

Peter's Sermon at Pentecost

Rev. W. Harinck – Acts 2:14

Sing: Psalter 319: 1, 2

Read: Acts 2: 14-41

Sing: Psalter 243: 1, 2, 5, 6

Sing: Psalter 217: 1-4

Sing: Psalter 428: 10

Congregation, it is generally known that Martin Luther desired to preach in such a way as if Christ had died yesterday, rose again today, and will come again on the clouds of heaven tomorrow. And indeed, that will be the way a preacher preaches when the Holy Spirit presses and compels him. Christ will be lifted up, and the sinner will be brought low. This was also how Peter, pressed by the Holy Spirit, preached on the Day of Pentecost. The text we wish to consider for our sermon this morning is found in Acts 2:14 where God's Word reads:

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words."

And after this follows Peter's sermon at Pentecost.

We wish to consider four thoughts:

1. Peter's explanation of the meaning of Pentecost (verses 14 to 21)
2. Peter's preaching of Christ and His work (verses 22 to 36)
3. Peter's powerful testimony, aimed at the hearts of his hearers (verses 37 to 41)
4. Some practical lessons for us and our children, derived from Peter's sermon at Pentecost

1. Peter's explanation of the meaning of Pentecost (verses 14 to 21)

Congregation, we witness great things in Acts 2. In this portion of Scripture we read a remarkable sermon, preached at an improbable place: Jerusalem. After all, what kind of city was Jerusalem? It was the guiltiest city you could think of, a city full of enmity against God and Christ, a city where people had been shouting hysterically, "Away with Him, away with Him, crucify Him!" Jerusalem was the place where Jesus was betrayed, mocked, and derided. There He had been reproached and crucified. Can a city get any worse, any more wicked than this city? Oh, how heinous was the sin of the people of Jerusalem! What guilt

that city had - as mountains reaching the sky, its people struck with total blindness. The times were dark in Jerusalem. Although the Messiah had come, fulfilling the promises, yet the people did not discern. They did not recognize the Messiah.

Nevertheless, in spite of its sin, Jerusalem and its sinful inhabitants were privileged to be the first ones to hear the tiding that a fountain was opened for sin and for uncleanness. We would have said, “Apostles, shake off the dust from your feet and leave Jerusalem. Proclaim the Word everywhere, but not in Jerusalem. Because there people are so hardened, and blind, and guilty!” “No,” says the Lord, “beginning from Jerusalem!”

And so Peter began in Jerusalem. All the apostles began there, as we can read in Acts 2. We read in verse 14 that Peter lifted up his voice and began to speak to the thousands of people gathered before him. The power of the Holy Spirit in Peter was apparent. The Spirit enabled and empowered him, giving him boldness to speak. He was filled with the Spirit of Pentecost, which enabled him to preach freely. It was probably the most powerful sermon ever preached, except for the sermon the Lord Jesus preached on the mount. From beginning to end this Pentecost sermon is filled with God and filled with Christ, full of urgent appeals to the hearts of the hearers.

Indeed, Peter was pressed and moved to promote the honour and the work of God. He was, as it were, challenged to explain Pentecost, because there was bitter mockery, fierce enmity, and sturdy resistance among those thousands of people. Certainly, many were astonished and at a loss as they saw and heard the things that had happened. But there were also others, as verse 13 mentions, who mockingly said, “They are full of new wine. They are drunk. They are intoxicated. They are out of their minds!”

Would the work of God be silenced because of this hellish mockery? Indeed hellish, because hell, the devil himself, was behind this. Would he succeed in silencing God’s work? No, congregation, for look at Peter! See him standing there. He stands four-square as he faces those thousands of people in front of him. Firm and resolute he confronts the mockery and enmity.

Is this the man who trembled as a leaf when a simple maid looked at him somewhat fixedly in the hall of the high priest? Is this the same man who denied his Saviour from fear of the people? There stands Peter, unafraid, girded with the power of the Spirit! Strong and unwavering he stands in front of the crowd of thousands of people. Nothing can hold him back; he is constrained and inspired to proclaim the truth of God. In the face of mockery and enmity he lifts up the Word of God. “Thus saith the LORD!”

