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Well, welcome back. This is our Sunday morning Bible study. We're in the book of Acts.

Fortunately, we're studying Ephesians, which is basically the historical process of understanding God's plan for the church, establishing the church with all of its intricacies. And we're in the book of Acts to actually see it play out. So we're going to continue our study today with the second part of Peter's sermon exalting Christ.

So we'll be in the book of Acts, mainly around verses 22 to 36. So if you were going to open your Bibles, you can do that. Now, we're going to do this in a very meticulous way.

Why is that important? Because we're learning about the church. We're learning about us. So we're going to spend adequate time in this so that basically you can come out with what you need to have with regards to you being the church.

So I know that this is very basic, what we're going to talk about, because you understand that Peter is preaching to a group of people who don't know scratch about anything. They have no theological background. They have never been able to interpret anything because they have no precedent.

They have no history associated with what they can actually put together. So everything he says is very, very basic. And what we're going over here is is the theme of his sermon they taught.

Okay, we've done the introduction. Now we're going to get into the theme. So we're going to utilize verses 22 to 36.

And within that context, we're particularly going to pay attention to verse 30 and verse 24. So we're going to skip around a bit. So now the resurrection of Jesus Christ is well known to all of us is the cornerstone of Christianity.

We understand that basically through looking at Thursday night Ephesians and coming back to this, we understand that the cornerstone of the whole church is Christ and mainly his death, because without that, we would not have the church, because he would not have created the one body, the new humanity that you understood from Thursday night's teaching. So we need to understand that the cornerstone is mentioned at least 104 times in the New Testament. It is without question the most profound and prominent point in biblical history and in all of redemptive history.

When the apostolate company, for example, after the apostasy and suicide of Judas, met together for the purpose of selecting one to complete the number again to 12, Matthias' selection, in that process of their selection, the statement was made that the reason for which one was to be chosen was that he might be a witness with us of the resurrection. That was one of the conditions of being an apostle. You had to have seen Christ live in during his life, and you had to see Christ resurrected.

That was the requirement to become an apostle. So that became the very chief thing the great issue in the proclamation of Jesus Christ, that he was alive, for that's what sets him apart from early other religious leaders who ever existed, Buddha, Krishna, whatever, okay? He came out of the grave alive. Nobody else has done that.

He was the first fruit, if you recall. The crucifixion loses its meaning without the resurrection, as we should all now grasp that as the baseline of not only salvation, but the beginning of the church. The resurrection becomes, in scripture, the crowning proof not only of Jesus's deity, but the guarantee of his own resurrection.

If you remove the resurrection, then the death of Jesus Christ is the heroic death of a noble martyr, or it's the pathetic death of a deranged madman, or it's the execution of a fraud, and it can't be anything more without that resurrection. The resurrection is the key to everything. I remember Thursday night, we talked about that that was a secret to Lucifer.

He did not know that he was going to be resurrected until he hit hell in declaring his victory over Satan. As soon as he hit the grave Saturday morning, or sometime between when they laid him in the tomb and Saturday morning, as far as a time frame, when he hit hell's door, Satan knew he had lost, because he was now face-to-face with his defeater. Remember, he took back the two keys, and he took back dominion, so we have dominion now over all the world like Adam had, but we have it through salvation in the body of Christ.

So we would conclude that it's not primarily his teaching, it's not primarily his miracles, it's not even primarily his dying that is the key. It is primarily his raising up again. He is raising up again.

Unless Jesus Christ had risen, there would be no church. At the death of Christ, the disciples were scattered like chaff in the breeze. Remember, they just scattered away.

They went back to their fishing, they did whatever, because they didn't quite yet understand that Christ had come to fulfill the Old Testament that they knew until Christ taught them over the 40 days prior to his ascension and then Pentecost. They were regathered when he arose from the grave and the church was born, and this became the cornerstone over all a great apostolistic preaching, and it's still the lifeblood of Christianity today. Now, when the Jews, for example, in Acts 26, caught Paul in the temple and attempted to kill him.

Remember, we went over that in the last two weeks in Ephesians 2, all right, of how Paul's requirement, Paul's issue, his anointing, how it affects the church, why it was important for Paul to do that. So, when they attempted to kill him, the Bible says that he received help from God and preached unto them resurrection. In Acts 17, when Paul was preaching to the Greek philosophers on Mars Hill, the subject of the sermon was the resurrection.

When the disciples and apostles were filled with the Spirit of God, some days after Pentecost, the Bible says that with great power gave the apostles witness of the resurrection of the Lord Jesus, and the resurrection was the key to Peter's great sermon. He spends one verse, verse 22, on the life of Christ, one verse, verse 23, on the death of Christ, and then he spends from verses 24 to 32 on the resurrection. This takes the overwhelming portion of his sermon.

Excuse me. Now, we're already beginning to study Peter's sermon. We did that two weeks ago, studied the first part, and we're studying it rather slowly because we want to get everything out of it that's there because it sets so many precedents for us in terms of the ministry that we have walked into by the requirement of being disciples of Christ.

Terms of preaching patterns, how to preach, one message, one single message, all that good stuff. So we've learned to begin with that the Spirit of God set the stage for the sermon. Did he not? Okay, he did.

That all of the events of the day of Pentecost were one great big living illustration to grab everybody's attention. God set it up. He brought in the wind, the noise of the wind.

There was no wind. The noise of the wind, the flickering of fire over the heads, he made a grandiose appearance so that everybody would understand that something was happening. It was Pentecost.

Fifty days after Passover, the city was jammed with hundreds of thousands of Jews, both those who lived there and those who were pilgrims from other lands. They were there to celebrate the feast. Feast of what? Feast of Passover.

The Spirit of God came with a sound like a mighty rushing wind, and that sound gathered all of these people together. Now the Spirit of God baptized the believers into the body of Christ. This was the church.

This is the mystery of the church. Indwelt every one of them and then filled them with power. Okay, so that indwelt means that basically he first immersed us into the Holy Spirit, which means it's all around us.

And then he indwelt every one of them, filling them with the power. The Spirit of Jesus Christ lives inside of us once we have become a believer of his finished work, the gospel of our salvation. They spoke the wonderful works of God in the languages, if you recall.

They did not even know. And the people were brought together and confounded by all of this, and they heard them speak in the wonderful works of God, their own God, Jehovah the God. And they were confused because they believed that these people were followers of one who was a blasphemer.

So the position, the perception of everybody, just like it is today, is basically Jesus is nothing more than a falsity in the world. And they believe they were satanic. Oh my gosh.

Now I need to stop here because how do you define satanic if you don't define God? Can't do it. So in their hearts, they knew right from wrong. And in their minds, they knew right from wrong because they labeled this satanic, blasphemer against what? God.

But they had never seen God during this time because God left them 400 years prior to that. So God was not even around in those 400 silent years. So can you just put yourself into that position today? Okay.

We don't see God. All right. We don't even see Jesus as Jesus walked the earth in.

But it's through our faith that we get that condition of understanding and understand that basically there is good and evil. We see evil. We don't see good very often.

All right. But they couldn't figure out if they were satanic while they were announcing the wonderful works of God. At this point, with the Holy Spirit having provided the living illustration that Peter stands up in verse 14 and begins to preach.

And the first of his sermon is his introduction. And in his introduction, he explains Pentecost. He shows them what's been going on.

And in effect, he says, what you have seen is the sign that the age of the Messiah has begun. Okay. By this proclamation, this starts the last dispensation period.

