

The Miracle and the Message (Part 2)

Introduction

The Text

¹ Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. ² And a man lame from birth was being carried, whom they laid daily at the gate of the temple that is called the Beautiful Gate to ask alms of those entering the temple. ³ Seeing Peter and John about to go into the temple, he asked to receive alms. ⁴ And Peter directed his gaze at him, as did John, and said, "Look at us." ⁵ And he fixed his attention on them, expecting to receive something from them. ⁶ But Peter said, "I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!" ⁷ And he took him by the right hand and raised him up, and immediately his feet and ankles were made strong. ⁸ And leaping up, he stood and began to walk, and entered the temple with them, walking and leaping and praising God. ⁹ And all the people saw him walking and praising God, ¹⁰ and recognized him as the one who sat at the Beautiful Gate of the temple, asking for alms. And they were filled with wonder and amazement at what had happened to him.

¹¹ While he clung to Peter and John, all the people, utterly astounded, ran together to them in the portico called Solomon's. ¹² And when Peter saw it he addressed the people: "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? ¹³ The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. ¹⁴ But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, ¹⁵ and you killed the Author of life, whom God raised from the dead. To this we are witnesses. ¹⁶ And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all.

¹⁷ "And now, brothers, I know that you acted in ignorance, as did also your rulers. ¹⁸ But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. ¹⁹ Repent therefore, and turn back, that your sins may be blotted out, ²⁰ that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, ²¹ whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. ²² Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. ²³ And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.' ²⁴ And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. ²⁵ You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your offspring shall all the families of the earth be blessed.' ²⁶ God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness." (Acts 3:1–26)

The Miracle and the Message (Part 2)

A. This is now part 2 of these sermons I'm titling The Miracle and Message.

1. Last time we looked at [vv. 1-10](#) in particular and we considered the miracle together.
2. Now, this morning we shall set our sights on [vv. 11-26](#) and here is where we come to consider the message.

B. Peter has, in the name of Jesus, healed this man lame from birth—he’s over forty years old—and now, as all the people have heard and come running, a crowd is forming around them there in the temple grounds. And Peter has something to say about it all . . .

1. He uses this miracle as a launchpad, as it were, to preach this message. And he’s going to draw our attention to four things in particular. He’s going to tell us: (1) Who Did It; (2) How He Did It; (3) Why He Did It; and (4) What We Should Do About It.

(1) Who Did It

A. The first thing he’s going to help this crowd understand is who did it—who truly performed this miracle.

1. And, as he does so, he’s going to make three things abundantly clear: (1) It Wasn’t Actually the Apostles; (2) It Certainly Wasn’t Anyone in the Crowd; (3) It Was Jesus Christ of Nazareth.

(1) It Wasn’t Actually the Apostles

A. Look at what he goes on to say at the start of his message there in the latter part of v. 12: “Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk?”

1. This is the first thing Peter wants to make clear: this miracle didn’t come from him or John.

B. Now, to be fair, there’s good reason, I think, why these people are “star[ing]” at Peter and John now. From the outside, it looks like the miracle did come from them.

1. They’d seen this brother begging for years, day by day, out in front of the temple.
2. And then all of sudden Peter walks by, commands him to get up and walk, and, to their great amazement, he does!

- a. I think you and I would be trembling before Peter and John as well at this point, don’t you? It makes sense. What is it with these men that gives them the power and authority to do such things?

C. But, as Peter is now trying to make plain, it doesn’t so much have to do with who these men are as much as it has to do with who these men know: “In the name of Jesus Christ of Nazareth, rise up and walk!” (v. 6).

1. “It wasn’t my name. It wasn’t my power or piety. Don’t look at me like that. I’m a man like you, a sinner like you.”

D. I’m reminded of what Paul and Barnabas say to those Gentiles in Lystra after they performed a similar miracle in Jesus’ name and the crowds were so impressed by it that they were attempting to offer sacrifices to them thinking they were gods or something: “¹⁴ But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out, ¹⁵ ‘Men, why

are you doing these things? We also are men, of like nature with you, and we bring you good news . . .” (Acts 14:14–15)—the good news of Jesus!

