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Welcome back, everybody. This is our Sunday morning Bible study. We're in Acts.

We're sort of stuck in chapter two for a bit, and we're looking at basically the first sermon of Peter after Pentecost, and we're looking at it from all kinds of ways. We're going to go back to part two of preaching Jesus of Nazareth, so that we can actually get some more substance to what's going on. This should fit very nicely in the study of Ephesians because you're getting to understand who Christ is.

We're going to go into chapter two. We're going to start at verse 14, and we're going to look at 14 through 36, and this was the first sermon preached the day the church was born. The first truly apostolic sermon recorded in Scripture, and the first apostolic sermon ever preached.

Now, it's not just the sermon that makes this so important. It's the occasion on which the sermon was preached. It has no parallel in history.

The day of Pentecost, sadly, it has been cluttered with endless nonsense in the Pentecostal and Charismatic movement that have distracted us from the intention of this text. The substance, however, of this event and of this sermon is so critical that it cannot be mistaken. We see the first proclamation, if you will, coming out of Peter in this first sermon as it relates to the foundation of the church.

So, divisionary tactics are unacceptable to drive us away from what is really happening here. This Charismatic movement with the development of tongues and the Pentecostal church and its inability to heal, but its ability to fake people out, and it's a money-raising machine. You guys just need to understand that the church today is not what the church was then, and that's what we're trying to get back to.

Now, this sermon is the climactic moment of an incredibly important day. Everything that happened on that day was building up to the sermon. The Lord chose this day for maximum impact.

He actually planned this on the 50th day after after his resurrection. This was going to be a day that would catapult the church and the message of the church into the world. It was the start of the church.

The church needed to be born on a dynamic day at a dynamic event that had far-reaching impact, and this was that kind of day. So, I can just imagine. Remember, what they heard in the house was a whirling wind and sounding like a hurricane.

It wasn't a hurricane, and then they had these flickering of tongue-like shapes over them to show them the sign that something was changed. So, this was the first feast of Pentecost, 50 days after Passover. Christ had been crucified on Passover.

Fifty days later came this great feast of Pentecost. Pentecost means 50th. In which there was a celebration, a feast of harvest.

This all ties back into the Old Testament where we studied all of the feasts in Leviticus. Multitudes poured into Jerusalem from everywhere. Remember, we talked about that.

The people came from everywhere, and they didn't want to leave. Jewish people came from all around the Mediterranean region as they came to Passover. Estimates range in the multiple hundreds of thousands of pilgrims who invaded the city of Jerusalem.

It was then the maximum moment to capture the widest possible audience. Not only those who lived in Jerusalem, but those from everywhere else who could then take what happened back and spread it. Now, as you recall in our previous studies, the feast was the right feast to select because the feast was a celebration of God's provision for a harvest.

And, of course, the coming of the Holy Spirit on this day signaled God beginning to gather the great harvest of his redeemed church. There were hundreds of thousands of carriers of this event so that we might have imagined would have a slow beginning. Namely, the church, remember 120 people in the upper room when the Holy Spirit came, had a massive explosive beginning, sovereign timing, perfect situation.

The Lord Jesus would launch his church in such a way that it would spread rapidly. Now, the church, which is us, the believers were that day baptized with the Holy Spirit. They weren't baptized with water.

They were baptized with the Holy Spirit, placed into union with one another, and the union with Christ. This was the beginning of us becoming collectively the body of Christ. They were then filled with the Holy Spirit.

They became a powerful force. They launched immediately into evangelism. They began to speak in languages they didn't know, the wonderful works of God.

That's critical. We've already looked at what tongues mean, specific language, specific message, specific area, and even Paul in Corinthians says, if you speak in a foreign, in a tongue, which is foreign language, you got to have at least two to three interpreters. This is not gibberish.

It's basic language spoken to a basic people for understanding. These were languages that the people there spoke. The effect was astonishing.

You can imagine it. There was a supernatural sound like a hurricane that drew the crowd together where the believers were. Then there was this miracle of languages, and people were hearing their own language, and the content was the wonderful works of God.

Now, this is very hard to explain because basically, the Holy Spirit actually took over the apostles and was speaking through the apostles. I challenge you, go through scripture and look when they spoke in those other languages ever again. It was on a specific day for a specific purpose, specific event.

It was not something that they used other than that time. Why? Because Paul was the one who went out to the Gentile world and set the churches up, and Paul didn't speak in those languages. This was for a particular purpose in a day.

The scene was set. Obviously, there was supernatural sound, supernatural audio, then a supernatural video as flame-like tongues came down and rested on the people who spoke the languages. Then the miracle of languages, and then the content, the wonderful works of God.

It was clear that this was a divine event that stunned and shocked the people of Jerusalem. Now, the church immediately went into action. The very first thing the church did, Peter, representing the church, took the lead.