The church is the last dispensation period prior to the coming of Christ. What you have seen is the sign of the Messiah has begun. And he says simply in verse 17, it shall come to pass in the last days, quoting out of Joel, saith God, I will pour out of my spirit.

And what Peter is saying is what you've just seen is the beginning outpouring of the spirit of God announcing the birth of the messianic age. It is the last days. Do you know that Jewish last days have now been going on for 2000 years? Yeah, we've talked about that.

The whole age of Messiah is called the last days. So that is the dispensation period of the church. And we saw that in the Old Testament, they saw no parentis, no church age in the middle.

They just saw the coming of the Messiah and the kingdom. And once Messiah came, the last days had begun. So Peter says it's the beginning of the last days.

Now, if you recall, the apostles thought that basically he was going to die, go to heaven, come right back down and set up his kingdom and defeat the Romans and all kinds of stuff. But that process has been going on for over 2000 years. This was what we call the pre-fulfillment of what will be ultimately fulfilled in the tribulation in the kingdom when all of the prophecy running clear down through verse 20 will be fulfilled.

So you see that basically what Acts does is tie back into Revelation from a prophecy standpoint that says what Peter is teaching and preaching in Acts 2 here is basically relevant to our study on Revelation. And so those wonderful signs that he saw in the earth and in the heavens and the miracles indicated in verse 17 and 18. And so he's saying, you've seen the beginning.

You've gotten the beginning taste of the Messianic times. Messiah has arrived. And he says, in view of this fact, verse 21, it's time to call upon him and get saved.

So what he sets in motion right there is salvation is not by water anymore. Salvation is calling on the name of Christ. So therefore, they're beginning to shift in the transitionary process through Acts from the Old Testament Jewish water baptism receive Christ to receive Christ by calling on him and believing in faith of his finished work.

So the word saved has to do with deliverance. Deliverance implies judgment that you need to be delivered from. And so what he's saying is, you know, it's Messiah's time.

You know, it's the last days. And you know, the last days is always connected with judgment. So you better get it right with God so you'll be delivered from judgment.

That's, in effect, what he's saying here. So he's actually putting it back in his face. We've talked about this a number of times.

And so Peter begins in his introduction by explaining that Pentecost is proof positive that the spirit of God is poured out, which means the Messianic age has come. The Messiah for which the Jews has prayed and longed for for years and for centuries has arrived. Now it's arrived, but it's not going to go as fast as what they want.

Now, if there is a Messiah or if there is a Messianic age, there's got to be a Messiah. That's a given. You can't have a Messianic age without the Messiah.

And that's exactly what Peter wants them to know. Remember, these guys have no clue. They have no history.

They have no perception. They have no theological training. They have nothing.

So Peter's got to start much like what we started two years ago from the beginning. Retail. From the beginning.

So now that we've talked about this, that this is the Messianic time, let us now talk about who the Messiah is. And Peter moves from his introduction to his second point, the theme, the main body of his sermon. And in his theme, he spends his time exalting Jesus.

Now, his introduction explaining Pentecost, his theme exalting Jesus, and he announces to them the astounding, overwhelming fact that the Jesus of Nazareth, that's key because it's back in their face, they killed him, whom they had despised and mocked, excuse me, and locked down on is none other than God's chosen and approved and accredited Messiah. Sorry for this. I got allergies.

I mowed the whole yard yesterday, and I breathed in all the crap. And it's like my eyes are swollen. It's like, okay, here I am.

So you got to bear with me this morning. I apologize for that. And this stands not only my dear friends as a point of information, but as a fantastic indictment for they had crucified their own Messiah using the hands of the Romans.

So they did it through the Romans. So let's look at a moment, the theme, at how it is that Peter presents the fact that Jesus is the Messiah. First of all, he begins with Jesus's life in verse 22.

You men of Israel, hear these words, Jesus of Nazareth. And he uses their kind of derisive term for Jesus, Jesus of Nazareth, a man approved or proclaimed, proven, openly declared by God among you by miracles, wonders, and signs. He says, you guys, you can't deny this.

You've seen this. You know what, you know who this guy is, but you didn't believe it anyway, and you went ahead and killed it. Excuse me.

Remember, we talked about the difference. A miracle is a mighty deed. The wonder has to do with the effect that it had, and the sign has to do with its intention.

That is key in your study of scripture. When he did miracles, he wanted to show his mighty power. When he did wonders, he wanted to show the effect of that power.

And when he did signs, he wanted to provide you with his intention as to regard to that power that he was presenting to you. So when you study all of this stuff in the Bible, you need to study with a frame of reference of what those three pieces of Christ's works is being proclaimed to you. Jesus did mighty deeds which produced wondrous effects for the purpose of acting as a sign pointing to a spiritual truth.

Same thing I just said, okay? I'm trying to break it down a little further. Signs always point somewhere, and Jesus' miracles were never ends in themselves. They were to create a wonderment that men might turn to look at the spiritual truth behind it.

Remember, we're spiritual first. We live in a physical life experience, and the Bible, it relates to our spiritual self, not our physical self. So when you look at this, all of what Christ did was to apply something for understanding to your spiritual truth.

And so God, through Jesus, approved his messianic character, accredited Christ as the Messiah by miracles, wonders, and signs, which God did by him in the midst of you as you yourselves know. You can't deny what he did. And he even indicts them because they knew.

Remember, Peter was right in their face constantly throughout his sermons, all the way through Acts. Jesus of Nazareth is in their face constantly. You remember Nicodemus, who came from the Sanhedrin in John 3, and said to Jesus, we know that no man can do the things you do except what? God be with him.

They knew that he was doing things that were of divine power. Even Cleophas and his cohorts admitted that he was doing miracles. That's what upset them so much.

There was no question about the miraculous nature of Christ. Many of the people had even eaten the things that he produced out of his own hands. 5,000 fed by three fishes and a loaf of bread.

They had seen him heal time and time again. And so God had accredited Jesus Christ in the view of the whole world and established the fact that by the very miracles that he did, he was none other than the Messiah. The life of Jesus was living proof and living proclamation by God himself that Jesus was Messiah, the Lord.

Then secondly, we're still reviewing verse 23. Peter talks about his death as being another verification of his Messiahship. It says in verse 23, him, that is referring to Jesus of Nazareth, being delivered by the determined counsel and for knowledge of God.

Remember God in his war room in Ephesians 1 had all of this planned out before the foundation of the world. He knew that he was going to send his sonship to the cross. That was going to be the ultimate sacrifice accepted by God.

God himself had to do it. So ye have taken him by wicked hands, have crucified and slain. In other words, what we see here is the two sides of the divine paradox.

Absolute sovereignty and human responsibility. Okay, son of God, son of man. Man, we've talked about this.

We are responsible no matter whether we do the task or not. We're responsible for our souls. We're responsible to our church, to you, the church.

We're responsible to our society where we are held responsible. So that is the human responsibility of this physical life experience. But absolute sovereignty is the son of God.

Now that is our intercessor. That is Jesus Christ himself sitting on the right hand of God the Father in heaven that has a direct ethernet cable to us. Because the spirit of Jesus Christ lives inside of us as the son of man.

Because that is how we relate to him. All right? In human responsibility. And they had by their own act of will, their own evil natures, crucified Jesus Christ using the Romans hands to do this.

But they had not done this as a shock to Jesus. Remember, Jesus didn't even defend himself because it was for knowledge of God and predefined that this was going to happen to shore up the salvation of all mankind and give us our final way of ticket home. Because remember, all the Old Testament saints were tied up in under Abraham's bosom in hell waiting on Christ to get them out after he died.

