

**A Talk by B. Cobbey Crisler,
“After the Master What? – The Book of Acts” (Acts 2)**

transcribed by Sue Merrell from

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Acts, Chapter 2, Verse 1, introduces right away the phrase that we’re to look for. What is it? “[With one accord.](#)” (See below, Partial)

“[The day of Pentecost](#)” is fifty days past Passover and when you realize the Jesus was crucified just prior to Passover and within the tomb roughly three days, how many days since Jesus’s actual departure via the ascension have transpired? (See below, Partial)

Well, fifty days, Pentecost, fifty days from Passover – all right, so it’s about a week since Jesus is gone. This is a real test for the church, isn’t it?

[Acts 2:1](#) And when [the day of Pentecost was fully come, they were all with one accord in one place.](#)

He’s not going to be back physically, personally, but he told them where they could find him, which is where? In the scriptures.

And they seem to be obeying this, don’t they? They’re looking to the scriptures for inspiration for church decisions. And “[in the day of Pentecost...they were all with one accord in one place,](#)” there is church fulfilling its destiny – “[all with one accord in one place.](#)” (See above, Paraphrased)

And suddenly, look at the result of this collective harmony! And it may be the reason why we haven’t heard this kind of thing.

The “[sound from heaven as a rushing mighty wind...](#)” remember ‘wind,’ pneuma, the movement. (See below, Partial)

The church is an expression of the movement, then. “[The rushing mighty wind...](#)” spirit, and remember “[holy spirit, Holy Ghost](#)” is very much in the forefront in the Book of Acts. (See below, Paraphrased)

"It filled all the house where they were sitting," showing that the early church started out in houses: the early house church. (See below, Partial)

Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And, this wind is needed. It's needed in our own consciousness today. It's needed in our churches. It may start as a sound and then move to movement and then even become something visible in our midst as we work together, and arrive at something together that we never could have arrived at individually – namely the victory over collective problems because we've applied the solution collectively, to blow away the stagnant air around church, all those neatly stacked theories that we can line up on call -- the encrustations of Ecclesiastism needs the wind of "the Holy Ghost." (See below, Partial)

And not only that wind but "cloven tongues like as a fire." (See below, Partial) Now, it's talking about communication which you know immediately breaks down when you get more than one. Co-communication. Co- involves more than one.

And these "cloven tongues like as a fire sitting on each of them:" (See below, Paraphrased)

Acts 1:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Communication possible more than ever before possible for each individual, now that they're working collectively. And they're "filled with the Holy Ghost." What a church meeting in consciousness: "Filled with the Holy Ghost" and feeling it, and seeing it, and able to do something that never had been possible individually. And they "began to speak with other tongues, as the Spirit gave them utterance." (See above)

Now, at this moment, let's first explore why this combination of wind and fire is so important.

If you remember, John the Baptist said that “his baptism by water would be succeeded by a higher sense of baptism, which Jesus would bring,” and what was it? -- “The baptism of the Holy Ghost and of fire.” (See below, Paraphrased)

Luke 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

That combination, absolutely working together, or it would not be mentioned. What does wind do to fire? (Murmurs) Burns faster.

So, if your hearts are burning in you, and the Holy Ghost is also moving within you, what happens to the fire in your heart? It spreads.

And that's what attracts and draws, and the church just glows. (Murmurs and laughter)

All right, now, to illustrate the Holy Ghost and fire, just from an everyday incident in the Holy Land today, in separating “chaff and wheat.”

There are several steps that are necessary:

1st) The one trying to separate this mixed-up mess of chaff and wheat has to locate a very high place – a threshing floor that has no obstacles between it and what? -- the wind.

So if we're translating this mentally and this is the kind of baptism we're talking about, it looks like a mental baptism, a spiritual thing. What would that suggest itself to you as being required or pre-requisite for this baptism to occur in our own thinking?

Step One is...uplift your thinking? What? (Murmurs) Clear everything out, right? -- And give priority, unobstructed priority, to this threshing floor, because we're about to sort out things, which Jesus in many of his parables and other statements indicates is the kingdom of heaven – a sorting out type of thing.

All right, now, once we're on that exposed height available to the wind, there is something that is our responsibility, and there is something that belongs to God. Let's make sure we don't confuse the roles.

Our responsibility with that mixed-up fact/fiction, truth/error, chaff/wheat, looking very much alike all bundled up together, which describes our own consciousness at times, what do we do? Man's responsibility is to apply the fan.