He preached the sermon. He preached a powerful evangelistic sermon at which 3,000 people were converted. That's right out of scripture.

The church went into action before it went into discussion. When the church was born, the first activity was not to plan, not to have a strategic session, not to have a committee to decide what to do. The first thing the church did was preach the gospel.

Organization would come later in Acts chapter 6, that the explosive power of the church just blew on wide open on all levels, and ministry started happening, primarily the divine driving ministry in the early chapters. It was, of course, the preaching of the gospel that basically started the church. Then the church meets for prayer, and fellowship, and breaking of bread, and to study the apostle's doctrine.

It's an explosive beginning. People have taken back this phenomenal across the Mediterranean world, and the church is already at its primary task, which is to fill the Great Commission to preach the gospel. Now, this is such a monumentally moment that we have to understand.

This is what officially launched the messianic age, the age of the church. In redemptive history, this day launched the messianic age. How long have they been waiting for that? Well, ever since Genesis 3. It goes all the way back to Genesis 3 and Genesis 12.

Throughout all of redemptive history, at this point in their lives, they had been waiting for the Messiah. So if you look at Christ coming year zero, and you go back in history, that's about 4,000 years that they've been waiting for the Messiah to come. So this was an inauguration of the messianic age.

So obviously something monumental had happened. Audio miracles, video miracles, linguistic miracles, and then God's glorious works are being declared. Something happened to the people who made up that little group of 120.

They were up to this point afraid, and hesitant, powerless, hobbled by question, and fears, and doubts. Remember, the apostles were running away from everything. And then all of a sudden, on the day of Pentecost, there's this explosion of a new age, a new age, a new dispensation.

And after Pentecost, there were no more secret meetings. There were no more midnight knocks on the doors. There were no more secret passwords.

They're out in the street. They're now moving out to preach the gospel, and they're out in the daylight. And they're all over the temple, and they're declaring Christ everywhere they go.

And they're shouting it at the top of their voice to the world, and they have courage. They have authority. They have persistence.

They're like a mortar barrage. They're just out. Now, their transformation proved that the Holy Spirit of God had come, and the new age had been born.

Mark it down. This is an official inauguration of the messianic age. And the first thing the church does at the launching of the messianic age is to preach.

And the first sermon goes like this. This is the messianic age. Therefore, the Messiah has come.

Let me tell you who he is. And Peter tells them it is none other than Jesus of Nazareth. Remember, he's throwing it in their face because nothing good came out of Nazareth, the Galilee area, whom they had just crucified.

They also threw that in their face. They were set up for this probably like no other audience in history. Peter launches into a sermon in verse 14.

Now, I read this passage a couple weeks ago. You guys can review it again. But the first few verses down to 21 are an introduction.

Remember, we went over this too, like a speech. This is the introduction in speech explaining Pentecost. And we went through that.

The Lord has set it up. The Lord has given him an incredible introduction with all of the phenomenon that had just happened. So Peter connects to that.

Taking a stand with the eleven, okay, eleven apostles, he raised his voice and declared to the men of Judea, all you who live in Jerusalem, let this be known to you and give heed to my words. For these men are not drunk, as you suppose. They've said these people are drunk.

That's what's going on. But that was not the case. It's only the third hour of the day.

It's nine o'clock in the morning. And this is what was spoken of through the prophet of Joah. Joel, Peter brings that up in his sermon as we looked at that last time.

This is what Joel said would come in the last days, the messianic times, the last days. I pour forth my spirit. Your sons and daughters prophesize.

And it goes on to give the full prophecy all the way down to the very end of the messianic age, where the sun is turned into darkness. This takes this, what Peter's telling them is what's the end times going to look like out of Revelation. Verse 20, the moon into blood and the great glorious day of the Lord shall come.

That is the coming, the second coming of Christ. The messianic age has begun with the coming of the spirit. It ends with the destruction of the world as we get into Revelation.

During this messianic age, it shall be, verse 21, that everyone who calls on the name of the Lord will be saved. It is the last days. We are still in the last days.

Now, last days, back then they didn't know what the last days were. Remember the apostles thought that Christ would automatically come back and just create the nation of Israel in its all power and take over Rome and destroy the evil. But we're still waiting on that today.

That's been some 2,000 years. The beginning was at Pentecost. The end is at the final divine judgment.

In this time, the messianic era, everyone who calls on the name of the Lord shall be saved. This is the age of salvation. So Peter, guided in every single word by the Holy Spirit, begins by explaining to the people that what they saw and heard was the Holy Spirit inaugurating the messianic age of salvation.

It is this messianic time. I asked people who were in really good shape, what kind of doctor? So it's time to call on God for salvation because the Messiah has launched his church. If there's to be a messianic time, then there must be a Messiah.