So this is the trigger of our salvation. So he was no victim. It had all been planned by the determinate counsel and foreknowledge, which means the foreordination of God.

Now, we studied a bit in our looking at this, the crucifixion of Jesus, and we looked at Scripture in John 19. That's a wonderful passage. You really, I challenge you, you really need to study that one and be familiar with it.

Do you remember that every single thing that occurred on the cross was a fulfillment of the Old Testament? When Jesus died, he was not a victim. He was fulfilling the very letter, every single detail of the Old Testament prophecy. God had in his own counsel pre-planned this thing all the way down the line.

And so he says, not only does the life of Jesus Christ accredit him as a Messiah, but so does his death. That is the only thing that makes it real. You study any passage in the Old Testament that speaks to the Messiah and you'll find it fulfilled in Jesus Christ.

We did a statistical analysis of that in various ways. Substack, we've written focused points in documents in our look, even in sovereignty and salvation and so forth. So you study from the beginning of his death, every single little event until the time that he died on the cross.

And you'll find that every single event, one of them is fulfilled, every single one of them is fulfilling the Old Testament prophecy to the very letter. There is no discrepancies between Old Testament prophecies and what was fulfilled by Jesus Christ. This is what opened the eyes of the apostles, because they didn't understand that.

They did not understand, number one, because they didn't know who he was. They just did not know who they were dealing with. Both verbally predictive and typically predicted prophecies.

And so it is the determinant counsel and the foreordination of God that made it happen. This was done in Ephesians 1, okay, before the foundation of the world. Everything was planned out.

And yet that doesn't take away from the guilt of those who killed him, for they did it by their own will. While everything is preordained, while everything is predestined and we're chosen and our life is planned before us, we still have free will. And in that free will is the vehicle by which guilt is either removed or experienced.

It's our choice. So Jesus is seen to be the Messiah by the life that he lived as God did miracles through him. He is seen to be Messiah by the death that he died and how that God was accrediting him by him fulfilling everything in the counsel of God to the very letter through the prophecies of the Old Testament.

This had to be the Messiah. And thirdly, as we come to our major study today, Peter says he is accredited by God through the resurrection. And this begins in verse 24.

If the Messiah's sufferings were ordained by the foreordination of God, meaning that it was done before the foundation of the world in his war room, so was his resurrection, which is in verse 24. Whom God hath raised up having loosed the pains of death because it was not possible that he should be held by it. This is the keys that Satan had.

If you recall, Adam turned over the keys to the bottomless pit and the keys to death and hell. So Satan had control of death because that's the reason why all the saints were in hell waiting on Christ to die and go get them. Okay, so death could not hold him because he got the keys.

He didn't go to heaven when they put him in the tomb. Where did he go? He went to hell and he met Satan face to face and he got the keys. So now here we have God again getting involved.

It's God who does the miracles. If God who set the plan in order in verse 23, it's God who raises him up in verse 24 and this sets repeated several times down throughout the rest of the chapters. It's God in verse 23 who exalts him.

It's God in verse 36 who declares that he is the Lord and Christ. It's God doing the whole thing. Jesus never came on a humanitarian mission.

Matter of fact, there was a video that somebody posted that I really enjoyed. A black gentleman who actually read the chapter in Luke about Christ came to what? To divide. He didn't come.

He didn't come to make harmony. He came to divide because you got to think about this logically. Lucifer came.

Fallen angels came. They created the demons and evil spirits. There were Lucifer's family that still existed through the bloodline of Ham that came through through Ham's son Cain and so forth.

When they went to the Tower of Babel, they were all one people and Christ had to do what? He had to split them up. He had to divide them to prevent them from jeopardizing that bloodline again. So his whole thing starting in the Old Testament is all about division.

He divided the two bloodlines to keep the bloodline pure to allow Christ to be born and he divided the bloodlines again because he had to separate the church. So Christ's whole ministry was about division. He never functioned out of his own desires and his own designs.

He was on a divine schedule pre-planned by God of the universe and God himself was activating the plan to Jesus Christ. And so we see that it begins whom God hath raised up. Resurrection is everything.

Now this introduces the resurrection. Christ was dead but God raised him up. The greatest accreditation of Jesus our Lord and the Messiah is in fact his resurrection.

And this became the major theme of the apostolic preaching. Now I want you to take you back to the cross a moment. Remember God forsook Jesus because he cursed him and God can't live.

Think about this. God can't live with sin. So God removed himself from his son and let him son act like one of us.

So there was a transformation that happened when Christ was nailed to that cross because God left him and he became one of us with all of the curses necessary to do that. Which means that that he just became man. And if he just became man when he died and was laid in the tomb, he became God at that point because he went to hell and got to keys.

And when he came back and he came out of the grave and he says you can't touch me because I'm not glorified. Meaning guys I'm in my spirit form now but I don't have my body yet. I don't have my glorified body yet.

So don't contaminate me. That's what he's telling him. Do not contaminate me.

You don't know. He's saying you don't know what's happening but there's transformation going on in Christ to get us to the point of his ascension. And when he ascended and he got his glorified body, he came back and he told what? He told Stephen.

I'm sorry. He told Timothy to come touch him, right? He says fill my hands, fill my side. Now you can touch me because I got my glorified body.

So there was a transformation that happened in the life of Christ at the cross. Yeah, Donna, what you got? How long was Christ in that human state without God? Well it says... Did that end at death because he couldn't go to hell? It ended, he was there six hours. Six hours without God? Yeah, because he was put on the cross at nine and came off the cross at three because he had to meet sunset to be classified the first day, as day one.

So he was hanging on the cross for six hours without God. Thank you, Jim. Now although, and I want you to catch this point, it's a very important point.

Although this particular sermon there is a dichotomy implied between the Jews. I should say between the Jews as they thought they were the Jews. As they really were because they constantly felt that they were plugged into God and Peter constantly shows them they were not.

Remember, the Jew says you're the Jew God, you're not the Gentile God. This goes back to Paul's requirement to bridge the gap between Jews and Gentiles. Now catch this thought here.

Unfortunately, there was a division between verses 23 and 24 when the flow really gives you this dichotomy. Now watch this. The end of verse 23, you have taken and by wicked hands have crucified and slain who God has raised up.

Now you need to see a little bit of contrast here. You killed him, God raised him up. Now this becomes a kind of recurrent theme throughout the apostolic teaching in the whole book of Acts.

You killed him, God raised him up. You killed him, God raised him up. This is a constant thing that is preached in their face to provide them their guilt associated with what they had done.

For example, in chapter 3, Peter's preaching again in verse 14. But you denied the Holy One and the just and desired a murderer to be granted unto you. Now watch.

Here it comes again. And killed the prince of life whom God hath raised from the dead. This is the theme that goes on over and over again all throughout.

Mankind, you killed it, but God raised him up. And if it wasn't for that raising up, you wouldn't have life. Think of the battle that these guys' minds were going through at this time.

Yes, Sam? So he still had to have his scars and his piercing on his right side for them to see it. Right. To show it's him.

Right, right. And guess what? Your glorified body is going to be just like you. Because Christ gave, it was the first prototype.

Remember, okay? So his glorified body had all of the physical signs of his physical body, but in a spiritual state. Okay, thank you. Yeah, this is a very important point.

Because he sets the Jews at the opposite ends of the world from God. Basically puts them in their place. Now, in any kind of evangelism, in any kind of commitment to the real presentation of the gospel, we must begin by setting men at the other end of the world from God.

That's conviction. Okay? You got to get them to the point of understanding that they are completely holy without Christ. They're in a state of themselves.