Blurring the Connection

- A. There is always a danger that somewhere along the way, when we experience relative success in ministry or whatever, the connection between our success and Jesus’ grace starts to get a bit fuzzy.
 - 1. We start to think maybe it is my power and piety that is setting me apart here and making things happen. We start to believe the hype that others may be spinning about us. Whenever there’s success in ministry, there will always be those ready to esteem you higher than they ought. Over time, if you’re not careful, you might start to buy into it.
 - a. How many pastors and prominent ministry leaders have fallen into such things. Sadly, the headlines are rife with such examples.
- B. Maybe there’s something in you that’s inclined to think God’s blessing of you—whether at work or with finances or with obedient children or health or whatever—is because of your own power and piety. You deserve it. You’re better in some way, a cut above.
 - 1. Beware. Don’t let the connection between the blessing on your life and the grace of Christ get fuzzy.
 - a. If I could put it bluntly: the only reason you’re not in hell right now is because Jesus threw himself in between you and the wrath of God you so richly deserve.
 - i. So let’s be clear: if good things come to us or through us, it’s not because of us—it’s because of him and his grace.

Peter and Paul

- A. This is why God often uses most powerfully those whom he has first humbled most profoundly.
- B. Think of this with regard to the book of Acts as a whole. Who are the two biggest players, the two most prominent figures, in this book? It’s Peter and Paul. The whole book can essentially be divided along these lines.
 - 1. Acts 1-12 is largely a recounting of the ministry of Peter.
 - 2. And then Acts 13-28 is where things shift and we start to follow along with Paul.
- C. But think about these two men with me for a moment. Was there anyone of all the apostles who was more humbled than these two? No. It’s not even close.
 - 1. Peter is known as the Great Denier.
 - a. In fact, later in his message Peter is going to indict those in the crowd because they “denied the Holy and Righteous One” (Acts 3:14).
 - b. Well, in the Greek and English, this is the very same word used to describe what Peter himself does to Jesus the night before he’s crucified: “⁷¹ [A] servant girl saw

him, and she said to the bystanders, ‘This man was with Jesus of Nazareth.’⁷² [But] . . . [Peter] denied it with an oath: ‘I do not know the man’” (Matt. 26:71–72).

2. And now, where Peter is known as the Great Denier, Paul is known as the Great Persecutor. He killed Christians thinking he was serving God.
 - a. Indeed, Peter will again later indict those in the crowd because they were killers, they “killed the Author of life . . .” (Acts 3:15).
 - b. Well, while Paul was hunting down Christians, breathing threats and murder, Jesus appears to him and says: “Saul, Saul, why are you persecuting me?” (Acts 9:4). “When you kill them—they who are my body—you are killing me!”
- D. So we have a denier of Jesus and a killer of Jesus. These are guilty men. These are men who know where they stand before God in and of themselves. They have been thoroughly humbled . . . to the core . . . to the dust.
 1. Therefore, both know beyond a shadow of a doubt that whatever good comes from them and their ministry, it’s not from them—it couldn’t be!—but it’s from Jesus.
 - a. “⁴Such is the confidence that we have through Christ toward God.⁵ Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God . . .” (2 Cor. 3:4–5; cf. 1 Cor. 15:8-10).

(2) It Certainly Wasn’t Anyone in the Crowd

- A. But Peter goes on. “It wasn’t us,” he would say. “But it also certainly wasn’t you.”
 1. At this point, he recounts all the ways the Jewish people in the crowd around the temple here now actually stood in opposition to Jesus. He reminds them of the last days and hours of Jesus’ earthly life and brings attention to the way they rejected him at every point.
 - a. So he says: you “delivered [him] over” to the Romans (v. 13; cf. Luke 23:1)
 - b. You “denied [him] in the presence of Pilate, [even] when he [a Gentile!] had decided to release him” (v. 13; cf. Luke 23:13-16).
 - c. Furthermore, “you denied the Holy and Righteous One, and asked for a murderer [Barabbas] to be granted to you (v. 14; cf. Luke 23:18-25).
 - d. And to cap it all off: “you killed the Author of life” (v. 15).
- B. He’s saying all this to emphasize the fact that, whatever grace is being manifested here with this miracle, it’s not because of his own merit, nor is it because of theirs.
 1. “You’ve rejected him at every point, and yet God is still on the move for good.”