If this was the long-awaited last days for God to send his anointed to establish his kingdom and to bring salvation, then there must be an anointed one. This anointed one was Christ. So starting in verse 22, we come to the second part of this great sermon, the theme.

We looked at the introduction last time. We're looking at the theme today, explaining Pentecost, the theme exalting Jesus Christ. So here in verse 22, all the way down to verse 36, Peter presents Jesus of Nazareth as the Messiah.

Peter says Jesus is the Messiah. Verse 22, men of Israel, listen to these words, Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs, which God performed through him in your midst, just as you yourself know. In other words, they couldn't deny it.

This man delivered over by the predetermined plan and foreknowledge of God, he nailed to a cross by the hands of godless men and put him to death, but God raised him up again. His subject is Jesus Christ. Now he concludes with this, therefore let all the house of Israel know for certain that God has made him Jesus of Nazareth, whom you crucified, both Lord and Messiah.

That's his sermon. This is messianic age. How do you know that? Because what Joel 2 prophesied has started to come to pass.

Supernatural communication, the pouring forth of the Holy Spirit, this is the beginning of that era. And if it is the messianic era, then the Messiah has come. So let me introduce him to you.

This is Peter talking. It is no other than the one you crucified. But to the Jews, Jesus was a blasphemer, an imposter, a false teacher.

To say that Jesus, whom they just crucified in that city not many weeks before, to say that he was the Messiah was to ramp up the blasphemy again. So Peter has to set out to prove this claim. To prove his people that Jesus of Nazareth, whom they had crucified, was in fact the Messiah.

His argument is so powerful. It is so unavoidable that 3,000 people were stabbed. That's the word in verse 36.

They were stabbed in the heart. So in verse 37, rather, they are pierced. Peter uses reason and argument based upon Old Testament passages.

Remember, we said that basically their fire was lit when they actually could understand the Old Testament and how Christ fulfilled the prophecy that they did not understand. And when they did that, they became powerful. They weren't intimidated anymore.

It was an expository message in that he draws it out of the Old Testament. He's already done that in the introduction, but he does it again in verse 25 and following. He does it again in verse 30.

He draws from the Old Testament in verse 31. He draws from the Old Testament in verses 34 and 35. That's the reason why we need to study the Old Testament because it gives us all of the prehistoric—using Jesus as the history of where we're at—prehistoric time of prophecy, and it's good for examples.

This is the model of the apostolic preaching of Christ, the apostolic preaching of the death and the resurrection of Christ, and based on the very carefully crafted argument built on Scripture. This is the stuff of legitimate preaching. Now, as we look at what Peter has to say about Christ, the theme exalting Christ, the introduction explaining Pentecost, the theme exalting Christ.

He breaks down the life of Christ into several statements. So go back to verse 22, and we've already looked at this. Men of Israel, listen to these words.

Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through him in your midst, just as you yourself know. His first line of evidence that Jesus is the Messiah is that God has attested to that through miracles, wonders, and signs. That is the only reason that miracles, wonders, and signs were used at this time.

Miracles describe what he did as to their nature. Wonders describe what he did as to their appearance, and signs describe what he did as to their intention. As to their nature, there were miracles, mighty works that were done.

There were supernatural works, manifestations of divine power. As to their appearance, they were startling, shocking, stunning, and explicable. As to their intention, there were to point to Christ as being validated in his claims by God himself.

So as he says, you know this. As you yourself know, God was manifesting his power in Christ to attest to the fact that he is God's Messiah. As you yourself know, because these miracles are done before you, is a convicting statement.

The Holy Spirit convicts the Jews of sin and rejecting massive evidence of Christ's miraculous approval by God, demonstrable proof that he was the Messiah. They had no excuse for rejecting him, none at all, and they had no excuse for taking his life. They had sinned against light.

So here, this is the introduction as Christ being the light. So this is critical for us in our study because this lays throughout the rest of the New Testament that where it speaks of light, it's speaking of Christ. They had sinned against revelation.

Okay, here's another thing. Revelation is what? Is the revealing of something that had not been previously revealed. So they had sinned against revelation.

So what is the revelation? Christ the light. So if you understand that throughout Scripture, when you see the word revelation, it's Christ the light that is being revealed, then you understand those passages. They had sinned against truth.

The Scripture tells us Christ is the truth, the life. So when you see truth used in Scripture, it's referring to Christ. And this is the vilest kind of sin with the deepest and most lasting kind of consequences for us today as well.

God did this. He says it was done by God later in the verse which God performed. God himself did this.

He repeats it twice. You saw it. It was in your midst.

You know it. You have sinned against light. So he starts with the life of Christ.

He reiterates it in one little summary statement, the miraculous ministry of Christ which was divine validation. So the life of Christ, his ministry life, is an exhibition. Remember God put him on exhibition.