They're in a state of darkness. They're broken. They must know they are rebels against God.

Nicodemus came to Jesus, and he was pretty, he was a pretty good guy. If anyone was a godly good good, it was him. He made it all the way on his self-righteousness to the place of prominence in the Sanhedrin.

He may have been the number one teacher in Israel at that time. Now, you might have expected Jesus to say, well, Nicodemus, you're pretty sharp. I mean, you're moral, and you do a lot of wonderful things.

If you just did one little thing, you'd be all right. When Jesus says, Nicodemus, you know what your problem is. It's you.

Just go back and get barred all over again. Now, in other words, you got to realize, Nicodemus, you're at the other end of the pole, and the further you go in self-righteousness, the further you go the other direction. And so Peter does something here, really.

He separates the total totality of the Jews from God. You killed him. God raised him.

Do you see? You're on one spectrum. God's on another. You got a gap in this.

Now, this occurs again in chapter 10, and in this case, dealing with the Gentiles. Now, remember, this is all setting up for them to understand that they're both separate from God, and the church is being created to bring them to God. We got three sects of people in this world—Jews, Gentiles, and church.

And we learned on Thursday night that church is a new humanity. So we got two sects and a new humanity. Why? Because we're regenerated, right? We've already gone through this.

We're a regenerated being with a new body, new soul, and new DNA, all right? So we're completely separated from the world. Now, he talks about this in Acts 10.39, and we are witnesses of all things which he did both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree, God raised him up. You see, there's the same dichotomy again.

You killed him. God raised him. Now, over in chapter 13, verse 29, the same thing happens there.

And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sculptor, but God raised him from the dead. Now, you see, that's the same disparity. You killed him.

God raised him. Now, that is to show them that they are at the other end of everything from God, because the Jews prided themselves on the proximity to God. Remember, Scripture says, Is Jews far away were Gentiles? And so he always rested in Romans 2 in the knowledge of the will of God.

So in Romans chapter 2, verse 17, it says, But if thou art called a Jew, here's a classic definition of the religious Jew. If thou art called a Jew, here's what you'll do. Resist the law.

You're going to rest in the law. That was characteristic of a Jew, that he made his boast in the law, not the keeping of it, but the possession of it. They never kept the law, but they wanted everybody else to do what they thought they were doing.

Now, this is like you're driving in a 35-mile-an-hour zone going 110 miles an hour. You're ripping through, and some policeman's able to catch you, and he pulls you over, and he says, Man, he says, You're really in trouble. Get out of the car.

And you say, I'm sorry, officer, you can't give me a ticket. Why? Well, because I have a right on this car seat right beside me, the vehicle code. I've got it.

He's going to say, Well, what does that have to do with anything? You've got it. You're double responsible. The Jews kept going, Well, I have the law.

I've never kept it, but I have it. You see, the Jew made his boast in possession, not in obedience, and it was empty. Now, you can't fall through zeal, for they were zealous, really, but they were zealous in their own self-righteousness and in the possession of the law and in circumcision, not in obedience.

That's where we're at today. Okay? We have the Scripture, and we carry it around with us, and sometimes we read it, and sometimes we listen to it, or somebody teaching about it, but we're not obedient. Therefore, you're not going to get the benefit of what it's trying to tell you.

And then let's go to verse 17. And makest thou boast of God, verse 18, and knowest his will. The Jew always thought that he knew God and knew God's will.

Well, God can give him his will. God gave Jesus Christ his will. So how in the world are they going to know his will? And Peter starts out by driving a gigantic wedge between Jew and God, saying, you don't, God, you don't know God's will at all.

Whom you kill and God raised. Here we go again. You don't even know where you are, and you don't see this is where every man must begin.

He must begin by realizing he is absolutely separated from the mind and the will of God. Only in Jesus Christ can a man be reconciled back to God. Jesus Christ said, I have come to reconcile the world back to me.

Now, oh, and let me tell you, that reconciliation means that basically he has separated the world from your ticket home. That's what reconciles mean. Now let me show you how Jesus brought this to the attention of the Jews in John chapter eight in a very familiar passage and one that gives us good illustration.

John eight, Jesus was in a dialogue with the Pharisees. Do you recall? The religious leaders commonly in the gospel of John termed Jews. Remember the Sanhedrin were Jews as well.

All right. That seems to be a title John reserves as opposed to the people. Now, which means just the general populace.

Now the term Jews referring primarily to the leaders. Remember Jews was a discipline inside of Hebrews. Okay.

Jew didn't come about until Esther, right? So the Jew wasn't even identified in the Old Testament prior to Esther. It was only Hebrews that came out with Abraham. So basically Christ, God is building his nation under a Hebrew faith with Jews being the disciplines of that Hebrew faith.

And Hebrew means he rules in Hebrew. So the term Jew is referring primarily to the leaders. In verse 37, he's having a little debate about the fact that they really don't know the truth and they aren't free and they're saying they are free, etc.

Now in verse 37, it says, I know that you're Adam, Abraham's seed. Physically, they were the seed of Abraham, but you seek to kill me because my word has no place in you. But I speak that which I seen my father.

In other words, you say you're Abraham's seed. Everybody's Abraham's seed, right? The whole world, other than those that were, you know, made in the image of Lucifer. And they are not only meant it physically, but spiritually.

They were, they believe they were his seed by faith too. And he said, what strange is your, you claim to be Abraham's seed, but you want to kill me. In other words, this is a little, this is a little an issue with him.

He says, I speak that which I have seen with my father and then watch this shot. And ye do that which you have seen with your father. Uh-oh.

Who's their father? Well, they weren't saved. So their father was Lucifer. So that's what they're saying.

And, and, uh, now there's the dichotomy right here. It hits them. He's saying, we've got different fathers.

Then answered that, they answered in verse 39 and said to him, Abraham is our father. Jesus said unto them, if you were Abraham's children, you would do the works of Abraham. You sure don't act like Abraham, but now you seek to kill me.

A man that hath told you the truth, which I have heard of God. This did not Abraham. This was not Abraham's teaching.

Abraham didn't go to kill people who told the truth from God. If you're Abraham's children, it's not obvious on the surface. Then Christ says in verse 41, ye do the deeds of your father.

And then this reply, then said they to him, we are not born of fornication. Ha ha ha ha. We have one father, even God.

I like the, uh, I like the dialogue when you actually get into the details and you see some of the, some of the way they speak, because it's jabs. It's, it's, it's like picking jabs at one another. Jesus said unto them, if you were Abraham's children, you would do the works of Abraham.

You don't act like Abraham. So he also said, if God were your father, you'd love me for I proceedeth forth and came from God. Yeah, trolling.

That's a great, neither came I of myself, but he sent me. In other words, Jesus said, boy, if you really knew God, you'd know me right off the bat. You wouldn't have to interpret.

They couldn't miss him. If they knew God, he was here. That there wouldn't be a problem of recognition.

None at all. Verse 44, ye are of your father, who the devil. Verse 47, he that is of God hears God's words.

Okay. He's getting really close to close their minds off. Remember he, when he says enough's enough and he puts you into a dark state, you'll never hear him again.

And that's what's fixing to happen here. Ye therefore hear them not because ye are not of God. And then they really got upset.

They started calling him names. You see, Jesus drove a wedge right between God and his people because they had to know that they were at the other end from the will of God. We don't recognize that.

We have not recognized that in our lives until probably now. Okay. That's conviction.

God's going to drive whatever it is in your life for you to understand he's trying to get your attention. And if you allow him to get your attention and you get convicted, then you're going to go into the doctrine of forgiveness and take care of it. If you don't, then you're going to go into the doctrine of sin and inequity, and you're going to get sick somewhere in your life.