“You Killed the Author of Life”

- A. Now, I couldn’t bear to quickly pass by that staggering little statement there: “you killed the Author of life” (v. 15). I just want to linger on this with you for a moment—contemplate the gravity of it together . . .

- B. What a paradox, what a mystery, what a tragedy, what a horror. The Author of life is put to death.
1. Those people whom he created and sustained in life were the very same people who would turn on him for death.
 - a. It would be like a child, emerging from the womb, only to turn back towards his mother and slap her across the face. She gave you life. She sustained you. You don't care. Cut the umbilical cord. Let me go!
- C. Think about it with me . . .
1. Jesus gave these people the vocal cords they would use to cry out for his crucifixion.
 2. Jesus supplied the strength to those muscles that the temple police and soldiers would flex in their efforts to tie him up, drag him out, and nail him to the beams.
 3. The only reason they had saliva they could spit upon his face in the first place was because he kept their thirst quenched with water and their tongues moist.
 4. Jesus sustained their beating hearts even as they were hardening like stone against him.
 5. The very breath we draw on in order to curse him, is, in point of fact, given to us by him.
 - a. “[Y]ou killed the Author of life . . .” (Acts 3:15).
- D. I thought of what is said of Jesus in [John 1](#) at this point: “¹ In the beginning was the Word, and the Word was with God, and the Word was God.² He was in the beginning with God.³ All things were made through him, and without him was not any thing made that was made.⁴ In him was life, and the life was the light of men. . . .⁹ The true light, which gives light to everyone, was coming into the world.¹⁰ He was in the world, and the world was made through him, yet the world did not know him.¹¹ He came to his own, and his own people did not receive him” (vv. 1-4, 9-11).
1. Or as Jesus puts it later in [John 3:19](#): “[T]he light has come into the world, and people loved the darkness . . .”
 - a. Give us darkness. Give us death.
- E. But this leads us to an even more concerning dimension in all of this. Killing the author of life—this is not just a paradox, nor a mere mystery, or tragedy, or horror. It's insanity. It's suicide.
1. It's like a man on oxygen, turning off the machine, pulling the plug, cutting himself off from the flow.
 - a. You can't kill the Author of life . . . without also killing yourself. There is a suicidal streak in the heart of fallen man.
- F. This, of course, is emphasized even further for us here by the fact that, as Peter says, we didn't just kill the Author of life—that is one thing, it's a horrible thing, but it's only one side of the insanity.
1. We also freed a murderer: “[But you denied the Holy and Righteous One, and asked for a murderer to be granted to you . . .](#)” (v. 14).

- a. It's not just: "Get rid of the author of life."
- b. It's also: "Give us this author of death (if you will)—this murderer, Barabbas."

G. What a picture we get of sin here. When we sin . . .

1. We are not only putting life behind bars, we are letting death out of its cage.
2. We are not only stomping on the chest of Jesus, we are nestling up to the chest of the devil.
3. We are not just cutting ourselves off from the flow of oxygen. We are putting our lips around the tailpipe of a car and sucking in the carbon monoxide.
4. We are letting the lion off his leash with children playing nearby.
5. We are striking a match and tossing it into the parched California landscape.
6. We are putting a gun to our head and pulling the trigger.

- a. It's insane. It's suicidal.

H. And it's in all of us.

1. Every time you walk up to a line you know God has drawn in his Word, in his moral law, and you say, "I don't care," and you step over it, you are moving from the land of the living to the place of the dead. And we do it every day.

- a. How's this playing out in your life right now? How's this playing out in my life? God forgive us!