It was a remarkable sermon, as we said before. Remarkably organized, too. First, the apostle refuted the mockery and the accusation of drunkenness. He did that in a very simple way. He said in verse 15, “For these are not drunken, as ye suppose, seeing it is but the third hour of the day.” It was only nine o’clock in the morning; how could they be drunk? “Don’t you know,” said Peter, “that a true Jew does not eat nor drink before the morning sacrifice? How then can we possibly be drunk at the third hour--that is nine o’clock in the morning?”

Then Peter explained Pentecost. After he had refuted the mockery and the accusation in such a clear way, he began to explain the meaning of Pentecost. He pointed out what that noise from heaven “as of a rushing mighty wind” signified, what those “cloven tongues like as of fire” meant, and what those “other tongues” were. He explained all the things that had happened. He said, “Men and brethren, men of Israel, this is the fulfillment of prophecy. That which you are witnessing here, that which you hear, has been foretold by the prophet Joel. This is what was spoken by him,”--and then Peter quoted the words of the prophet Joel as they can be found in chapter 2, verses 28 through 32. His hearers undoubtedly knew these words of the prophet Joel. After all, they were Jewish men, pious and religiously engaged as they had come to Jerusalem to celebrate the great feast of Pentecost, to sacrifice to the Lord in the court of the temple, and to have communion with Him through the service of the Lord.

Peter quoted the prophecy of Joel. Remember, congregation, these words carried authority for these people. They were the words of the prophet, the words of God. His hearers knew these words, they impacted them. Now, that which Joel had prophesied was being fulfilled before their eyes. That prophecy was being fulfilled right there, because now the days had come of which the prophet Joel had spoken. “And it shall come to pass afterward, that I will pour out My Spirit upon all flesh” (Joel 2:28). That is, upon those twelve apostles, upon the one hundred twenty men and women who were all together in one place, praying with supplication at the throne of God’s grace. The Spirit was poured out upon all flesh.

While Peter preached this sermon and proclaimed this Word, the prophecy of Joel was being fulfilled. While he was preaching, the Spirit was poured out in the hearts of hundreds, even thousands of his listeners. The Spirit caused this Word to burn as a fire in the hearts of this crowd of people. That which the prophet Joel had foretold was being fulfilled, “Your sons and your daughters shall prophesy.”

Note that the verb “to prophesy” here does not mean something like “foretelling the future.” No, it means something else. Sons and daughters would prophesy in the sense of understanding the Word, of discerning the truth. Both young and old, men and women, servants and handmaidens would dream dreams and see visions. All kinds of people, regardless of their background, regardless of their social status, be it higher or lower--they all would see visions and dream dreams. They would know the Lord; they would confess His Name. They would receive a clear insight in the mysteries of the kingdom of heaven. They would come to know the depth of God’s forgiving grace. They would behold the beloved King in His beauty. Such would the Spirit do in the last days. God would pour out His Spirit upon all flesh. “That is what is happening now,” Peter said; “Here and now is being fulfilled what the prophet Joel has prophesied.”

He continued quoting the words of Joel in verses 19 and 20, “And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.”

Congregation, the prophet Joel’s eye penetrated far into the future. Not only was he privileged to see the time of the New Testament, but even beyond that, even until the great and notable Day of the Lord. That is the day of Christ’s second coming. That is Judgment Day.

Thus we notice that the Apostle Peter did not isolate the redemptive event of Pentecost. Rather, he recognized the fulfillment of Joel’s prophecy in the context of the whole administration of the New Testament. He recognized the connection between Pentecost and the preaching of the gospel among all nations, which work will progress until the last day, until the day of Jesus Christ, the day that He will return on the clouds of heaven.

And then the apostle comes to a conclusion in verse 21. Quoting the prophet Joel he says, “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” It shall come to pass! Now that Good Friday had come, and Easter, and Ascension Day, and Pentecost, now that Christ had died for our sins according to the Scriptures, now that He had been buried, now that He was risen on the third day according to the Scriptures--*now* it would be that whosoever, be it Jew or Gentile, rich or poor, young or old, indeed, whosoever would call on the name of the Lord would be saved.

Thus, congregation, Peter explained Pentecost from the prophecy of Joel. And from this explanation of Pentecost he backtracked to Easter and Good Friday. In his first point he, as it were, had laid the foundation for the preaching of Christ in order to proclaim the same to his hearers in the second point. And so, beginning from the outpouring of the Holy Ghost and the quotations from the words of the prophet Joel, he proceeded, step by step, proving that Jesus is the Christ, the Messiah.