Okay. And they were religious and they read the Old Testament and they took care of all the little nitty gritty rules of the law, but they were a million miles from God. That's exactly what we're trying to get rid of here.

If you just read the Bible, you don't go for sanctification. You don't go with this increased relationship with God. You're never going to allow God to have part of your life.

Okay. This is the same thing. That's where it had to begin.

That's where Peter had to begin. But their claim, and look at verse 41, it's kind of an interesting claim. They said to Jesus, we are not born of fornication.

Well, everything is fornication unless you're in under the will of God, and they weren't under the will of God. So therefore, they were sinning because it wasn't a blessed marriage by God to begin with. Okay.

Now let that sink in for a little bit. All right. Some writers think that there is a slam at Jesus because at the early church, the early disciples of Christ proclaimed that he was born of a virgin, but the Jews had a kind of tradition going around that Jesus had been conceived by a Roman soldier by the name of Panthera, who got Mary pregnant when Mary was unfaithful to Joseph, and that Jesus was born of a union between Mary and this Roman soldier who slept with her.

And this was the accusation thrown at Jesus. They were throwing everything at him. Oh, think about what's going on today.

The deep state is throwing everything at us. Okay. Why? Because we're standing up now and proclaiming the power of Christ.

All right. And some say that that's what they're saying, that they're making a nasty crack about Jesus. At least we're not bastard children, is what they say.

But better than that, that may be true, but I'm not sure it is. Better than that, I am sure of one thing that can be applied here. In the Old Testament, one of the loveliest descriptions of the nation of Israel was that which saw Israel as a bride.

And you think the bride of Christ came in the New Testament. That's not true. The bride of Christ came in the Old Testament by the selection of his nation.

Now, you know that one. That's actually illustrated in the book of Hosea. You remember the story of Hosea? Hosea married a wife, and she turned out to be a prostitute.

You remember her name was Gomer. Can you imagine a wife named Gomer? I would hate to wake up like that every morning. I've always felt that anybody who married a girl named Gomer was asking for trouble.

But anyway, he married Gomer, and he loved Gomer, and he betrothed Gomer as his wife. And then Gomer was unfaithful and became a prostitute, and God said, that's how it is between myself and Israel. I married Israel as a chest bride, and Israel went a-whoring after other gods.

Now, when Israel went after other gods, she was said to go a-whoring. And the apostate Jews are described in Hosea chapter 2 verse 4 as the children of whoredoms. In other words, the apostate Jews were the offspring of the false union between Israel and false gods.

What did I just say about sex? All right. If it's outside of the union with Christ, then it's not a blessed activity. So when the Jews here said to Jesus, we are not the children of any adulterous union, they meant that we have maintained our worship of the true God.

We have never gone into adultery, you see. We are not adulterous children. We are not the children of spiritual adultery.

Okay, spiritual adultery. Remember, your life is all in the Spirit. This physical is just the manifestation of your spiritual being.

So everything you do is in the Spirit. We have always worshiped the true God. Now, that shows you how locked into their error they were.

Their culture. Gosh, look at our culture. We got abortion.

We got homosexuality. We got gay rights. We got LBGTQXYZ, whatever letter they're going to put after it.

You got men that want to think that they can get pregnant. You got all kinds of crap in this world. What existed then, this is not new, but it's all spiritual related.

They did not worship the true God. They didn't know the true God. They were of the Father, the Devil, but because they had the system, they thought they had the reality.

Okay, we're dealing in two systems. You're dealing in the system of the kingdom of heaven, God, and you're dealing in the system of the kingdom of the world, Satan. You live in the system of the world, Satan, but you're spiritually should be guided and controlled by the Spirit of God, the kingdom of heaven.

Now, that is dangerous. So many people have a form of godliness, but know what? Power. They don't have any power.

They have a zeal for God, but not according to knowledge, and so they claim that they had never gone astray. They had always worshiped the true God. A claim that is so sickening with self-righteousness, it's almost unreal.

Let's just break it down to today. How many religions out there do we have that think that they think they are God, or think they know God's will, or profess to know this is the way to get heaven? There's only one way to get to heaven, okay? And it's so mind-blowing what we can see in our own self-righteousness, our own self-righteous culture, and how these guys are playing out in a direct discussion with Christ. It's the same.

It's no different. And it was in the same self-righteous so-called worship of God that they sought the death of God's own son, Jesus Christ. I can't imagine that we don't understand what this world government is doing.

Same thing. So, as always, they claim to love God and yet hated Jesus, and Jesus says, no. You see, Jesus, before he could ever regather Israel into his arms, had to tell them where they really were.

And that's what Peter has to do back in Acts chapter 2. He's got to build this wedge. He's got to bring this division between their thoughts and the true thoughts. Before Peter could ever talk to them about where they need to be, he's got to show them where they are.

And just in that subtle little statement that carries itself through Acts, you killed him, God raised him, is implied that constant dichotomy and that constant issue that every man on the face of the earth must face, that he is a rebel against God. Now, I love this statement, God hath raised him up, because that almost becomes a title for God in Romans 4 24. When Paul talks about God, he gives God a name.

He says, God, he just talks about God with a name, him that raised up Jesus. That almost becomes the proper name for God, him that raised up Jesus. The apostles took that phrase and made it a character reflection of God himself.

Now, notice in verse 24 that it says, whom God hath raised up, having loosed the pains of death. God loosed the pains of death. That's a tremendous statement.

Now, the word pains is the key word to understand in that phrase. It's the word birth pains. It has to do with the cramps and the pains that a woman has prior to giving birth to a child.

And it's a significant word because it's a word that means that the pain is temporary and it's issues in something glorious and something further. Okay, this last substant, or I mean the last discussion in prayer, Elijah. Elijah assumed the woman's position in giving birth, okay, because he was going to go through that pain of delivering rain.

Temporary, but at the end was glorious. And here when Jesus died, that was only a little temporary birth pain, which would issue in the glorious resurrection. Little pain, resurrection, big glorious event.

Now, this word is used a few places in the New Testament in significant ways. In Matthew 24, 8, Jesus, in his Oliver discourse, Jesus said, there will be wars and rumors or wars. Then he said, nations will rise against nation.

Verse 8, then he said, there will be famines, pestilence, and earthquakes. And he said, when you see all of that, that is only the beginning of sorrows. And the word there is that is only the birth pains of sorrows.

You haven't seen anything yet. In other words, you're just seeing the beginning. Now, there's something else about this word that's kind of significant.

Whatever is born is something which has never been seen before. Think about that. The only person that has ever seen an unborn child is God himself.

And there has never been a resurrection like Jesus. He was the first. He is the first fruit.

And so the birth pain were used to issue a new kind of life, which was then given to everyone after Jesus Christ in his church in a glorious new birth and resurrection promise. We've got a new humanity. You're different from that which you were born.

Something has changed. You've been regenerated. The birth pains that we see in Matthew 24, as we see wars and rumors of wars, are all things that are finally going to give birth to the horror of the end of the Great Tribulation.

And that's such evil as has also never been seen in the history of the world. That's by Scripture itself. So the word speaks of something that is not before ever known.

So Jesus Christ suffered a few birth pains that he might bring forth resurrection life for all who believe in him. That's a fantastic truth. That's what he said.

Without the resurrection, we have no church. And so as Christians, we don't fear death. If you truly engulfed in the understanding of the Word of God, death is not the end.

