

Peter's Sermon.

Acts 2:22-36.

Sunday morning, August 2, 2009.

I. Jesus of Nazareth... Vs. 22-24.

- A. Remember what Peter is doing here. Peter is answering the question of the multitude: "Whatever could these things mean?" (The signs associated with the coming of the Holy spirit.)
- B. Peter has already pointed them to Joel's prophecy pointing them to the great blessings which the Spirit would bring; great changes the Spirit would bring; the great judgment which the Spirit would bring, and the great promise the Spirit would bring.
- C. Peter centers the answer to this question in the Person of the Lord Jesus Christ.
- E. Notwithstanding great signs and wonders, you, the Jews did take Him (apprehend Him) with lawless hands, and crucified Him, and put Him to death.
 - Nevertheless it was God who choose to deliver the Lord Jesus into the hands of His enemies by His determined purpose and foreknowledge. God choose to use the evil in human hearts to further His own redemptive purposes.
 1. This did not make the evil in human hearts any less evil.
 2. It did not diminish the guilt incurred by that evil.
 3. It did not diminish the judgment due to that evil.

Application:

Are you suffering unjustly? Are you wrongfully accused? Are you going through deep waters? Are you being treated unfairly? Remember that as a child of God you are going through these things by the determined purpose and foreknowledge of God. God's purposes are redemptive in nature. He is using the evil in human hearts to form Christ in you, and through you in others: "My little children, for whom I labor in birth again, until Christ is formed in you." Gal. 4:19. He is joining us in fellowship to the Lord Jesus Christ: "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death." Phil. 3:10. He is using the evil in human hearts to further His eternal redemptive purposes in and through us: "As for you, you meant evil against me, but God meant it for good." Gen. 50:20.

The knowledge of this truth should lead us to a willing surrender to the Lord and His redemptive purposes, giving God the freedom to use evil in His own redemptive way in our life, and maintain faith that God's way will be best for us in the end.

- E. It was impossible that the Lord should be held under the power of death and the grave.
 1. He was the eternal Son of God.
 2. He was the sinless Lamb of God. God's justice demands His release from under the power of death and the grave. The just reward for the labors and the travail of the soul of Christ demanded His resurrection. Isaiah 53:10,11.
 3. The prophecies of David and the other prophets foresaw His resurrection, and the word of God can not be broken. John 10:35.

II. David's prophecy Vs. 25-35

God promised David that one of his descendents would sit on the throne of His people forever. Psalm 132 :11 and 2 Sam 7:12,13. And 1 Chron. 17:11-14.

- A. From these promises David foresaw the abiding character of the Lord's kingdom
"I foresaw the Lord always before my face, for He is at my right hand..."
 - 1. Because of this David did not fear the future of his kingdom.
"...That I may not be shaken."
 - 2. Because of this David's heart rejoiced, and his tongue was glad (in song).
 - 3. Because of this David could also face death and rest in hope.
- B. David sees himself as united to his seed, and therefore speaking of his seed first, but also of himself united to his seed he says: "You will not leave my soul in Hades (the realm of departed souls, both righteous and evil, Luke 16:19-31.)"
- C. Speaking of the body of his seed he says: "nor will You allow Your Holy One to see corruption" (speaking of the body in the grave.).
- D. Discerning these truths he says: "You have made known to me the ways of life (eternal life; resurrection life)."
- E. He also discerns that his end will be full of joy in the Lord's presence.
- F. In Psalm 110:1 David is quoted as saying: "The Lord said to my Lord, sit at My right hand until I make Your enemies Your footstool." This, Peter says, is a reference to the ascension of the Lord, for David did not ascend into heaven.

III. The point of Peter's discourse. Vs. 32,33 and 36.

- A. The answer to the question: "What could these things mean?" is given.
It is Jesus, raised by God from the dead, and exalted to the right hand of God, who has received from God the promised Holy spirit. Not so that He might keep Him for Himself, but so that He might send Him forth into the hearts of His people. This is what you both see and hear, says Peter.
- B. Imbedded in this truth there is another truth. The truth that Jesus' sending forth the Holy Spirit means that God has made Him both Lord (Master, Owner), and Christ, (The anointed One; the Messiah.)
- C. That in turn implies that the people have committed a horrible evil in putting the Lord's anointed One to death, which requires repentance on their part.

Application:

In this passage we see that in the gospel and in salvation we dealing with being rightly related to a Person; the Person of the Lord Jesus Christ.

It is not a right relationship with a set of doctrines.

It is not a right relationship with a set of rituals.

It is not a right standing in one religion or another.

It is a right relationship with the Person of the Lord Jesus Christ. He is risen from the dead; He is exalted at the Father's right hand, and He is in the world today in the Person of His Spirit. "The Lord is the Spirit..." 2 Cor. 3:17.

Do you know this Jesus personally by way of humble submission; by way of quiet hope, and by way of joyful anticipation, or do you only know about him?