It's a demonstration, it's evidence, it's proof of the proclamation of God that this is the Messiah. Jesus is the Messiah. Now how do we know? First of all, by his life.

Secondly, then look at verse 23, by his death. This one, this man delivered over by predetermined plan of foreknowledge God. Remember his death was prophesied.

So it was part of a plan. We're learning that in Ephesians. We've already learned that when we first started Ephesians about the whole construct of this environment and the way that the church was started and all that stuff.

It was done before the foundation of the world. So this was a divine plan. The very person whom God the Father delighted to honor, the very Messiah whom God accredited, you have dishonored, you have slain.

Peter was very direct. This one, Jesus in the Nazareth, Jesus from the town of Nazareth, make no mistake, he was delivered over. That word is commonly used, by the way, by handling over prisoners, surrendering prisoners into the hands of executioners or turning over someone into the hands of an enemy or an adversary.

So he was delivered over. He was surrendered to his enemies. But know this, this man was delivered over by the predetermined plan of foreknowledge of God.

So God is the one that delivered him to the enemy. So Jesus Christ was delivered to death, what? By the predetermined plan of foreknowledge of God. So the plan is the word counsel.

Means design, purpose, or will. In fact, it's a strong statement. It's not just counsel.

It's not just a plan. It's a predetermined plan. That literally means to set boundaries, to mark out a boundary.

This is all what God had done. It means to be appointed, to be designed, to be decreed, to be determined, to be set. Christ was delivered to death because God planned it and God ordained it.

This gets repeated in the early apostolic preaching in the fourth chapters of Acts, verse 26. We read again, Peter, and what we read is, the kings of the earth and the rulers are gathered together against the Lord and against his Messiah. For truly in this city they were gathered together against your holy servant, Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the people of Israel.

Listen, to do whatever your hand and your purpose predestined to occur. This is a shocking statement by Peter, that the delivering over of Jesus to execution was planned by God. Remember what happened to Paul when we looked at Paul on Thursday night? What he got thrown into prison for was what? Bringing God into the picture and telling him that God gave him the gospel to preach, and that's what he was doing.

The Jews just went erupt by bringing God in it. Can you imagine what the Jews were doing when Peter says this was planned by God? They were literally shocked. Then it says, it's not only is by the predetermined plan, but also the foreknowledge of God.

At first that might seem contradictory. Predetermined plan? You can't miss that. Predetermined purpose, set a boundary, decreed it.

So how does foreknowledge fit in it? Because the obvious conveying of that word in English is that you know something before it happens. Prophecy. Did God make this decree because he locked down history and knew something was going to happen? What does it mean? If he was delivered by the foreknowledge of God, what does that mean? Well, that's a good question because you need to know that the foreknowledge of God is applied to you.

Your whole life is based upon the foreknowledge of God. So can you picture bringing in God at this time because God is Jewish, bringing God into it at this time and saying that it was pre-planned and foreknowledge and all this stuff. The Jews just went berserk.

Well, first of all, in the Greek, it is an instrumental case. So it says he is delivered by means of the foreknowledge of God. So the foreknowledge of God is something God uses.

It is not some kind of an idea that is floated in front of him that he becomes aware of. No, he literally delivers up Christ according to a predetermined plan by means of his foreknowledge. Certainly God knows everything before it happens, and that's not what this is saying, however.

God performs an act by his foreknowledge. The very giving of Jesus over to his enemies was by means of God's foreknowledge. So what is foreknowledge? It means foreordination.

It means the same thing as predetermined plan. You can take the and and you can make it even so that it simply extends the meaning of predetermined plan. God was delivered over by a predetermined plan and foreordination of God.

This is by a decision that God had made in eternity past. He did this whole thing, we've learned from Ephesians 1, this whole thing was laid out, okay, before the foundation of the world. This is consistent with how this word is used.

For example, in 1 Peter 1, chapter 1, Peter, an apostle of Jesus Christ, to those who reside as aliens scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father. Again, if it only means pre-knowledge, then it's meaningless. That's not really chosen.

It has to be a means by which God chooses. Go back to Ephesians 1. We are chosen by God for our salvation before we were ever born, before the foundation of the world. Now, can you see, the reason why we're doing this like this, in looking at Acts chapter 2, these very different ways, is to be able to tie in to your knowledge base that this was planned in Ephesians 1. This whole thing was laid out in Ephesians 1. He chooses to deliver him over to that predetermined end.

I'm getting goosebumps because it's now coming back to me in droves right now. It's when God sat in his war room, and he drew this thing up on the wall. We've talked about this.

Can you imagine the very defined detail points that had to be addressed? Not like we do stuff. We do stuff in, okay, we'll do it at a 60,000 foot level, and as we drill down, the plan comes together, and we put the plan together as we're drilling down. No, no, no, no.