Therefore, you don't fear it. It's just another launching pad, a launching pad to greater things in a world that has no pain. We don't fear death any more than a mother in the thrill and the anticipation of knowing that she's going to give birth, bring forth a new life.

Okay. Fear is the pain that precedes it. That's incidental to the joy.

Okay. Now let's just think about that. Stop and think about that a moment.

There's 365 scriptures that say, do not fear. One for every day. And you need to understand that fear precedes joy.

And you're the one that causes the fear with your anxiety of that joy. Okay. Number one, it's because you don't know what the joy is at that particular moment.

And number two, even if you knew the joy, you don't know how it's going to happen. That's going to take place. So there is a little bit of an anxiety trail to get to that.

But we're supposed to jump over the fear cycle, right into the joy, because that's what Christ told you. He gives you. He doesn't give you fear.

He gives you joy. And so it is that we may look towards death and we may say, well, it might hurt a little bit. I mean, I might die slowly, and it might be a little bit painful, but it's only birth pains that are going to issue in a glorious resurrection life.

We die the minute we come out of our mother's womb. We start dying. So death is a slow process.

Might take up to 85, maybe 100 years in some cases, 120, whatever. But it's a slow process. That's our hope, isn't it? That's what we hope for.

The resurrected life is where we hope that we're going. We have a guarantee in 1 Corinthians 6, verse 14, where the Apostle Paul, speaking of this, he says, and God hath both raised up the Lord and will also raise up us by his own power. We were raised spiritually with Christ.

Think about that. We've been raised once. We're going to get raised twice because we're going to get raised either through the rapture or we're going to get raised through death at the rapture.

And God hath both raised up the Lord and will also raise up us by his own power. Do you know that the guarantee of your resurrection is just as secure as a guarantee was for Christ? How do you know that? Because it's the same power. There's no difference.

So we should not have any fear. All right, so God raised him up. Let's get back to this.

God raised him up. He freed him from the birth pains of death, which issued in resurrection life. This is your life eternal, guys, and this is your eternal life.

This is a tremendous statement because here's a simple thing. Because it wasn't possible that he should be held by it. There was no way death could hold Jesus Christ.

It is impossible. And you say, why? Well, number one, he was too powerful. Divine power oversees death.

Death could not handle Jesus. Hebrews 2.14 says that Jesus became a man, became made of flesh, and through death he might destroy him that had the power of death, even the devil. The keys.

Goes back to the keys. Hebrew reminds us that basically the two keys that Adam gave to Lucifer held everybody in the Old Testament, but could not hold Jesus. He went down and got him.

So Jesus had too much power. Jesus says, I am the resurrection, and what? The life. He not only gave life, he was life, and death couldn't hold him.

No way. He shuttered the chains of death and came out of the grave. He had too much power.

Secondly, not only divine power made it possible, but divine promise. When did the promise take place? Ephesians 1, before the foundation of the world. Okay, this was all planned out, okay? So in John 2, Jesus says, destroy this temple, and in three days I'll raise it up.

And they all looked at the temple and thought, good, how will he ever do that? Well, they were thinking he was talking about the big stone temple, and the next verse says, but he spake to them concerning his body. Jesus said, you destroy it, and it'll raise up. Divine promise made the resurrection necessary.

And in Luke 24, when he was talking to the disciple after his resurrection, this is in the 40 days, it says in verse 44, he said unto them, these are the words which I spoke unto you, which I was yet with you, that all things must be fulfilled, which were written in the law of Moses and the prophets and the Psalms concerning me. He's telling them, guys, I'm fulfilling the Old Testament. Those are three Old Testament divisions.

Verse 45, then he opened their understanding. In other words, he now opened their understanding of the Old Testament and showed them how he fulfilled those prophecies. They might understand the scriptures.

So the Old Testament said to them, this is written from the Old Testament, and thus it behooves Christ to suffer and to rise from the dead the third day. Did you know that even the third day resurrection was prophesied in the Old Testament in the Feast of Firstfruits? Every detail of Christ's resurrection was prophesied in the Feast of the Firstfruits that we looked at where? In Leviticus and Numbers. And so divine power and divine promise made it necessary for Jesus to rise.

Death couldn't handle him. Now the third thing is divine purpose. God had designed to call a people to himself.

Ephesians chapter 1, he called us, he predestined, and he called us in time. And in order for those people to come to him, us, they had to go through death and out the other side, and Jesus had to make that way. He did.

Spiritually he took all of our sins, became a man, died, rose, and when he rose spiritually, we rose spiritually with him. Because I live what? Ye shall live also. So divine purpose as well.

Now God raised him. Death could not handle him. You think God can handle him? No way.

You think God didn't handle this? No way. That's a wonderful promise for us. Do we have to fear death? What does Paul say about that? O death, where is thy victory? We ought to look forward to death.

Why? Because we get to go home. Think of going on a vacation and you drive there is nice because you get to see things. Doesn't that drive home make it just all the best to get back home? Yeah, same thing here.

He mocks death. Where's your sting? He's mocking at the end of 1 Corinthians 15. The whole language is sarcastic.

Take that death. See, he's laughing and squinting at death, and we can because Jesus Christ knows the way through. That's very interesting.

Okay, a whole another study. Now to confirm the resurrection of God's plan for the Messiah, Peter very, very carefully takes an Old Testament text out of Psalm 16 verses 8 to 11 and quotes it and then applies it. This is a masterpiece of his sermon.

And of course, just whammo, he grabs, you know, one of the great lights in Jewish histories whom they all love and adore. For David speaketh concerning him. David speaketh concerning him being God.

David spoke about the Messiah. David, do you mean to tell me David spoke about Jesus of Nazareth? Yeah, he did. They believe Jesus of Nazareth to be a blasphemer.

These are the Jews at that day. This is the same Jesus who did the miracles in verse 23, who died according to the plan of God, verse 24, who was raised according to the power of God and the one that David spoke about. You say David spoke about him? Yes, in Psalm 16.

And he goes right off to quote it. Peter quotes it in their face. I forsaw the Lord always before my face, and he was on my right hand that I should not be moved.

Therefore, did my heart rejoice, and my tongue was glad. Moreover, my flesh also shall rest in hope. He had peace.

He now understood, David understood that his spiritual side was linked correctly, and he had peace. His flesh was resting because thou wilt not leave my soul in Hades. David was an Old Testament.

He knew that when he died he was going to go to hell because that was the way the Old Testament scriptures were written, and he was going to stay there until Christ came. So he knew that he was going. Neither wilt thou allow thine holy one to see corruptions.

In other words, they were protected by whom? The bosom of Abraham. Thou hast made known to me the paths to life. See, God revealed to David something.

You're going to die. You're going to go sit in heaven, but you're not going to be corrupt. You're not going to sit in hell.

You're not going to be corrupted, and I'm going to come get you. David knew that. Thou shalt make me full of joy with thy countenance, which means that thou shalt make me full of eternal life joy once I see you in hell.

David knew it in Psalm 16, the process. Now, here you have one of the interesting phenomenons in prophecy. Frequently, the prophet speaking in the first person is really the voice of the Messiah.

Now, as you study the Psalms, you'll find this again and again. For example, in Psalms 22, David says, My God, my God, why hast thou forsaken me? Well, that's the same thing that Christ spoke on the cross. Very often, it is a prophetic pattern to put in the first person the words of the Messiah right in the mouth of the prophet.

You find it even later in Psalms 22, and you find it elsewhere as well. So David here is speaking, but it is really the Messiah speaking, and David was prophesying the words of Messiah regarding his trust in God as he looked to the cross. Now, if you look at verse 25, I forsook the Lord always before my face.

