

DUDLEY'S MONTHLY MESSAGE

JUNE 2026 | Acts 3:16

*By faith in his name, his name has made this man strong, whom you see and know. So the faith that comes through Jesus has given him this perfect health in front of all of you.
Acts 3:16, CSB*

POWER IN THE NAME

At Pentecost, Peter preached the first gospel message of the new age. Jesus had preached the gospel from the first day of His ministry, and now it was time for those He trained to preach the full and final word of God. It was known as “the apostles’ doctrine.” Peter’s sermon followed the form that Jesus had used in Mark 1:14: the time is fulfilled, the kingdom of God is at hand, repent and believe. The “Day of the Lord” that the Jews had anticipated was explained by Peter in terms of the gospel that Jesus both preached and demonstrated (see Acts 2:14-47). A new day had dawned, and a new

people of God given a new covenant, empowered by a new name, and displaying a new power were beginning to show forth the majesty of their King.

Then one day Peter and John were going to the temple and a life-long cripple asked for alms. They spoke the name of Jesus to heal him and it brought all kinds of excitement, fear, and questions from the crowds. The temple was the most important place on earth for the Jews. Even though its original purpose had long been abandoned and the glory of God’s presence had departed years ago,

it was still revered. There was no power in the temple because there was no presence of the Lord there, yet Peter and John were displaying a power that was new to that generation. It was evident that a new kingdom was operating. Peter, taking advantage of the people's excitement, preached the apostles' gospel again.

In Acts 3:12-26 we can see the narrative that Peter used to preach the gospel to the awe-struck crowd. First, there was the declaration that the story of Israel is completed in Jesus. He preached that the God of Abraham, Isaac, and Jacob glorified His servant Jesus. Peter also declared that all the prophets spoke of "these days." He also mentioned that Moses had prophesied that Jesus was the greater prophet that would come. It is clear that Peter saw the story of Israel being fulfilled and completed in Jesus and in the events concerning Him. This narrative unifies the whole Bible and reveals how we, in our own generation, find our place in the story. Peter even showed how God used the blindness and cruelty of the Jews to carry out His plan. God was redeeming a new people made up of Jewish and Gentile

believers, and that required that He die. The instrument God used to bring about His death was the unbelief of the Jews. Their salvation could never rest upon their own fidelity and righteousness. They were the murderers of the Prince of life. They would have to be saved by grace alone, just as the Gentiles who had no covenant rights. The Messiah had been sent for them just as the prophets had foretold, but His coming was not with military might. He came and defeated their real enemy - sin. He did that by dying in their stead and being raised from the dead, thus defeating death. He now reigns over all redeemed creation and sends the refreshing Spirit to empower and instruct.

Second, Peter announced that the anticipated kingdom of God had arrived in the person of Jesus. He was anointed as king based on His obedient life, sacrificial death, and victorious resurrection. Kings were responsible for fighting opposing hostile nations for the sake of their people. Remember that songs were written and sung about King Saul and King David. "Saul has slain his thousands, and David his ten

thousands." It was on Mt. Zion that God's anointed king faced the composite enemies of God's people and His purpose:

*Why do the nations rebel
and the peoples plot in vain?
The kings of the earth take
their stand,
and the rulers conspire to-
gether
against the Lord and His
Anointed One:*

*"Let us tear off their chains
and free ourselves from their
restraints."*

*The One enthroned in heav-
en laughs;
the Lord ridicules them.
Then He speaks to them in
His anger
and terrifies them in His
wrath:*

*"I have consecrated My King
on Zion, My holy mountain."
I will declare the Lord's de-
cree:*

*He said to Me, "You are My
Son;
today I have become Your Fa-
ther.*

*Ask of Me,
and I will make the nations*

*Your inheritance
and the ends of the earth Your
possession.*

*You will break them with a
rod of iron;*

*You will shatter them like pot-
tery."*

*So now, kings, be wise;
receive instruction, you judg-
es of the earth.*

*Serve the Lord with reveren-
tial awe*

and rejoice with trembling.

*Pay homage to the Son or He
will be angry*

*and you will perish in your re-
bellion,*

*for His anger may ignite at
any moment.*

*All those who take refuge in
Him are happy.*

Psalm 2, CSB

Though most of Israel missed Jesus as king because they demanded a military ruler, some believed in Him. They became the foundation of the new people and nation that was established under the kingship of Jesus. There is no mention of a postponed kingdom when the Jews rejected Jesus, nor a gap in time while God

turned His attention to the Gentiles. The story is continuous. The new kingdom is made up of believing Jews and believing Gentiles, the "one new humanity" Paul described in Ephesians 2:15. These descendants of Abraham are the people of God who serve Him and display His rule in all aspects of life on this earth (Galatians 3:7-9). In summary, the kingdom arrived in Jesus, the victory over the ultimate enemy was on the cross, the vindication happened in the resurrection, and the inauguration was His ascension. He is now the king over all that God owns. We are not awaiting a kingdom, just the culmination of it.

Third, Peter instructed his hearers to respond according to the newly announced reality. In other words, he commanded them to repent. Since God has acted in history to fulfill previous promises, and since Jesus is now both Lord over creation and its Messiah, it is imperative that we repent. We must align our perception of reality with His. We are no longer strangers to promise and aliens to God. We are reconciled to Him and employed to glorify Him in

all aspects of our living. He is the King and thus the last word in our hearts. What He says is the full and final word. He has finished the work of our salvation, and we are to rely fully on His faithfulness. We are unsteady and insecure apart from Him and unless His faithfulness is our rock, we shall slip and fall.

It is no wonder that the angels look at the gospel with awe. What a story! What a God! What a grace! What a name! God promised in the Garden of Eden a day when the seed of woman would crush the head of Satan. He did it in Jesus. We can live in the freedom purchased by Him, and we discover that such a freedom produces a holy desire to know Him more and glorify Him forever. There is power in His name.

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