That is our second thought:

2. Peter’s preaching of Christ and His work (verses 22 to 36)

In verse 22, we hear how the apostle pictures the life, the work, the office, and the ministry of Christ in very few words. He pictures Him in His humiliation and in His exaltation. He presents Him to his hearers as truly human, as he calls Him “Jesus of Nazareth.” That is how they knew Him; that is how they spoke of Him. For them He was Jesus of Nazareth, and the apostle calls to memory all the signs and all the wonders Jesus had done. Wonders they could not deny, spread from mouth to mouth. All those signs and miracles, all those mighty works this Jesus of Nazareth had done had really captivated them.

Through those signs and wonders He had identified Himself as it were. He was also a man “approved of God,” Peter says. And this Jesus, who was a man approved of God, had been crucified and slain by wicked hands. But He was also raised from the dead and from the grave, says the apostle, because it was all according to the determinate counsel and foreknowledge of God. Jesus’ pathway was according to the will of God.

Peter directs his hearers to the sovereignty of God. Yet, simultaneously, he holds them fully accountable for their deeds, as we can read in verse 23, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”

Peter proves and authenticates all this by turning once again to the Scriptures. He again speaks from Scripture, quoting David from the sixteenth Psalm, verses 8 through 11. This quotation begins in Acts 2, verse 25. Here the apostle, as it were, argues with his hearers. He says, “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.”

This was true. The Jews knew that David’s sepulchre was with them. Even today, when you visit Jerusalem, you will be pointed to David’s grave. His grave is with us unto this day. “If that is true, then David cannot have spoken about himself in Psalm 16,” says Peter, “when he sung that his soul was not left in hell, and that neither his flesh did see

corruption. David did not speak about himself in that Psalm. No, he spoke of the Messiah, of the coming Christ. In fact, David said in Psalm 16 that the Messiah would be raised from the dead. I proclaim unto you that Jesus from Nazareth is risen from the dead, of which we are witnesses. Therefore, Jesus must be the Messiah.”

Congregation, this may all sound so familiar and so well known to us. Perhaps you think, “Much of what Peter says here to the thousands in Jerusalem, he could have omitted for my part.” Consider, however, that the people in Jerusalem had never heard the things Peter preached! It was the first time that they ever heard this. What an amazing new thing this was for them! Peter led them through the Scriptures step by step, from event to event, from the one verse in Scripture to the other.

After that, Peter addresses Christ’s exaltation--how He was exalted by the right hand of God and had received a place of honour in the heavens. Once again, he quotes words of David, words from Psalm 110. And again he argues with his hearers. It was not David who of himself had said that he would sit at the right hand of God and that all his enemies would be made his footstool. No, David spoke of the great Son of David, the coming Messiah!

This brings us to the climax, the core of his sermon in verse 36. He presses on to the hearts of the people on this Day of Pentecost, “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Peter says, “Know assuredly,” know without doubt! They can be sure of it: The Scriptures, the prophets, and the very facts speak for themselves. “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

“Yes, this Christ,” the apostle says, “this Surety and Saviour, whom I proclaim unto you today, of whom Moses and the prophets had spoken, who the fathers have waited for, this same Jesus, who God has exalted and glorified, you have crucified. You have killed Him. You have laid your hands on Him, you have spilled His blood. You have not received Him. Though He is the Messiah. He is the Lord. He is the Anointed of the Lord. You have taken Him and have shouted, “Away with Him, crucify Him!” You, Jewish men, you, with all your religion and all your piousness, you stand here guilty! Guilty because of your dirty hands and your God-dishonouring unbelief. Your guilt reaches to the sky! You have taken the Messiah. You have nailed Him to the cross. Your hands have killed Him!”

Thus the apostle impressed the truth upon the hearts of his hearers. At that same moment, congregation, the Holy Spirit united Himself with the Word which was being preached. That Word was carried into the hearts of these thousands of people. This Word became alive in the hearts of the hearers. It came with power to convict. This Word pounded their consciences, so that they couldn’t bear it any longer. It seized them.

And suddenly they cried out, while the sermon was still on. Because we read, “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” When they heard that they were guilty, that they had crucified the Messiah, they could no longer keep quiet; they could no longer refrain themselves. A holy disquietness seized them and their conscience began to speak.