Here, Jesus is simply saying, I just kept my eyes on God. I had to do that. That's what he says.

I kept my eyes on God. I was continually seeing before my face the Lord. You see, that's the whole key.

Jesus never had any problem with anything he did because his focus was always in the right place. That is what sanctification is for us. You know, the thing that really fools us Christians is that we get their attention off the Lord, and they start looking at everything else.

That's exactly what the church is doing today. Jesus Christ always knew where the focus was to be, and he set his face towards God, and he never moved it. And Jesus is talking here to Messiah prophetically through the mouth of David, is saying, I just kept my gaze on God and God's plan, and whatever came just came, even in death.

And then he says at the end of verse 25, for he is on my right hand that I should not be moved. The right hand was a sign of protection in a marriage. Traditionally, the bridegroom stands on the right hand of the protector of the bride.

A bodyguard stands at the right side protecting with his shield. Over here, he holds a shield against the one he's protecting, and he fights with his right arm. The right side was protection.

So when you study your Bible, when it's talking about the right side, you know now that that's the power side. That's where all protection comes. That's where all provisions come.

So forth. So Jesus simply says, I have nothing to fear. I go willingly to the cross because God is my protector.

I trust him. Verse 26, therefore did my heart rejoice and my tongue was glad. You say, you mean he was happy about the cross? Hebrews 12 says that he went to the cross for the joy that was set before him.

He went to the cross joyfully. He wasn't glad for the pain. He was glad for the results that was set before him, and he kept his eyes on the joy that came past the pain.

Remember what I'm saying? We're supposed to jump over that fear, which is the pain of getting to the joy. You need to jump over that fear and just get to the joy. And so Jesus Christ, the Messiah, is saying, therefore did my heart rejoice, my tongue was glad, and then here comes the indication of resurrection.

Moreover, my flesh also shall rest in hope. He was good with it. He was good with it.

The literally Greek translation of that is this, my body shall pitch its tent on the ground called hope. In other words, I trust God. I don't have anything to fear.

I can go right into death, and I can just believe God to come right out on the other side. That's what he means in verse 27 when he says, Thou hast made known to me the path to life. I don't fear anything.

I trust. Now you see, this is the words of the mouth of David, and Jesus is really speaking it. They are really messianic prophecy, and he's saying, my body will I commit to the grave with a confident expectation that it will be raised to life again.

We have that same confidence today, and that's a fantastic thing when you get there, because you have no fear. And we have the same God with the same power who's going to give us the same resurrection. And when we rise from the dead, we'll be with him, and we'll be like him.

We will be able to be the first to see God as he is. We can go face to face with him and not die, because we're already resurrected. Verse 27, Thou will not leave.

The word leave is abandoned. Thou will not abandon my soul in Hades. We're talking about what's going on here.

Now that can't be true of David, because David was in Hades, right? He was in the Old Testament. He was, Thou will not allow thy holy one to see corruption. David's body didn't see corruption.

Sure it did. He lived in this physical world. So we say that he can't be talking about David.

He must be talking about someone else. We get that in verse 28. Thou hast made known to me the ways of life.

This means make known the path to life, resurrection. So it's very simple. In the Old Testament, it gave us all of the things that would happen to Christ leading up to the resurrection that Satan did not know.

Remember Thursday night, Satan did not know. And when that happened, Satan was defeated. Not by the death, but by the resurrection.

Now I'm going to rise, Christ said. You say David is standing there saying, I'm not going to be corrupted. I'm going to rise.

And when I'm done rising, verse 28, Thou shalt make me full of joy with thy countenance. I'm going right to the grave out of the other side and right into your presence. And I'm going to look you face to face, God.

Exactly what we've been told. When you die, your soul, your spirit goes, your spirit and soul goes directly to heaven. And you haven't received your glorified body yet.

But when you're in the presence of heaven, you see Christ face to face. You say, poor David, he was really disappointed. His body went in there and it's still there.

David blew it. No, that's not the case. Because David wasn't talking about David.

That's the whole point. And that's what Peter says. Watch it in verse 29.

Oh, this is good. My men and brethren that covers it, let me freely speak to you of the Patriarch David, that he is both what? Dead and buried. Poor David, he didn't get it.

And his sepulcher is with us until this day. And the old indication in the time of Peter in some historical notes tell us that there were two very famous tombs at the time in Jerusalem. The tomb of David and the tomb of Hilda, the prophetess.

And everybody knew about it. And no Jew had ever taught that David rose from the dead. Well, it was a very sacred place to go and to worship at the place where David was buried.

And so Peter simply says this, boys, David didn't make it. He did not come out of the grave and he is dead and he is seeing corruption physically. David did not fulfill that prophecy.

You say, what does it mean? Look at verse 30. But therefore, being a what? David was speaking prophetically. David was a prophet.

He being a prophet and knowing that God had sworn with an oath to him that the fruit, you know, offsprings of his loins, according to the flesh, he would raise up the Messiah to sit on his throne. That was the promise of David, that David would be the line to Christ. He seeing this before spoke of the resurrection of Christ.

Do you see this? David is prophesying. Now, David had received a promise from God that was a wonderful promise. That promise is recorded for us in 2 Samuel.

You have to turn to it. I'm just going to read it to you in 2 Samuel 2, 7, which gives the promise. Now, David had wanted to build a temple to the Lord.

He looked at his own house and said, boy, I've got a really sharp place here and it's made out of cedars. It's trees, guys. Think about it.

And you know how cedars smell. And oh, man, it was beautiful. And the Lord living in a tent.

And that's not right. So David said to Nathan one night, Nathan, I'm going to build a house for the Lord. And Nathan says, boy, David, that's terrific.

Go ahead. And God grabbed Nathan in the middle of the night and says, Nathan, you're supposed to be my prophet. What's the idea of telling David to do that when he didn't even ask me? Oh, put your two cents in where, you know, think about that.

That's what Nathan did. OK, every time you put your two cents in, you give, you allow the person that you're doing that the missed opportunity of asking God what God thinks. So he says, you go tell David there's no way he's going to build my house.

He's a man of blood. His son Solomon will do it. But whenever the Lord doesn't let you do something, he gives you something greater.

And so in view of that, God gives David this fantastic promise in chapter seven, verse 11. And as since the time that I commanded judges to be over the people Israel and have caused thee to rest from all thine enemies, also the Lord telleth me that he will make thee an house. Different type of house.

And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thine own body. I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom forever.

What he was telling David was the house that you're going to build is me. Don't go build a temple. That's not what you call for.

What you call for is to give me that bloodline seed so I can come. Now, who do you think that is in verse 16? It says, and thine house and thy kingdom shall be established forever before thee. Thy throne shall be established forever.

There's coming an eternal king from the loins of David. The word Messiah means what? Anointed king. And God promised to David an anointed king who would have an eternal kingdom.

And so what is Peter saying here? He's saying, watch it now in verse 30, David was a prophet. He knew God had sworn with an oath to him that out of his loins, according to the flesh, he would raise up this anointed. And the word Christ means anointed.

That's the reason why Yeshua was the physical man and Christ, we call, is after Yeshua was anointed. And when did Christ, when did Yeshua get anointed? When he was baptized by John the Baptist. In the same word as Messiah, to sit on his throne, David's throne.

So Peter's saying this. Peter's saying David was prophesying regarding the Messiah when he's talking about resurrection. David wasn't saying this of himself.

He was speaking of Messiah that he knew God had promised. Verse 31, he's seeing this before. You want a good definition of predictive prophecy? This is it.