Can you imagine that they had to go through this process, this very detailed process, down to the minute level of activity before they even created the world? Think about it. He knows every hair on your head. He knows when the sparrow drops out of the sky.

He knows where the worms are to feed the birds. Crudely, he knows when you're going to go to the bathroom, okay? All of this is planned out. Think about it.

It's amazing. The language is not to be confusing. It's simply clear language.

In fact, you can go even further. Go into 1 Peter 1, if you happen to still be there, down to verse 20 of that chapter. He was foreknown.

That's that word again, foreknown before the foundation of the world. So Peter's even telling you this, okay? Foreknown before the foundation of the world. Who? Verse 19, the Lamb Christ, unblemished and spotless, the one who would offer his blood, Christ, name of the Messiah, who would redeem us, not with perishable things like silver and gold, but with his precious blood.

That was foreknown before the foundation of the world, meaning it was foreordained. It's the same word as we see in Peter's sermon in Acts. That same word.

Foreknowledge is an act. It is a foreordination. God acted to ordain that God would be the Lamb, unblemished, who would shed his precious blood as the price of redemption.

In Romans 11, I want to help you with this because I don't want you to be confused in what we're talking about. In Romans 11, verse 2, God has rejected his people whom he foreknew. He knew he was going to reject Israel before the foundation.

This whole thing is planned out. We're living in the simulation of God's mind. God has not rejected his people whom he foreknew.

Well, what do you mean by that? The same word. It's the same notion. The whole section of Romans chapter 9, chapter 10, chapter 11 is about election.

God choosing. God specifically choosing and God saying, I'm not to be questioned because I'm God. I know everything.

I planned it. You're questioning me. So God chooses on the basis of foreordained in.

That is what the language is telling. As Edward James writes, to say that God made a decision based on pre-knowledge would mean that there was a time of indecision. Did you get that? Let me read it again.

To say that God made a decision based upon pre-knowledge would mean that there was a time of indecision. There's no indecision in God. He says to say that God made a decision based on his pre-knowledge would mean that there was a time of indecision.

This, of course, would be a contrary to God's nature and to biblical fact that the decree is eternal. The decree that God sets forth throughout scripture that he made concerning Christ and the redeemed is an eternal decree. There was never a time of a decision.

There was never a time when God got information he didn't have. It's impossible. Now think of the magnitude of that, especially to your life.

There was not one thing of indecision that he set forth before the foundation of the world about you. Peter is saying, go back to Acts 2, that the Lord did not die in some accidental fashion. And why is that so important? Because the question they all had is, how can he be the Messiah if he let himself get executed, if he allowed himself to die at the hands of the Romans and didn't overthrow the Romans? Remember, this is what the apostles were asking Christ.

When are you going to do this? How can he possibly be Messiah if he was rejected by the leaders of his nation, executed by the Romans? So Peter is saying it was not the Romans' decision. It was God's decision. And it was always God's decision.

It was eternally his decision. And there never was a time when God didn't make and hadn't made that decision. And there never was a time when God looked and saw something that was new information about this.

On the basis of the new information, he made a decision. No. The decree that he made before the foundation of the world was eternal.

Everything that God decrees is eternal. Everything. He was not delivered because he wasn't able to rescue himself.

Remember, he says, I could call a legion and they would come and wipe you out. But he says, I'm not going to do it. It's not the time.

But they question this because he wasn't proving that he was a Messiah. He gave no defense of his death. Okay.

What they were accusing of, he gave no defense. Why? Because it was pre-planned and with foreknowledge and delivered by God for our salvation. And what did that say when he was hanging on the cross? If you're the Messiah, do what? Come down.

If you're the Messiah, come down. You can't be the Messiah and be up there. You're dying, rejected by your nation and executed by pagan Romans.

The very ones you're supposed to overthrow and establish your kingdom. This is what the apostles were saying as well. So they have to have their thinking dramatically changed.

Okay, we're going to stop it. That is what we're doing. We're trying to get back to the understanding of the scripture and we've got to pour out our knowledge bank and refill it with the truth.

They had to do that as well. So again, I say that we're just rewriting another chapter of Acts. We're just living another year of Acts.

His death is God's plan. And this launches all apostolic preaching to the Jews. And what do they preach all the way through the book of Acts? That Christ the Messiah must need have what? Suffered and died.

Okay, that he suffered and died, but he rose again. That's something that Satan didn't anticipate. And Satan didn't anticipate that he would see Christ face to face in hell either.

So John chapter 19 verse 10, Jesus before Pilate. So Pilate says to Christ, you do not speak to me. In other words, you're not talking to me.