“What shall we do?” They saw what they had done. They saw their guilt and shame. They were devastated! God’s truth pierced their hearts. They saw the great evil which they had committed. The guilt of their sinful lives descended upon their heads. Indeed, it sank into their hearts and weighed as heavy millstones on them. They had killed the Lord of glory, the One sent of God, the One of whom the prophets had spoken and for whom the fathers had waited so long. They had not recognized the Anointed of God, the Christ. Now they saw their blindness and that their deeds condemned them, and they called out, “What shall we do? How can we ever be restored?”

Congregation, boys and girls, I wish we would all come to this point, to the point where these people at the Day of Pentecost arrived at, namely, that we would see what we have done. These people were summoned, as it were, to stand at the bar of God’s justice; they had to face God’s tribunal. There they saw their sins and guilt, a guilt which reached to the heavens.

They were silenced, they didn’t know it anymore. They called out, “What shall we do?” Oh, that we would come to that point, too, that we would see who we are in the face of God. Would God that our guilt begins to weigh upon our hearts, too, and that we also are silenced and brought low before the Lord, saying, “*My transgressions I confess, Grief and guilt my soul oppress*” (Psalter 140:2).

Now, did Peter feel somewhat uneasy about this question of the people? Was he taken aback by it? Or was he ready to answer it? Oh, certainly he was!

We wish to consider that in our third thought:

3. Peter’s powerful testimony, aimed at the hearts of his hearers (verses 37 to 41)

What an amazing opportunity for Peter to impress the Word on the hearts of his hearers! Yes, he certainly had an answer for them! He exclaimed, as we can read in verse 38 and on, “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort.”

He testified and exhorted. In this manner he sought to impress it on the hearts, with great solemnity and a holy urgency. And with many other words he proclaimed to every one of them, “Repent and be baptized!” He reminded them of the promise of God, of God’s pledge. Which promise, which pledge would this have been? This one, “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (verse 21).

Thus Peter laboured for those thousands of souls. He showed them the way, the only way of escape, the way of repentance, the way of faith in the Lord Jesus Christ. No, this preacher could not just accept matter-of-factly that the majority of his hearers were unconverted. He admonished them with holy earnestness and testified, “Repent ye! Repent ye! And be baptized every one of you!” He did not exclude anyone. He pointed them all to the blood of Jesus Christ, which washes and cleanses from all sin. He invited them to come, just as they were. He proclaimed to them the crucified Saviour, who had been subject to God’s judgment and who had carried the wrath of God against sin.

The people cried out, “What shall we do?” Note that Peter did not answer, “You should do this and not do that.” Because, really, what *can* we do, congregation? What can we do to ever satisfy God? No, Peter did not preach what *they* had to do. Instead, he preached what *God* had done in Christ, how He Himself had opened a way of salvation in Christ.

The Holy Spirit richly blessed this preaching of repentance and of the one Name given under heaven unto salvation, this preaching of Jesus Christ, this testifying and admonishing. As a result, the congregation of Jerusalem thrived, because at the beginning of the Day of Pentecost, there were only one hundred twenty believers, but in the evening of that same day, there were added more than three thousand. The Lord had worked most powerfully! With one draught of the net of the gospel more than three thousand souls were added! “And the same day there were added unto them about three thousand souls.”

Again, congregation, how did the Lord do that? He did that through the preaching of His Word, by way of the foolishness of preaching, by the Word of God. That was the means the Spirit of Pentecost employed. Check the history described in the Acts of the Apostles and see that God the Holy Spirit employs always the Word, the preaching of the Word. Consider the history of the church, the history of the Reformation and Further Reformation, and the history of revivals in Scotland, Ireland, and America. Time and again the Holy Spirit uses the preaching of the Word, solemnly admonishing and testifying, “Repent, and be baptized every one of you in the name of Jesus Christ,” in this way, reviving the church and laying brightness upon Zion.

The people in Jerusalem heard that they were guilty, and God righteous. But they also heard that God had not withdrawn Himself from them. On the contrary, He had given His only begotten Son, that whosoever believed in Him should not perish, but have everlasting life.

They heard that *they* had done this evil. Congregation, boys and girls, did you already hear that the fault lies with you? That you have turned your backs on God and Christ? Did you already hear that *we* block the way of our own salvation? That we stand in the way of the gospel of free grace?