Now, it's called a fan, but what it really is – it's not a Madame Butterfly type – it's a fork, pitch-fork type of thing. And you go into the mixed-up mess, and then what do you do with the (mess)? You throw it into the air! That's man's responsibility.

2nd) What is the Holy Ghost's responsibility? The wind does the separating.

Now, that should come as a great relief to us because we're usually down there trying to do the Holy Ghost job, especially for someone else – to do the separating for them. (Laughter)

It's the Holy Ghost's responsibility to do the separating. We dig into it, be willing to get up on that highest plateau of mental consciousness, dig into the confused sense of good and evil – throw it up to the air and the wind, and let the Holy Spirit blow the chaff, which is lighter, of no substance, away, while the wheat, productive, nourishing, heavier in content, falls back at your feet.

Now, some of the intelligent threshers still today in Israel will build a fire over on the side where the chaff will blow. It saves time.

When the chaff is separated by the Holy Ghost, the chaff just goes right into the fire where it is burned up and has no opportunity to mix back with the wheat again.

That shows that those two processes are necessary, aren't they: the Holy Ghost and fire, working together in consciousness, are essential. And each has its own specific responsibility.

The fire takes care of the chaff; the wind takes care of the separation. But by golly, we'd "**better be up there**" with the fan – which might be why God

has that very strong demand for Moses when he tells Moses to come to the top of Mount Sinai in the morning. And he says, “**And be there!**” Humanity needs that: those last two words, “**Be there!**” And the necessity for us to be there with our fan is important. (See below, Partial)

Ex 24:12 And the Lord said unto Moses, Come up to me into the mount, **and be there:** and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Now, today we have a great deal of emphasis on speaking with tongues. It's reached into religion like never before; even established denominations are beginning to work with this concept, not just the Pentecostal and the Charismatics.

Let's study it (speaking in tongues) as it's introduced in its earliest form. We find in Acts 2, verse 4 that the early members here find they begin to “**speak with other tongues, as the Spirit gave them utterance.**” (See below, Paraphrased)

Acts 2:4 And they were all filled with the Holy Ghost, and **began to speak with other tongues, as the Spirit gave them utterance.**

We're about to see the first public presentation of the church, the first lecture, or sermon, publicly presented. And therefore, we want to see how it was done, because they were doing this “**with one accord;**” the spirit was impelling them to every move at this early period of the church. (See below, repeated)

Acts 2:1 And when **the day of Pentecost was fully come, they were all with one accord in one place.**

The inspiration which, really, was the Spirit of the scripture was with them at every point.

And, Acts 2, Verse 6, I think maybe sheds a little further light on this “**speaking with tongues,**” because it clarifies it somewhat by describing “**that every man **heard** them speak in his own language.**” (See below, Paraphrased)

Acts 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

It seems to convey, then, that they were “**hearing**” in tongue, rather than speaking in tongue, which might make more sense because individual receptivity is preserved in that sense – tailor-made for each receptive thought, even in the language of their own country. The possibility, then, may be that it is hearing in tongues, rather than speaking in tongues, but I think very early there may have been a confusion of the two.

For instant, I Corinthians, Chapter 14, Verse 2, we will see Paul addressing himself to this very problem. In Verse 2 – this entire chapter is based on this “speaking in tongues.” Verse 2: “He that speaketh in an **unknown** tongue speaketh not unto men, but unto God: for no man understandeth him....” (See below, Partial) Is everybody there? I Cor 14.

I Cor 14:2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

Now, follow on down, and you will find that I Cor 14, verse 8: “If the trumpet give an uncertain sound, who shall prepare himself for the battle?” (See below, Paraphrased)

I Cor 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

In verse 9: “So likewise ye, except ye utter by the tongue words....” (See below, Partial) The Greek means significant, significant, or “easy to be understood.” (See below, Partial)

I Cor 14:9 So likewise ye, except ye utter by the tongue words **easy to be understood**, how shall it be known what is spoken? for ye shall speak into the air.

“How shall it be known what is spoken? for ye shall speak into the air.” (See above, Partial)

Now, if church is designed for communication and harmony, are either one of those aided by speaking incomprehensibly? Or even in a lingo that isn't comprehended by others.

