

FIRST BAPTIST CHURCH, 1-24-16 AM NOTES  
"THE CHURCH'S FIRST SERMON"  
ACTS 2:14-41  
# 3 in Series, "Acts: The Spirit, the Church, and the World"

**Acts 5:42 (NASB)** "And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ."

**Mark 1:14 (NASB)** "Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God."

**Luke 4:43 (NASB)** "But He said to them, 'I must preach the kingdom of God to the other cities also, for I was sent for this purpose.'"

**Acts 28:31 (NASB)** "preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered."

I. The Introduction of the Sermon (vv. 14-21)

A. A Refutation (v. 14-15)

**Acts 2:13 (NASB)** "But others were mocking and saying, 'They are full of sweet wine.'"

**Ephesians 5:18 (NASB)** "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit."

B. An Explanation (vv. 16-21)

**Acts 2:21 (NASB)** "AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED."

II. The Exposition of the Sermon (v. 22-36)

A. The Life of Christ (v. 22)

B. The Death of Christ (v. 23)

**Revelation 13:8b (NIV)** "...the Lamb that was slain from the creation of the world."

C. The Resurrection of Christ (vv. 24-32)

D. The Exaltation of Christ (vv. 33-36)

**Philippians 2:9-11 (NASB)** “<sup>9</sup>For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup>so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, <sup>11</sup>and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

III. The Appeal of the Sermon (vv. 37-40)

**John 3:16 (NASB)** “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

**Acts 3:19 (NASB)** “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.”

**Matthew 21:41 (NASB)** “They \*said to Him, ‘He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the *proper* seasons.’”

IV. The Results of the Sermon (v. 41)

**First Baptist Church Powell 1 24 2016 AM**  
**Sermon 3: The Church’s First Sermon**  
**Series: The Spirit, the Church, and the World**  
**Acts 2:14-41**

In an effort to attract more people, many churches have de-emphasized preaching and magnified entertainment. Often the *worship* time is more like a concert in a coliseum and the sermon is more a short motivational talk that focuses on the felt needs of the listeners. Instead of starting with the Scripture, the preacher often starts with what the hearers are concerned about. The book of Acts, however, is largely the record of apostolic preaching that centered on the person and work of Christ. We see the primary activity of the early church in Acts 5:42 (NASB): “And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus *as* the Christ.”

The importance of preaching is also seen in Jesus’ ministry. Mark 1:14b (NASB): “Jesus came into Galilee, preaching the gospel of God.” Luke 4:43 (NASB): “But He said to them, ‘I must preach the kingdom of God to the other cities also, for I was sent for this purpose.’” When we come to the last verse of Acts, we read in Acts 28:31 (NASB): “preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.” In the early centuries of the church, we see the importance of preaching. When Bible preaching had waned, God raised up The Protestant Reformation. The reformers majored on

preaching the Word. In the great revivals of the 18<sup>th</sup> and 19<sup>th</sup> centuries, preaching was central in the churches.

In our culture people approach church as a consumer and expository preaching (preaching out of a text and allowing the text to determine what is preached) doesn't fit high on many consumers' "want list." That lack of desire for Bible preaching is evidence of a real need for revival in the church in our day. What we have in today's text is the very first sermon after the Holy Spirit came to indwell believers and the church was formed. This sermon can be characterized as being *simple, scriptural, and Christ centered*. By way of introduction, let's look at that three-fold description. This first sermon was simple. That is a quality of all great sermons. Sometimes people will say about a sermon they've heard, "That was so deep, but I didn't understand much of anything I heard." Just because water is muddy doesn't mean that it is deep.

When you read the sermons recorded in the Bible (including this one in Acts 2), you will find that they are almost always simple. Second, Peter's sermon is Scriptural. Over and over he quotes the Old Testament. He quotes from Joel and from the Psalms and uses biblical logic as to why the hearers should believe on Jesus. Third, this sermon was Christ centered. Every part of this sermon points to Jesus. It focuses on the life of Christ, the death of Christ on the cross, the resurrection of Christ, and the exaltation of Christ. Oh the shame when preachers preach man centered, consumer oriented messages that often totally bypass Jesus or at best give Him a lip service but do not centralize Him. The deepest need of people is not "ten ways to be successful," or "eight ways to always have a good attitude," or "principles for prosperity and material plenty." The deepest need is Jesus – Jesus for the lost, Jesus for the new believer, Jesus for the mature Christian, Jesus, only Jesus!