(3) It Was Jesus Christ of Nazareth

A. So who's responsible for this miracle?

1. It wasn't these apostles.
2. It certainly wasn't the Jews in the crowd here.
3. And by extension, of course, we know: it wasn't you, it wasn't me.

B. It was Jesus: "¹⁵ [Y]ou killed the Author of life, whom God raised from the dead. To this we are witnesses. ¹⁶ And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all" (Acts 3:15-16).

(2) How He Did It

A. But now we come to second thing which Peter aims to disclose: namely, not just that he did it, but how he did it.

1. And, in our text, Peter identifies at least two parts to the answer here which I should like to point out for us, albeit rather quickly.

Part #1: In Fulfillment of the Scriptures

A. The first thing we can't help but notice is that he did all that did in fulfillment of the Scriptures.

1. It was something God had been planning for and promising from the very beginning—a Redeemer, a Savior, one who would come and make all the wrong in this world (and in our hearts!) right.
- B. This is why, I think, in v. 13, he immediately draws our attention to God as “[t]he God of Abraham, the God of Isaac, and the God of Jacob”
1. This is covenantal language. God had made explicit covenant promises to Abraham and renewed with them with each subsequent generation identified here. It’s a reminder to the crowd here that YHWH is a covenant-making and covenant-keeping God.
 2. And Jesus is the “yes and amen” to it all (2 Cor. 1:20).
 - a. Which is why, as we’ll see later, Peter will wrap back around to this idea at the very end of his message and speak of Jesus as the ultimate fulfillment of all God had promised would come to and through Abraham—namely, blessing to “all the families of the earth” (v. 25; cf. Gen. 22:18; also Gen. 12:3).
- C. Beyond this, Peter time and again here draws our attention to the OT prophets. He’s jealous to show that Jesus is the fulfillment of all that they had been anticipating.
1. So he says in v. 18 that God had foretold all of this concerning the Christ “by the mouth of all the prophets”
 2. And then again in v. 21, he refers to all of this as that “which God spoke by the mouth of his holy prophets long ago.”
 3. He gets more explicit in vv. 22-23, showing that Jesus is the long awaited prophet like Moses whom Moses himself predicted would come (cf. Deut. 18:15, 18-19).
 4. And then in v. 24, he connects the dots from Moses to all the subsequent prophets when he says: “And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days.”
- D. So how did Jesus perform this miracle? Well, first we must say he’s done it as part of the plan, in fulfillment of Scripture.
1. But, of course, this doesn’t take us as deep into the answer as we need to go. And so here is where we come to the second part . . .

Part #2: Through His Death and Resurrection

- A. Here is where we see not just that Jesus fulfilled the covenant and the prophets and all this, but the way in which he did so.
1. The covenant, the prophets, it all directs us ultimately towards his suffering, death, and subsequent resurrection and glory.
- B. So Acts 3:18 in full now reads: “But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled.”

1. What are these prophets talking about? They're talking about the Messiah's passion. They're talking about the cross. They're talking about the one who will offer up his life as a propitiation—a sin-bearing, wrath-appeasing, atoning sacrifice—for our sin.
- C. This becomes even more apparent to us when we look a little closer at what Peter said back up in [v. 13](#): “The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus . . . [whom you delivered over, denied, and killed].”
1. With this idea of God glorifying his servant, his suffering servant, many commentators believe that Peter is certainly alluding to if, not directly quoting, [Isa. 52:13](#).
 - a. It's the first verse of the last and most important of those passages in Isaiah dealing with this figure YHWH refers to as his “servant” (cf. [Isa. 42:1](#); [49:5-6](#); [52:13](#); [53:11](#)).
- D. And, of course, the whole flow of thought from [Isa. 52-53](#) is that this servant, while he will be ultimately glorified, he will momentarily suffer—not for his own sake, not for his own sin, but for ours.
1. So we read in [Isa. 53:5](#), for example: “But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.”
 - a. Now I know that some charismatic traditions take this verse way to far in terms of its application to physical healing today and all that.
 - b. But you get the basic sense, I think. It's clear. Because he was wounded and crushed in our place, for our transgressions, for our iniquities, at the cross . . . we can be healed, we can be whole.
- E. So, again, Peter can say at the end of [v. 16](#): “[T]he faith that is through Jesus has given the man this perfect health in the presence of you all.”