Paul continues: "[There are...many kinds of voices in the world...](#)" (See below, Paraphrased, Partial)

[I Cor 14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.](#)

And, in I Cor 14, [Verse 13](#): "[Anyone that speaks in an unknown tongue pray that he may interpret.](#)" (See below, Paraphrased)

[I Cor 14:13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.](#)

And I Cor 14, [Verse 15](#) -- A beautiful thing for church members today as well as then: "[Pray with the spirit...pray with the understanding...sing with the spirit...sing with the understanding....](#)" (See below, Paraphrased)

[I Cor 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.](#)

If you don't, how will those who have come in to find out what is motivating this beautiful movement, how could they possibly say in I Cor 14, Verse 16, "[Amen at thy giving of thanks, since they didn't understand a word you said.](#)" (See below, Paraphrased)

[I Cor 14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?](#)

How can they relate? So, church apparently has the necessity for [simplicity](#) to be conveyed, to [help](#) with this [harmony](#) and [unity](#).

I Cor 14, [Verse 19](#). "[In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.](#)" (See below)

I Cor 14:19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Now, I Cor 14, Verse 23 -- He is specifically assigning it again to church meetings. "If the whole church be come together into one place..." and notice "to come together in one accord in one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, won't they say you're mad?" (See below, Paraphrased)

I Cor 14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

And that just might be the conclusion that some have coming out of church meetings. (Murmurs)

Then, I Cor 14, Verse 26: "How is it then, brethren? When you come together everyone's anxious to say something, right?" (See below, Paraphrased)

That also characterizes often church meetings: "Everyone has a Psalm, a doctrine, a tongue, a revelation, an interpretation, which is all fine, but let it be done to edifying." (See below, Paraphrased)

I Cor 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

"If there be no interpreter, if there's no way of, really, getting the message across, then keep quiet," Paul says, in I Cor 14:28. (See below, Paraphrased)

I Cor 14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

Or just go "speak to yourself and to God," who will understand, hopefully. (See above, Paraphrased) (Laughter from audience)

So, those are just to show you -- we can go back to Acts -- how Paul, himself, had to move into the speaking of tongues area and restore a

common sense
to it.

Back in Chapter 2, in Acts, they heard in their own tongue, and we find that the Bible is presenting here a solution or a remedy to something that occurred very early in the Bible.

Pentecost and what happened on the day of Pentecost is a remedy for what? The what? Tower of Babel. (Added the audience) All right.

Why? What was the effect and result of Babel versus Pentecost? **Babel is the collective problem of not being able to communicate.** It's still around. Pentecost, the **collective solution** of showing that even human languages and their differences make no difference when the spirit communicates.

There is a uniting of humanity, when language disparity begins to break down as barriers and the spirit begins to take over in communication. I think that many of us perhaps in meeting those of over lands may have had the experience of, even though you cannot communicate in their language, you had very touching moments of being able to share the basic human yearning to be one and at one, and language has receded as the primary factor enabling you to communicate. And here it is subordinated completely after this being "of one accord," and Acts 2, Verse 11 shows you what the disciples were talking about. (See below, Partial)

Acts 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

They were speaking of "the wonderful works of God." (See below, Partial)
That's what was being shared. They couldn't understand how it happened.

Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

And a sad commentary on human nature is that the human mind finds it difficult either to recognize inspiration or to give it credit as inspiration. And

the closest thing that it can grasp for is to suggest that the source of inspiration is **intoxication**.

And that's exactly what they suggest in Acts 2, Verse 13:
"Others mocking say these men are full of new wine." (See below)

Acts 2:13 Others mocking said, These men are full of new wine.

(They say) that's it's impossible to be inspired unless you're chemically induced to be so; you're on a "high."

And "Peter has to open his first public lecture telling everybody he isn't drunk." (See below, Paraphrased) Too sad, but that's where thought was.

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

He explains the reason why they can't be is that it's only nine o'clock in the morning, for one thing – it's "the third hour of the day." (See below)
(Laughter)

Acts 2:15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But what is Peter's method? He goes where? To the scripture. You see, it goes back to "the prophet Joel." (See below, Acts 2:16)

Acts 2:16 But this is that which was spoken by the prophet Joel;

Here is again a use of scripture as **fulfillment**! Here is prophecy, and here is fulfillment, dovetailing – all, subordinate to the Holy Spirit.