Do you understand how important I am? And you have nothing to say? Do you not know that I have the authority to release you? And I have authority to crucify you? Oh, Pilate's going to get a rude awakening here. Pilate says, Jesus answered, you would have no authority over me unless it had been given to you from above. If they, being Pilate, knew the Old Testament, they would have known that the Messiah had to die.

There was nothing that Pilate could say or do that was going to change the fact that Christ was going to get on that cross one way or the other. Isn't that what he told his disciples on the road to Emmaus? Didn't he go back into Moses and the law and the prophets and the holy writings and speak of the things concerning Christ? If they knew the Old Testament, they would know. Oh, okay.

Let's bring it to current. Those that know, know. If you know, you know.

Okay. Where do we get our knowing from? History's fixing to repeat itself. We're getting it from the Scriptures.

If you know, you know. In the third chapter of the book of Acts, and again, Peter is preaching, and he says in verse 17, and now brethren, which is basically in 17, he's talking to Jews and Gentiles, I know that you acted in ignorance. Now he's put this towards the Jews and the Gentiles because the Gentiles, the Romans, were the one that executed Christ, just as your rulers did also.

But the things which God announced beforehand by mouth of all the prophets that his Messiah would suffer, he has thus fulfilled. Now, where do we get this? Zechariah 12, Psalms 22, Isaiah 53, on and on and on. Those are just some passages that basically laid out this fact.

If they had known the Old Testament, they would have known. So this is so important, so important for us today. This is God's plan.

That doesn't lessen your guilt. Keep looking in verse 23. Delivered over by the predetermined plan and foreordination of God.

It wouldn't have simplified things if that's the way they had translated it. You nailed to a cross by the hands of godless men and put him to death. So the fact that it was God's plan didn't lessen their guilt at all, just like Judas.

It's part of God's plan, but it didn't lessen his guilt because he allowed him to go into that setting to to act treasonous to Christ. So the fact that it was God's plan, that it was his eternal plan, that it was part of an eternal decree did not lessen their guilt at all. His blood was still in their hands.

What they did was not noble because God's purpose was glorious. What they did is described as godless wickedness, wicked men, godless men. You, the Jews, were the instigators.

You launched it. Men of Israel, verse 22. You put this into motion and you have taken him and handed him over to godless men, Romans, wicked men.

You, the Jews, were the instigators. You turned him over to the wicked godless pagan Romans. You did that.

You're responsible. Peter's sermon, okay, in your face. You're responsible along with him by putting him to death.

It was all of you. It was Pilate, Herod, Romans, and Jews. So what you have here again is the juxtaposing of divine sovereignty and human responsibility.

This is the intersection of divine sovereignty and human responsibility. The same thing that we wrote about in the discussion series on sovereignty. We always want to ask the question of that doctrine with regard to salvation.

The fact that we've been chosen, Ephesians 1, and called Ephesians 1, and regenerated Ephesians 1, and that's a mighty miracle of God. And at the same time, we're responsible for faith. That's your responsibility.

For unbelief, that's your responsibility. And we're held accountable for it. So God says, okay, here's your salvation.

Here's your timing. But now you got to act. It's your faith.

It's your unbelief. And you're going to be held accountable for it. But the same truths occur even in men's action toward Christ.

It was the plan of God, and yet they were fully held guilty for what they did. There's no self-consciousness. Again, in the writers of the scripture, when they bring these two things together, two things, sovereignty and human responsibility.

I know people always ask this question, how can these two things be harmonized? We tried to deal with that in the write-up of this, in their discussion of sovereignty. And the answer is, maybe they can't in this life. Okay, listen to the words of our Lord in Luke 22.

In Luke 22, Christ is talking to the Jews about Judas. In verse 21, behold, the hand of the one betraying me is with mine on the table. My betrayer is sitting right here at this table.

For indeed, the Son of Man is going as it has been determined. That's the divine sight. Jesus said, but woe to the man by whom he is betrayed.

Talk about Judas. It is true that it is all the plan of God. It is equally true that all the guilt resides in the hands of the rejecters.

No self-consciousness about that matter. No explanation. Those things in our lives and within scripture sit side by side.

All through the scriptures, you're going to find this intersection of sovereignty and human responsibility. That's so critically for us in our sanctification, because the more and more we allow the Spirit to take over those areas of our life, the less and less and less human responsibility interferes with God's sovereignty. They had personally, individually, and intentionally, hatefully, viciously rejected and killed the Messiah.

It was their horrible sin, the blackest of sins, they were guilty. All biblical preaching, all gospel preaching must include this conviction, not just for little sins. And I have to say this is very often because there's a kind of failure to rightly represent this.

It isn't because you broke the laws of Moses that you go to hell. It's because you rejected Jesus Christ. Your faith in what he did in his finished work is your ticket to heaven.

If you don't have that, what's the opposite? It's rejection. That's the ultimate sin. How do I know that? Well, if you go to John 16, 7-9, the Holy Spirit convicts the world of sin, righteous and in judgment, and all that focus on Christ.