(3) Why He Did It

To Bless You

- A. But why? Why did he perform this miracle? We see that he's done it. We see a bit more as to how he did it. Now we must ask . . . why?
1. What is his goal in all of this? Why did he come and suffer and die in the way that he did? Why, after being raised, has he now come and helped this crippled man in the dirt? What is he after? What does he want?
- B. Well, I suppose, at first, we could simply put it this way (I alluded to it a bit earlier): he wants to bless us.

1. That's how Peter draws his whole message to a close there in v. 26: "God, having raised up his servant, sent him to you first, to bless you"
- C. Now, I'll tease out three layers to this blessing that Peter gives us here in a moment. But, before I do that, I simply want to take this in and consider it with you. Because I think when we do we're just left stunned and staggered at the overwhelming, unrelenting, never-stopping love of God.
1. You know, I said earlier that in our sin, we are insane and even suicidal.
 2. Well, I think, from our text a case could be made (and I say this with all reverence) that God in his love is insane and even suicidal. It's crazy. It makes no sense.
- D. These are the very people Peter had just said were responsible for killing the Author of life. Now he's been raised up incorruptible, immortal, indestructible.
1. What do you think he'd want to do to these people who were calling for his crucifixion just a few weeks prior?
 2. What would you want to do to these people? Wouldn't you just want to destroy them? Wouldn't you just want to put them in their place?
 - a. When you kick the hornets' nest, what do you expect is going to happen? The hornets are going to hum out in a fury and they're coming for blood.
 - b. When you poke the bear, what do you think is going to happen, he's going to come over and give you a hug? He's going to maul you.
 - c. But what happens when you mock and spit and slap and strike and flog and nail and spear and kill the Lord of the heavens and the earth?
 - i. He doesn't come back at you with a vengeance, looking to crush you.
 - ii. He comes back to bless you. It's insane. It's borderline suicidal. It's the love of God for us in Jesus.

Three Layers

- A. I said there were three layers to this blessing that Peter identifies here. Let me show them to you briefly now . . .

Layer #1: The Blotting Out of Our Sins

- A. In v. 19, Peter says that Jesus comes to us and we come to him "that [our] sins may be blotted out"
1. I love this, the Greek word translated "blotted out" here—Gk. *exaleiphō*—is defined this way in the standard lexicon: "to cause to disappear by wiping [away]; to remove so as to leave no trace" (BDAG).
- B. Have you ever felt dirty, stained, guilty, ashamed? Do you want to be washed clean?
1. This is the blessing Jesus offers to you this morning. Full pardon. Full forgiveness.

- a. Not because he's going to sweep your sins under the rug of the universe,
 - b. but because he nailed your sins to that rugged cross and suffered in your place, the righteous for the unrighteous.
- C. In fact, Paul uses that same Greek word again in [Col. 2](#) and he says that God has “¹³ forgiven us all our trespasses,¹⁴ by canceling [Gk. exaleiphō = wiping away, removing so as to leave no trace] the record of debt that stood against us with its legal demands. This he set aside [how?!], nailing it to the cross” (vv. 13–14).
- 1. Look at me, if you are in Jesus this morning, I don't care how dirty you feel, you are spotless in his sight, without blemish, without stain, counted righteous and pure . . . because of him.