And, the prophecy we read about is about "pouring out the Spirit of God on all flesh." (See below, Paraphrased) Please note that Acts 2, verse 17, included "not only sons, but daughters, shall prophesy." (See below)

Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And this **free**, uninhibited, and still disciplined, access to the one Spirit by all nations, peoples, sexes, social levels, economic status, characterizes Christianity from the very beginning – not necessarily in the member's thought, but that's what the Holy Ghost is communicating, whether the members believe it or hear it, even today.

The separation into denominationalism was not the Holy Spirit's idea. The embracing of universal humanity was. And here, we find even the ability to prophecy, both sexes, and not necessarily limited to nationality.

Now, in Acts 2, verse 22, Peter begins his lecture in earnest, and his sermon includes a **definite** documentation that “Jesus is the Messiah of scripture” and not just the Messiah who is the king and political leader but “the one who would be forced to meet every obstacle the world put in his path and overcome every one of them, certainly a way-shower to whom all humanity could relate.” (See below, Paraphrased)

Acts 2:22 Ye men of Israel, hear these words; [Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs](#), which God did by him in the midst of you, as ye yourselves also know:

Here he says in Acts 2, Verse 23 that “Jesus was delivered by the determinate counsel and foreknowledge of God.” Now, that's just another way of saying what? Where do you find the “determinate counsel and foreknowledge of God”? (See below) In the scriptures, specifically – **prophecy**.

Acts 2:23 [Him, being delivered by the determinate counsel and foreknowledge of God](#), ye have taken, and by wicked hands have crucified and slain:

And, if Jesus then went through all these things according to prophesy, look at Acts 2, Verse 25. Here are some of the specifics.

Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Now, I ask you to study the **next 10 verses** and see how beautiful the logic of Peter is in this first lecture sponsored by the first Christian church.

Acts 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Acts 2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Acts 2:29 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.

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Acts 2:35 Until I make thy foes thy footstool.

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

“David...” you see in Acts 2, Verse 25? “David speaketh concerning him.” Who is the “him”? Jesus. (See below, verse repeated for convenience)

Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Now, remember this is Peter talking, and it was Peter, not too long ago, who had said none of this was going to happen to Jesus, right? So, he

hadn't even seen these Biblical passages himself. He was the one that said, "I go a-fishing."

John 21:3 Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

He didn't have time for anything else, even searching the scriptures – at that time. But, now, look. What happened in that 40-day period? And now, 50-day period? Something brought Peter back to the scriptures. And, it's the Gospel of Luke that suggests who did it; who was it? Jesus, himself – that took his disciples on that walk through scriptural prophecy.

Now, look what kind of students they become, these fishermen. They say, "David speaketh concerning him...." That means...where will we find it? In the Psalms. (See below, Repeated here for convenience)

Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

And the next quote is from Psalms 16, Verses 8-11. You might want to just write that in the margin of your book; it's taken from the Sixteenth Psalm, saying, "I foresaw the Lord always before my face, for he is on my right hand that I should not be moved." (See below, Paraphrased)

Ps 16:8 I have set the Lord always before me: because he is at my right hand, I shall not be moved.

Ps 16:9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Ps 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Now, read verse 27 (in Acts 2) "Because thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (See below, as well as Ps 16:10 below)

[Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.](#)

[Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.](#)

What does that suggest to you? (Murmured answer) It suggests the resurrection. As a matter of fact, this is the prime verse used by New Testament authors, as a prediction of the resurrection.

Let me read to you what Dr. John Trevor told me in our discussion of this verse, that he prefers as meaning for some of those Hebrew words behind the Psalms passage.

The word “soul” – “[Thou wilt not leave my soul in hell.](#)” (See below, Partial, Repeated here for convenience)

[Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.](#)

He said to me that this is really a Hebrew word that means “[all of your being.](#)”

And I suggested to him, “How about the word “[identity](#)”? And he said that in 20th century terms, that would be quite close.

Reading the meaning there. “[Thou wilt not leave my identity in hell.](#)” (See above, Paraphrased)

All right? “Hell,” he says, is really not that concept that’s more medieval, but it’s the pit and corruption, and more the **grave** -- pit, or corruption, or more the grave, he says.

So, let’s read that again, conceptually. “[Thy wilt not leave my identity in the grave.](#)” (See above, Paraphrased)

Now, let’s ask ourselves, “Does that speak to resurrection, or not?” It’s a very vivid indication of it.