“When they heard this,” namely, how they stood diametrically opposed to the gospel of free grace, they were pricked in their hearts. Then they could not refrain themselves anymore and cried out, “What shall we do?”

The preaching intends to summon you, old and young, as hearers of the Word of God, to appear in His holy court, before His holy tribunal, so that we would see who we really are, guilty ones. Oh congregation, consider who you are before God, who you are before the Christ who is preached unto us in the precious gospel. It becomes especially clear who we and our children really are when we consider our attitude towards the gospel, namely, enemies of God and enemies of Christ. Too high-minded to bow as a poor sinner before a crucified Saviour. Too proud of heart to lift up an empty hand to God and to be saved by grace alone. Because the preaching of free grace pushes us with all our merits and self righteousneses to the side. Yet, that is exactly where all our enmity and opposition will surface. Oh, consider who we are before God and before Christ. No, it was not only the Jews, Lord Jesus, who crucified Thee, but *I* have plaited Thy crown of thorns, *I* have filled Thy cup of suffering. *I* have done this by my sins.

When we see that, congregation, we call out with the Pentecost people, “Men and brethren, what shall we do to be saved?” Then the Word of God cuts deep, revealing our

guilt and shame; our flesh, also our pious flesh is cut through. Exposed as enemies of God and enemies of Christ, we are thrown down before God, our hearts pierced. But when hearts are pierced, the church will flourish once again, because in pierced hearts room is made for the blessed Christ. When people are made to feel small, Jesus becomes great!

And so we see that this sermon on the Day of Pentecost contains many lessons. We wish to consider more of this in our fourth point, but first we will sing from Psalter 217: 1-4.

Verse 1

*Remember not, O God,
The sins of long ago;
In tender mercy visit us,
Distressed and humbled low.*

Verse 3

*In Thy compassion hear
Thy pris'ner's plaintive sigh,
And in the greatness of Thy pow'r
Save those about to die.*

Verse 2

*O Lord, our Saviour, help,
And glorify Thy Name;
Deliver us from all our sins
And take away our shame.*

Verse 4

*Then, safe within Thy fold,
We will exalt Thy Name;
Our thankful hearts with songs of joy
Thy goodness will proclaim.*

4. Some practical lessons for us and our children, derived from Peter’s sermon at Pentecost

Congregation, we wish to consider shortly seven important lessons which can be drawn from Peter’s sermon at Pentecost.

We see in the first place that the Spirit of Pentecost descends and begins to dwell and to work in hearts *after a special season of prayer*. Certainly, the Lord can come and work without prayer, but most often it pleases the Lord to come in answer upon prayer. Prayer and supplication preceded Pentecost in Jerusalem, as we read in Acts 1 that those one hundred and twenty people were together, persevering with one accord in prayer and supplication. Day and night they were there, begging at the throne of God’s grace. They strongly desired the fulfillment of the promise they had received, namely, the coming of the Comforter.

Upon receiving that promise, those one hundred and twenty people did not respond as some do in our days, saying, “If you have the promise, you are settled. Then you need nothing more. Then you do not need to pray anymore.” No, congregation, on the contrary; when God grants promises in the heart, we will begin to diligently seek the fulfillment of the

promises in the way of prayer. Boys and girls, what do you do when your mom or dad have promised you a present? You ask every day, “Mom, Dad, when will I get it? You have promised it, right?” It is the same in the lives of those who fear the Lord. They will be increasingly engaged with the Word when the Lord has comforted them through the promises of the gospel. Then they approach the throne of God’s grace with that same Word, seeking Him and pleading upon it, “Remember Thy Word, O Lord, which Thou hast spoken unto me. My expectation is from Thee alone.” It will cause us to go into the inner chamber. It will even attach more and more unto the Lord.

It was after such a remarkable period of prayer and supplication that the Spirit of the Lord condescended. In that way the congregation of Jerusalem experienced a revival and growth. In one day--we almost cannot imagine it anymore--more than three thousand were added to the congregation. Therefore, congregation, we need prayer, seeing that our days are dark and gloomy and full of spiritual decline and hollowness--prayer and supplication unto God for the revival of His Church; that He would again grant brightness to radiate from His Zion; that He would pour floods upon dry ground and make the desert to blossom again as a rose. We urgently need to cry to God, in all our weakness, guilt, and unworthiness, that He would send salvation; that He would remember His covenant; that He would glorify Christ; that He would revive His Church. That is what we urgently need in our days.