He's seeing this before speak of the resurrection of Christ. Messiah, that his soul, that is the Messiah's soul, was not left in Hades, neither did his flesh see corruption. Oh, this is a masterpiece of expository preaching on the part of Peter.

He takes that text and applies it perfectly to the Messiah. Now, we can look at his argument in a little bit. I'm going to give it to you real quick.

Point one, Psalm 16 refers to the resurrection of somebody, right? Has to. It's what he's talking about. Psalm 16 refers to the resurrection of somebody.

David doesn't qualify. True. Point number three, David knew the promise of God regarding a Messiah.

Therefore, point number four, the Psalm refers to the Messiah. Point number five, Messiah will be one who rises from the dead. Or was he building his case? Now, watch verse 32.

This Jesus hath God, what? Raised up. Oh, is that? Oh, can you imagine? That is so much poppy. He's been sneaking up on them, and now he lets them have both barrels.

Who's sneaking up on them? Peter. He's like through your speech, remember? You lay out your introduction, you begin to present your theme, and that theme needs to crescendo into a conclusion. That's what Peter's done.

He has snuck up on these guys. He takes the passage and unfolds it and says, here he is. Look at this.

You're looking for a Messiah, for this is the messianic age. This Messiah better be one who rose from the dead. This Jesus hath God raised.

That is so powerful, guys, especially back then. That's the clincher in verse 32. Jesus of Nazareth is the Messiah, and then he says, we are witnesses.

All of us knew this Jesus, and especially the apostles and the 500 who saw him after his resurrection. So Jesus is exalted to be Messiah, not only by his life and death, but by his resurrection. Then Peter closes his theme by showing how Jesus is exalted to be Messiah through his ascension.

We get this in verse 33. Therefore, being by the right hand of God, exalted in heaven received from the Father, the promise of the Holy Spirit, he has shed forth this, which you now see in here. This just wraps it up, guys.

Boy, Peter became bold, not hoof and mouth disease in this sermon. Now, back to what we talked about here at the beginning, what you've just seen happen because God promised the Messiah that he would send the Spirit. Messiah accomplished his work.

God exalted him and sent the Spirit as he promised he would, and that's what you've seen today, people. Boy, Peter just tied this thing into one big messianic ball. He just pulls the whole thing together.

Therefore, being at the right hand of God, exalted, this Jesus was lifted up to sit at the Father's right hand, the hand of power. And he received from the Father the promise of the Holy Spirit, and he shed forth this, which you now see in here. When what they had been beholding was God sending the Spirit as he had promised to send the Spirit in the messianic age, prophesied by the New Testament.

I'm sorry, the Old Testament. And we're right back to Pentecost again. The exalted Messiah has sent this Holy Spirit.

The prophecy of the Old Testament is beginning to be fulfilled. It is the last days. It's Messiah's time.

It is time for salvation. Well, that concludes our study today in the second part of Peter's sermon, getting into the thing. And it gives us much needed insight as to how the Old Testament prophecies were fulfilled.

And it gets much further insight into how the situation that existed then exists today. Questions, comments? Namajin. I just would like some clarification, since this has been part of what you're speaking about, is the Pentecost I know is 50 days after his resurrection or crucifixion.

From his resurrection. His resurrection. Okay.

Now, the three days and then the seven days makes up 10 of the days. And then there's an additional 40 days. So I'm just kind of confused of what happened during those seven days, which would be the seven plus the three is 10 prior.

And then what happened during the 40 days? Okay. He rose from the grave on the third day. Okay.

He was seen by people had to see him. So his seven days were for people to witness his resurrection. But they couldn't touch it.

But they couldn't touch him because he wasn't glorified yet. Okay. After the seven days, he ascended to heaven.

That's when he ascended. Okay. And when he came back, they had 40 days of teaching.

All right. And then after the 40 days, his permanent ascension went to heaven. And Sam, you're right.

Completion. Basically, he sent the Holy Spirit 10 days later. I'm sorry, say that again.

The Holy Spirit was sent 10 days later on the day of Pentecost, 50 days after his resurrection. Okay. Thank you.

Okay. I have a comment on that, Jim, because we're talking about eternal life. So that was a G2222.

So way. Yeah. And aren't we coming up to that time period when the atonement actually started? Yes, we are.

So that's under the Jewish calendar. Yeah. Yeah.

They start on the second of October. So this is real interesting times we're coming into. I totally agree what you're saying on this.

The other thing is six hours without God. I mean, that's one third of an 18 hour day. So you hope everybody's paying attention to what that was.

You had 66% of the angels that left. Look at the numerology of all of us. Yeah.

Yeah. Yeah. You know, with your understanding of Scripture, it all begins to make total sense how our history has been put forth.

Okay. Because there's nothing new under the sun. That's Scripture, guys.

We're living the same thing they lived. We're just writing another chapter in Acts. Dawn.

I for one, you talk about me sometimes in your admonitions about there's some people who are on the back of the bus. I'm definitely one of those back of the bus people. This session was so helpful to tie things in, like dying daily.

I have a whole new zest for that because that will naturally take away my fear of death. It's practicing. And I never put that together.

I'm so grateful for this teaching. There's so many dots that got connected. Plus when my daughter was born, it was the first time in my life.

The nurses thought I was crazy because I was having so much fun. Is that so weird? And I get it now. She taught me there is pain that comes with glorious purpose.

And then up to that point, Satan had pretty much taught me all the pain of running after all the lust of the flesh, trying to substitute this, substitute that. And none of the substitutions, none of them are even obviously even close to what it's like to be with God. Nothing compares.

So thank you so much. Well, it's all guys, not me. I'm a mouthpiece.

But I'm getting more enjoyment out of this as well. Just like Thursday night when I said, okay, I need to give you a foreshadowing of what we're going to get into. And we did that 20-minute ramble.

Things are coming back to me in a lot of ways. I mean, some of this stuff is some of this stuff has been a long time forgotten until we got together. And I've started really back into deep study again.

And there's a lot of things that are just like popping up in my head right now, especially with these new ministries that are coming online, because the daily bread devotional is not about an uplifting point of Scripture. Okay, because that doesn't give you anything. That is going to be in there, but it's going to be in the historical representation of the Scripture.

The leverage is always where we're in sin, where we're connected to God. That's not the issue. The leverage is where we're sinning and our ability to see, oh, there's another place Satan deceived me.

Oh, there's another place. Oh my gosh, there's another place. So grateful for this church too.

Well, thanks. Anything else, guys? You sure? All right, let's pray. Father, thank you for this morning and the teaching about such a miraculous event of Pentecost and such a marvelous sermon that you blessed Peter with.

So much can be learned from this. So much of this, along with the study in Ephesians, are going to grow our knowledge in you so that we can come out on the other side knowing that basically you did die for us. You did take us into that grave with you and you did resurrect yourself and along with us in the spiritual form.

And we thank you so much for that understanding, because now we can apply that back to the predestined, the calling and time and so forth that we're studying in Ephesians. It's all coming together. And we want to thank you for bringing us to this point.

Father, we ask that you not only grow our knowledge and faith in you, but you continue to work with us in our sanctification process so that basically the Holy Spirit can take more and more control over us. Therefore, our walk with you is more profound. And Father, we ask that you continue to protect us, give us knowledge and wisdom and understanding about the world and what's going on in the world and the fact that basically we see you now coming to the top and we can see the light in the tunnel that's coming our way.

And we ask that basically you give us health and wealth and prosperity, all in your gracious mercy and love. And we thank you for being who you are. I ask all these things in my name.

Okay.