And, finally, “[Neither wilt thou suffer thine Holy One to see corruption.](#)”

(See below, last half of same verse)

He said, “**Holy One**” in the Hebrew there, means more dedicated, or totally committed one. (See below)

[Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine **Holy One** to see corruption.](#)

Now, that becomes quite a beautiful sense of resurrection coming from the Psalms, which if David wrote it, as Peter seems to feel here, it would have been a thousand years before Jesus.

“Thou wilt not leave my **identity** in the **grave**, and you will not suffer thy dedicated, or **totally committed one** to see corruption.” (See below, repeated, and paraphrased)

[Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.](#)

There’s the combined statement of the individuality of man free from the bondage of death. And the concept of death as a termination is virtually eliminated.

Now, Peter is going to go further with the logic of this. In Ps 16, verse 29, he says, “**Men and brethren...**” (See below, Partial)

Comment [SLM1]:

[Acts 2:29 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.](#)

Now, let’s assume that you are in that early lecture audience. You are first-century Jews. You have just heard the disciples speak in your own tongue, so at least they’ve got your attention, right, because it’s something that you’ve never experienced before?

Now, Peter is telling you that there is a key verse, written by David, someone quite respected in their history, which tells about resurrection. Now, you know where he’s going to head as 20th-Century students, but as first-century listeners, you don’t.

He says, “Men and brethren, let me freely speak to you about David.” (See below, Repeated here, Paraphrased)

Acts 2:29 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.

You see “David is dead, buried – here’s his tomb.” (See above, Paraphrased)

So, he couldn’t be talking about himself. You see how now he’s really making those that are listening **reason** with him **right** from the scripture, as if it were a scientific textbook.

Ps 16, verse 31, “He was merely foreseeing the resurrection of the Messiah, that his soul would not be left in the grave, his identity not in the grave, nor his flesh see corruption....This Jesus hath God raised up.” (See below, paraphrased)

Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Don’t forget the logic of this approach because you will find that, in an entire different set of circumstances, Paul uses the very same verse, and he goes through the very same arguments. So it must have been an impressive one to audiences of the period, and why not even for our period now?

Ps 16, verse 34, Peter continues, “David isn’t ascended into the heavens.” (See below, Paraphrased)

Acts 2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Now, he’s going to work with another verse from Psalms. But, he said himself, verse – and this is from Psalm 110, verse 1 – He said, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstools.” (See below, Paraphrased)

Ps 110:1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Now, this shows you the **intricacy** that fishermen have suddenly become capable of in the interpretation of scripture, something that was totally designed, reserved, for the Rabbi, not for fishermen. They're going into a passage, however, that they had heard Jesus go through himself.

This verse, opening verse of Ps 110 is a verse that Martin Luther sent off to be framed with gold and diamonds. Read it!

"The Lord said unto my Lord..." how many lords? (Murmur) Not in the context: "**The Lord said unto my Lord.**" (Murmurs) All right. You suggest that God said unto the Messiah. This, of course, is what Martin Luther instantly sees in it, but let's see if common sense also brings us to this conclusion: "**The Lord**" would be **God**. "**The Lord, God, said unto my Lord.**" Here is someone higher than David, **My Lord, sit thou on my right hand.**" (See above)

Now, to get...let's remember that Peter is secondary in this. He heard it from Jesus. And let's go right back to when Jesus brings it out in Matthew 22, verses **41-46**.

Matt 22:41 While the Pharisees were gathered together, Jesus asked them,

Matt 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

Matt 22:43 He saith unto them, How then doth David in spirit call him Lord, saying,

Matt 22:44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Matt 22:45 If David then call him Lord, how is he his son?

Matt 22:46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Jesus brings up himself. You know, he's just been bounced around by the scribes and Pharisees, and anyone else that was walking by, to try to trip him up on scripture. And when they all silenced, they probably hoped that Jesus would not pursue his advantage, but he does.

He initiates the scriptural questions in Matt 22, verse 41: “[The Pharisees were gathered together. Jesus asked them saying, “What do you think of Christ? What do you think of the Messiah?”](#) (See below, Paraphrased)

Now, if that wasn't just...that's exactly what they had in mind, you see. They were all trying to needle him about whether this was his role.