The sin of rejecting Christ. We must tell people not just that you are a fornicator, the basis of sin to begin with, sin with Satan in the garden, lasting the whole lifetime, not just that you have hated people so you've killed. You're a murderer in your heart.

Not just that you've broken the 10 Commandments, but the sin which is terminal and from which you can't recover unless you're forgiven is rejecting Christ. So, the preacher boldly arraigns his audience. This is Peter, accuses them of murdering the Messiah whom God had publicly accredited.

He is not a victim. Jesus is not a victim. This is all in the plan of God, but you're guilty.

You're guilty. Jesus then is declared to be the Messiah in his life evidence, miracles, wonders, and signs. He's declared to be the Messiah in his death.

He had to die, or we wouldn't be here. He had to die to be to be risen by God to allow that ticket of ours to happen. And then starting in verse 24, this becomes the real heart of the presentation.

He declares he declared to be the Messiah by his resurrection. He's risen, his resurrection. Now remember, we were also resurrected at the same time.

All right. That's your first resurrection. Here's the great culmination of Peter's sermon.

The greatest accreditation of Jesus our Lord and Messiah, his resurrection. This becomes the major theme of all apostolic preaching. It starts in verse 24.

But God raised him up again. Putting an end to the agony of death since it was impossible for him to be held in his power. The Messiah's suffering was foreordained, predetermined by God.

So was his resurrection. But that wasn't told to Satan. That little piece was not given out.

Remember the only piece that was there was in the garden when God says a seed will come out of a woman that's going to defeat you. That's all he knew. And so what did he do? As I've looked at our sub stack now, he brought down 200 fallen angels to spend their lifetime or the life of at least 2,000 years impregnating daughters of men to create demons and evil spirits to try to condemn or contaminate the bloodline.

Now here's how blunt Peter is. You killed him. God raised him.

You killed him. God raised him. All through his sermon, by the way, Peter emphasizes the difference between how God treated Jesus and how Israel treated Jesus.

You killed him. God raised him. This becomes thematic.

Look at chapter 3. Peter's preaching again in verse 14. You disowned the holy and righteous one and asked for a murderer to be granted to you, Barabbas. You put to death the prince of life and God raised from the dead a fact of which you are witnesses of.

You killed him. God raised him. Thus, as I said, this is Peter still preaching is so much a part of the apostolic preaching.

I want to show you all the places it shows up. Chapter 10, still Peter, verse 38, same message. You know of Jesus of Nazareth, how God anointed him with the Holy Spirit and with power and how he went about doing good and healing all who were oppressed by the devil, for God was with him.

That's his life. We are witnesses of all things he did both in the land of the Jews and in the Jerusalem. They also put him to death by hanging him on a cross.

God raised him up on the third day and granted that he become visible, not to all the people, but to the witnesses who were chosen beforehand by God. Chosen, seasons one, beforehand, or knowledge for the foundational world by God, who ate and drank with him after he arose from the dead. And he ordered us to preach to the people and solemnly testify that this is the one who had been appointed by God as judge of the living and the dead, the one of whom all the prophets bear witness through his name.

Everyone who believes him receives forgiveness of sins. That's chapter 10 starting in verse 38. So this was being preached over and over and over again, the single message, the single message, the single message.

This is apostolic preaching. Christ is Messiah, Son of God, Savior. Evidence is life.

Evidence is death. Evidence is resurrection. This is what they relentlessly and nobly and significantly preach.

If you go into chapter 13, you come into the ministry of Paul and just go down to verse 27 or start with, I'm sorry, verse 26. Brethren, sons of Abraham, family, and those among you who fear God, to us the message of the salvation has been sent. For those who live in Jerusalem and their rulers, recognizing neither him nor the utterance of the prophets, which are read every Sabbath, fulfill these by condemning him.

You fulfill the prophecies you didn't even recognize. That's interesting. And though they found no ground for putting him to death, they asked Pilate that he be executed.

When they had carried out all that was written concerning him, again, all written in the Old Testament, predetermined by God, they took him down from the cross, laid him in a tomb. But God did what? He raised him from the dead. You killed him.

God raised him. That's what happened. That's Peter and Paul putting it in their face, okay? Now, that became the message of the apostles through the book of Acts.

One of the most beautiful benedictions in the New Testament comes at the end of Hebrews. Now the God of peace, who brought up from the dead the great shepherd of the sheep, he was killed by their determinate, predetermined plan and foreordination of God. You're still guilty.

God raised him up. He killed him. God raised him.

All right. We're going to get into next week where he cracks open Psalm 16 and preaches the first expository sermon recorded in the New Testament on the day the church was born. We're going to get into that from a Psalm 16 perspective.