In the second place, we see that the Lord does not initiate Pentecost with the crowd of three thousand, but with the one hundred and twenty. When the Lord revives His Church, He begins this work with those who are already born again. First the twelve were filled with the Holy Spirit, and after them the one hundred and twenty, and they in turn became a blessing for the big crowd. One of the Puritans writes, “The revival of the church is the condition for the conversion of the world.” Peter writes in his letter, “The judgment must begin at the house of God.” That is awful! Judgment does not begin in the world, but at the house of God. But the opposite is also true; revival begins also at the house of God! Would God that all the Lord’s people were prophets!

In the third place, we see (and we actually have seen this already) that God the Holy Spirit joins Himself with the Word. The Word is the instrument and the Holy Spirit is the power unto that ultimate purpose, the salvation of sinners. That is the fruit, congregation, the great goal, to the honour of God.

Further, in the fourth place, we see that the Holy Spirit employed that preaching which is honest and confrontational. Clearly and plainly Peter pointed his hearers to their guilt. He

admonished them and testified to them. He did that with so much seriousness that hell trembled. This was the preaching the Holy Spirit was pleased to use.

In the fifth place, we notice that Peter spoke the language of his hearers. He did not talk over the people’s heads. No, these people knew what the prophet Joel had prophesied and what David had sung in the Psalms. Peter calls them Jewish men, men of Israel. He even calls them “men and brethren.” He stands beside them and in all fairness draws the conclusion that they have committed a terrible evil, that they are guilty. How valuable are the lessons Acts 2 contains, also for preachers of the Word in our days!

Further, in the sixth place, we see that the fruit Peter seeks in the lives of his hearers is a Christ-centered experience. That is what Peter longs to see in his hearers. He seeks such an experience which has Christ at its centre. Let us never separate these two. Experience separate from Christ is not true experience. There is a way to Christ, to be sure, a way of conviction, and owning your guilt, and wretchedness. Then the Lord pulls us off our restful couches and places us on the sinner’s bench before God. But Christ is the heart of all spiritual experience and this is the experience Peter seeks in his hearers’ hearts. He seeks experience in the present time.

And that is exactly what the church sorely needs today as well, according to my strong conviction: experience, genuine experience of Christ in the present time. That gives life; that gives vitality. People of the Lord, how long ago is it that Christ’s blood washed over your souls? How far back do you have to go? David was able to say, “I shall be anointed with fresh oil” (Psalm 92:10). It ran off of him. That is what the church needs. Then the church radiates a good testimony. Oh, blessed is the church which knows of experience in the present time.

Finally, we see on this Day of Pentecost that the Spirit brings abounding love. Peter’s heart is filled with it, filled with love to God, to Christ, and to souls. Where the Spirit of Christ comes, He brings love, and this love casts out all fear. Peter does not think, “What will the people think of it?” or, “What kind of sermon would the people want to hear?” or, “What about my reputation?” No, he stands fast in the liberty. He is concerned only about God, about Christ, and about the salvation of sinners. He desires to see God at work. No, he is not elevating people, nor is he hasty in the laying on of hands, but he is lovingly moved with the people, seeking to preach the way of salvation to them, the way of repentance and faith in the Lord Jesus Christ.

Do we recognize something of these seven points in our own hearts, in our own lives? Congregation, boys and girls, the big question is: Have I been quickened from the dead? Have I passed from death unto life? Have I become honest before God? Have I confessed, “I am guilty, I have committed this evil?” The people at Pentecost were at a loss. They said, “Men and brethren, what shall we do?”

Congregation, have we already come to this point in our life? Because that is the point where we have to come, will it be well with us for time and for eternity.

People of the Lord, it begins at the house of God. Both judgment and revival begin at the house of God. Kneel then before the Lord with this prayer in your heart: *“Grant life unto my soul, O Lord, I pray; Shed still the brightness of Thy presence o’er me; Then shall I praise Thee in a perfect way”* (Psalter 428:10).

Amen.

Concluding Psalter 428:10

*Grant life unto my soul, O Lord, I pray;
Shed still the brightness of Thy presence o'er me;
Then shall I praise Thee in a perfect way,
Yea, let Thy judgments quicken and restore me.
Thy servant like a sheep has gone astray,
Yet Thy commandments I will keep before me.*