, it is in the name of Jesus, which has strengthened this man whom you see and know.

And the faith which comes through him has given him this perfect health in the presence of you all. You killed him, God raised him. Through our faith in him, he has raised this lame man.

The one you delivered, the one you denied, the one you disowned, the one you despised, and the one you destroyed. And now I'm telling you, this is Peter talking, he's alive. So not only did they indict him, he proved to them that he is still alive.

He has been resurrected. He's alive and he's powerful. So powerful that he gave back to this man a body that he had never known in his entire life.

Can you, and we talked about this last time, can you imagine a guy that had no tendons, no bone structure, no strength, just stand right up and just go walking, that you knew for 40 years. You've seen this guy every week. So Peter drives home the horrendous guilt.

And then he tells them, this is so serious because you know what? He's back. He's alive. The one you murdered is alive.

And he's putting his power on display. And it is power poured through us because of our faith in him that has given this perfect health to this man. Can you imagine what those people thought at that moment? What are you guys fixing to do to us? If you've got this power to heal this guy, what kind of power do you have to deal with us? That's the indictment.

It's inescapable. They knew they had done it. He marshals the facts.

When Pilate tried to stop you in the case of an exchange with Barabbas, all history, he is alive and we are here to give testimony and eyewitness to that fact. The guilt is palpable when you come to the end of verse 16. It's horrendous guilt, oddly horrendous.

And that's essentially in the foundation of the gospel preaching. It's reality. What we've talked about several times, that salvation comes to those who recognize the reality of their wretched sinfulness.

When people cling to their sinfulness, there's no hope. It's horrendous guilt. But I'm going to close in verse 17.

I'm just going to introduce it here because I want to pick it up next time. Here's the first glimmer of grace. Peter, after his total indictment, says, and now brethren.

Okay, so and now means, oh, pay attention, brethren. He's talking to Israel. I know that you acted in ignorance.

He gave them an out, just as your rulers did also. Please notice that it wasn't only the rulers, the Jewish religious leaders who rejected Christ. They did, but this clearly indicts the whole country.

You acted in ignorance, just as your rulers did also. There's the first glimmer of grace. You're going to, we're going to pick it up here next time.

But as I said at the beginning, good teaching is systematic, reasoned argument leaving an undeniable conclusion. Peter has started out like a prosecuting attorney with his firm forceful and powerful indictment. And when they are literally pinned to the wall and they have no escape, in the darkness of their own deed, he opens a window in verse 17.

You acted in ignorance, so did your rulers. He follows up that in verse 18 and following with a message of grace and forgiveness. Always guilt before grace.

So when we, when we look upon our lives, we need to understand that we're part of the Gentile world that are, that were judged in the crucifixion of Christ. We weren't there, but we did it. How did we do it? When we were rejected and came in sinful nature and were born in this world, that's how we did it.

Because he took all sin and went to the cross, which was sin that we weren't even here to do. So everybody is in this boat. So the indictment that we've gone through today is the same indictment that we have to live with, that the our only out is through salvation.

And that's what Christ gives us. So let's pray. Father, thank you for bringing us together this morning.

Thank you for showing us exactly how we are included in the historical conditions of your death. Father, we ask that you forgive us for that. Forgive us for all things that from history leading up to today, that just by being born in this world, we're part of.

Father, we ask that you continue to lay your arms of protection on us. We want to continue to thank you for giving us the wisdom and knowledge in reading your word and your revelation of that to us. And we ask that you work with us on a continual basis so that we can maintain the joy and peace of knowing that you're in total control of not only our lives, but of this world.

And we ask that basically you watch over us and ask that you provide for the security of what is going on in this world. And we ask that basically you comfort us in knowing that you're God of all sovereignty. And we ask that basically you continue to provide us the knowledge base that is focused on nothing more than you.

We ask all these things in your name.