Layer #2: The Refreshing of Our Souls

- A. Peter goes on in [v. 20](#) and gives us yet another to this blessing Jesus brings. Jesus comes to us and we come to him “that times of refreshing may come from the presence of the Lord”
- B. In [1 Pet. 3:18](#), Peter says that “Christ . . . suffered . . . for sins, the righteous for the unrighteous, [not just so he could clean us up and send us on our way, but so . . .] that he might bring us to God”
- 1. You were created by him, for him, and your soul will know no lasting satisfaction until you're brought back to him.
 - a. The reason Jesus blots out your sins is so you can come freely back into the presence of God and there find refreshment for your soul.
- C. Hear Jesus say to you this morning: “²⁸ Come to me, all who labor and are heavy laden, and I will give you rest.²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls” ([Matt. 11:28–29](#)).
- 1. Stop fretting as if it's all up to you; stop trying to prove yourself and earn your keep; stop trying to forge an identity outside of God and the gospel; stop trying to clean yourself up or atone on your own.
 - 2. Come to Jesus and find, not only forgiveness and freedom, but rest and refreshment in his presence. He knows you to the bottom and he loves you to the sky.

Layer #3: The Restoring of All Things

- A. The last layer to this blessing comes in [v. 21](#), when Peter directs our attention to the full restoration of all things that is coming upon Jesus' return: “[H]eaven must receive [Jesus] until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.”
- B. We all know this world is broken. We all know our own hearts are broken. Even though our sins are forgiven and we do experience something of God's refreshment, it will never be complete in this life. We'll always go up and down.
- 1. This lame man now walking, he may have been enjoying “perfect health” on that day, but he's not around anymore. He died like all men do.

- a. This healing miracle, as amazing as it was, was still just a mere picture, a parable, pointing us towards the full restoration that's coming for us in Jesus on the last day.
 - i. We're not there yet. All that Jesus has begun for us in his first coming will only be brought to full completion upon his return. But what a return it will be!
- C. I found it so interesting, that same Greek word I've referenced a couple times now, it shows up again later on in Revelation, when John is talking about the new heavens and new earth, the full restoration of all things that Jesus is going usher in.
1. And this time, instead of using it to refer to the blotting out of all our sins, he uses it to refer to the wiping away of all our tears: “¹ Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴ He will wipe away [Gk. exaleiphō] every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away’” (Rev. 21:1–4).
 - a. At his first coming, Jesus wiped away all our sins.
 - b. At his second coming, he will wipe away all our tears.
 - i. Everything wrong will be made right. Everything sad will come untrue.

(4) What We Should Do About it

Two Steps

- A. In the end, Peter is calling for a response from this crowd here. You see, this miracle, it isn't just amazing, it's also confronting.
1. Because it presents us with the reality of Jesus and the gospel and all of this, it forces us to a point of decision. How are we going to respond? What should we do about it?
- B. Well, according to Peter, it seems there are two steps we can and should take even now . . .

Step #1: Repentance

- A. First, there's the step of repentance. So Peter says: “¹⁹ Repent therefore, and turn back, that your sins may be blotted out, ²⁰ that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, ²¹ whom heaven must receive until the time for restoring all the things . . .” (vv. 19-21a).
1. The blessing, the blotting out, the times of refreshing, the restoration, it's not automatic for you. It's offered freely, but you have to repent. You have to turn.

Step #2: Faith

- A. But you don't just need repentance, you also need faith. You need "faith in his name" as Peter put it back up in [v. 16](#).
1. You don't just turn from sin, you turn towards Jesus.
 2. You don't just let go of your idols, you lay hold of him as your Savior, Lord, and highest treasure.
- B. I think this is pictured for us most beautifully when we see what this lame man now healed is doing there in [v. 11](#). Did you notice it? He is "[clinging] to Peter and John . . ."
1. Oh his legs are working now just fine. He could be up running and dancing. And he does for a little while.
 2. But when that settled down a bit, here he is clinging to the men who brought him the gospel.
 - a. I take this to be a beautiful image of what it's like when you encounter Jesus and you place your faith in him. You cling to him.
 - i. He's not just your healer, your miracle-worker, he's your everything. And you hold onto him for dear life!
- C. So, as we close, I just encourage you this morning . . .
1. Turn from the insane, even suicidal sin that so easily entangles.
 2. And turn to the insane, even suicidal love of God for you in Jesus that so wonderfully frees and heals.
 - a. He's suffered death for you. He's been raised for you. And he's here this morning ready to bless—ready to pardon, and satisfy, and sweep you up into his eternal embrace!