[Matt 22:41 While the Pharisees were gathered together, Jesus asked them,](#)

He says, “[What do you think of Christ? Whose son is he?](#)” (See below, Matt 22:42. Paraphrased)

[Matt 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.](#)

And they immediately say what we know the Jews accepted: “[The son of David.](#)” (See above, Matt 22:42, Partial)

But Jesus said “[Really?](#)” (He didn't really say that; that's my translation.) (Laughter) “[Really?](#)” [How then does David in spirit \(inspirationally\) call him Lord?](#)” (See below, Matt 22:43, Paraphrased)

[Matt 22:43 He saith unto them, How then doth David in spirit call him Lord, saying,](#)

That would be rather difficult to explain isn't it?

And then in Matt 22, verse 44, he quotes the same verse: Psalms 110 -- “[The Lord said unto my Lord.](#)” (See below. Verse repeated for easy comparison)

[Matt 22:44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?](#)

[Ps 110:1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.](#)

And look at the **logic** with which Jesus approaches scripture! Matt 22,

verse 45: “If David then call him Lord, how come you can call Christ his son?” (See below, Verse repeated here for convenience, Paraphrased)

[Matt 22:45 If David then call him Lord, how is he his son?](#)

Most fathers don't go around calling their sons “Lord.” (See above)

He has elevated Christ out of the genealogy there. It's highest. He left it there. There was much more to say, much more even to work on for modern students in this; the concept of Christ, free from the flesh, is introduced here by Jesus. And they really don't understand what he's talking about, and in fact, what they decide not to ask him any more questions. (Laughter)

So, you see why Peter probably landed on that verse? It had had impact on him. He heard it, right from Jesus.

And back in Acts, we find that this is apparently having an impact also on the hearers. In Matt 22, Verse 37, where is it hitting the hearer or listeners first? (Murmurs) “In their hearts.” (See below, Paraphrased)

[Matt 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.](#)

That's where it hit the two on the walk to Emmaus. (Repeated below)

[Luke 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?](#)

And Peter says the very first words Jesus said in his public ministry, according to at least one gospel, and that is the word “[repent.](#)” And that word “[repent](#)” which turns most of us off in this room, and probably most of the world off, in its original is an [exciting](#) concept and absolute a pre-requisite before we can even unite with the church that the Book of Acts is talking about.

“[Repent](#)” in Greek, coming from the – well the noun is “[metanoia](#)” [m-e-t-a-n-o-i-a](#), [metanoia](#), [meaning to change your concept about things](#). Change your mind about things. Change you concept about things.

Now, that is the call of the church; it was the call of Jesus to his first listeners. Change your concept; that's all that's needed to **get** totally different results. The Christ summons humanity to change its concept it's been adhering to all along – the atrophy. Because the Holy Ghost is **moving** through these changed concepts, and separating the old out from the new.

And when this happens, all this scriptural exegesis, the walk to Emmaus and the changing of concept, verse 41 shows that “**three thousand new members joined the church.**” (See below, Paraphrased)

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Now we talk about what is needed to get members in our church. The ingredients **better** be there; it's the Holy Ghost pattern. Peter didn't invent all that, and it was the result of the church praying “with one accord” to come out with the Holy Ghost. There's no obstacle to the Holy Ghost.

Getting our church up to the highest possible platform with nothing standing between it and the Holy Ghost – and that's moving -- both in thought and action.

Look what occurs as a result of it. In Acts 2, verse 43: “**Many wonders and signs are now done by all of the apostles.**” (See below, Paraphrased)

Acts 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

They're healing everywhere! Not just understanding the Bible, but healing, but it looks like our comprehension of the Bible is essential to it, and **both** come from the Holy Ghost – **both** prophecy and understanding the scriptures, the key to the scriptures comes from the Holy Ghost, and no lesser source.

They, in verse 46, again with a familiar phrase, do what? (Murmurs) “With one accord in the temple...one accord.” (See below)

Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

That's the secret! But instead we opt for the easier alternative. If it isn't working out "in one accord," we leave early. (See above) (Laughter)

But, sticking it out on that high level, **knowing** that nothing can interfere between you and the Holy Ghost, you, collectively -- that movement occurs and things happen that we never dreamed were possible.

And even Peter had to reach back into prophecy to explain what was going on because God had notified his people that this thing was possible collectively. And Acts 2, verse 47 ends: "The Lord added to the church **daily** such as should be saved." (See below, partial)

Act 2:47 Praising God, and having favour with all the people. **And the Lord added to the church daily such as should be saved.**