But I want to do a final look at verse 24. God raised him up again, putting an end to the agony of death, since it was impossible for him to be held in its power. Death, power, okay? Power of the Holy Spirit, sovereignty, power of death, power of sin, and the world.

God raised him up. Romans 4.24 says, God is the one who raised the Lord Jesus from the dead, because it is impossible for him to be held in his power. The reason why you're six feet under in sleep is because of the power of death.

Why is it not possible that death could not hold him? Because of divine power. His power was greater than the power of death. He is life.

In him was life. He is the source of life, not only because of divine power, but because of divine promise. Go back to Ephesians 1. Destroy this body and in three days I'll do what? I'll raise it up.

John 3. John 14. And because of divine purpose, God had already determined that he would raise Christ from the dead, and his resurrection body would be the prototype for the bodies of all who would be raised after he was. That's us.

And I said, okay, with some consternation coming back at me, I said that we're going to study this thing called Christ's death, okay? Because it's not what we've been taught. Things changed for Christ during that whole process. He was cursed.

God left him. He had no spirit. His body was changed.

He was the Son of Man, okay? So we're going to go look at all of this, because that resurrection, he came out of that tomb in the spirit that Adam was made in, his brother, waiting to be glorified. He's the first fruits of all. It was not possible for death to hold him because of divine power, because of divine promise, and because of divine purpose.

Power, promise, purpose. Death could not hold Jesus Christ. So this is a declaration.

Peter is going to prove from Psalm 16. We're going to look at next time when we get to part three of this, which will be two weeks. Peter is going to prove from Psalm 16.

What he does starting in verse 25 is really beautiful expression of how Psalm 16 is to be understood. And you're going to find that wonderfully rich, but we'll have to wait until we get to that point in a couple of weeks. He's a logical preacher, Peter is.

Peter became bold. He has systematic, carefully crafted argument to make, and he goes through that argument piece by piece by piece like a speech class. He draws on revelation, light, Christ, that is not in the Old Testament because the New Testament hasn't been written yet.

He anticipates the writing of the New Testament from which he would preach, and simply, if you will, exposits the life and death of Christ, because that's history that hasn't yet been written down. But they all know it. You all know this.

You all know about the miracles. You all know about the crucifixion. We're eyewitness to the resurrection.

It's all based upon a formula. How do we preach Christ? We preach Christ from the Old Testament as the fulfillment of the Old Testament, and from the New Testament as the record of that fulfillment. That's how we're supposed to learn the Scripture.

This is preaching. This is studying. This is expositional preaching from the old and from the realities and the history of the new, which had not yet been written down.

So we've now looked at this from the Jesus of Nazareth, the preaching of Jesus of Nazareth from two perspectives. We looked at the introduction, and we've looked at the theme. We're going to get into the conclusion, wrapping it all up in Psalm 16 in a couple of weeks.

So any comments, questions on this? Sure. Sam. You know, Jim, earlier you said 9 a.m. was the third hour.

Yeah. Okay. So then that means there are 18 hours in a day at 80 minutes per hour.

So it represents a new beginning every hour of our repentance and following. Yes. That's how you should interpret that.

Okay. Thank you. Our calendar, our times have changed over all these years.

Matter of fact, remember there's a gap missing. They reset the calendar to allow a ruler more time. All right.

So we're not really in 2024. We're somewhere less than that, depending upon what you understand to be those number of years that they added to the calendar in one day. But we have the calendar and time given to us by scripture that if you want a consistent view of that, that's what you would do.

Anything else, guys? That makes more sense for the moon and the sun to go through the portals. Yeah. Yeah.

Anything else on this? So did Sam say there were 80 minutes in an hour? Yes. Thank you. Yeah.

That was the other thing, Jim, because in Acts 2-2, that's the flame fire of God. Yeah. Yeah.

This is all good. All should be making more sense as we go through these scriptures in detail. Yeah.

Okay, guys. Any other thing? No, the books are not written in chronicle order in the New Testament. They're not.

Matthew, Mark, Luke, and John are expositions of Christ's life. Acts is a transitionary book. Then you get into the apostles.

The first letter that Paul wrote was Ctesians, not Romans. But he has the same message as you are going to find out in all of the chapters. It's the same message going on.

We're somewhere in 1770, somewhere in there. I don't know what year. I just know that some 200 and some odd years were added to the calendar.

All right, guys, let's pray and be done. Father, thank you for this morning. Thank you for the time together once again.

Thank you for opening our hearts and minds. And thank you for giving us the ability to study the word, the truth. Father, we ask you to apply it to our lives.

May you open those areas of our hearts that need application and convict us of our sins so that we can ask for forgiveness, be closer to you. Father, be with us the rest of this weekend and through the week. And we ask all these things in thy name.

Guys, let me do this.