The preacher of this first sermon is Peter. His boldness is phenomenal, considering that just a little over seven weeks earlier he was so full of fear that he denied Christ three times. What was the difference? The Holy Spirit, the Spirit of Christ had come to indwell believers including Peter. Now "denying Peter" has become "bold Peter." Let's examine this first sermon after the formation of the church.

## **I. The Introduction of the Sermon (v 14-21)**

In preaching classes in seminary, preacher "wannabees" are told that the introduction of the sermon is one of, if not the most important parts of the sermon. For Peter, the introduction sets up the rest of the sermon. Peter is explaining what has happened and what it means. He had their attention. Remember what has happened in verses 1-13. There was a noise like a fighter jet taking off. There were tongue shaped flames that were over the heads of the 120 believers who had been waiting for the Spirit to come as Jesus had promised. The most amazing thing of all was that these unlearned guys from the country were praising and magnifying God in the language of the hearers who were from all the areas that were in Jerusalem for the feast of Pentecost.

### **A. A Refutation (v 14-15)**

Skeptics had made an accusation in Acts 2:13 (NASB): "But others were mocking and saying, 'They are full of sweet wine.'" That means, "They are drunk." That's an interesting comment. In my experience with drunken people, alcohol makes their speech more unintelligible than intelligible. I never heard anyone say, "Wow, even though I never studied Swahili, I could speak it after I got drunk."

When Peter reminds them that it is only the third hour, it was 9:00 A.M. Orthodox Jews didn't eat or drink before 9:00 A.M. Even drunkards were not drunk until after 9:00 A.M. The wording in verse 15 is interesting. In the Greek, the order is like this, "Not as you suppose are these men drunk." In other words, he was saying, "These men are 'under the influence' but it is not alcohol that is controlling them; it is the Holy Spirit." We see the fullness of the Holy Spirit compared and contrasted with alcohol in Ephesians 5:18 (NASB): "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit." Just as alcohol controls the way you walk, talk, react and think, even so, being filled with the Holy Spirit controls the way you walk, talk, react, and think.

## **B. An Explanation (v 16-21)**

In verses 17-21 Peter quotes from Joel 2:28-42. Let me give you a very important truth before we dig in to what the passage in Joel was saying. Peter did not say that what happened at Pentecost was the fulfillment of Joel's prophesy. He said, to paraphrase, "What is happening is related to Joel 2:28-32." It is a common feature of biblical prophecy that some predictions have a partial fulfillment followed later by another and complete fulfillment. Peter was saying that what they had just seen was what Joel was speaking about. However, it was not a complete fulfillment. The coming of the Spirit at Pentecost is the beginning of a time called in Scripture, "the last days" or "the last hour" in 1 John 2:18. While the passage in Joel refers primarily to Israel in the future when Christ returns, there is also an application to the beginning of the church on the day of Pentecost. Peter is saying that this is the same Holy Spirit who has come that Joel spoke of. On Pentecost, they did not see "wonders in the sky above and signs on the earth below, blood, and fire, and vapor of smoke. The sun [being] turned into darkness and the moon into blood..." Peter is saying that the same Holy Spirit Joel spoke of has come to them at Pentecost. Joel gives us the beginning and the ending of the present age of the Spirit which began at Pentecost and will end after the great tribulation that occupies much of the book of Revelation. Through all this time the common thread is Acts 2:21 (NASB): "and it shall be that everyone [Jew, Gentile, rich, poor, male, female, slave or free] who calls on the name of the lord will be saved." The Lord that Joel spoke of is the Lord Jesus Christ!

## **II. The Exposition of the Sermon (v 22-36)**

The main point of Peter's sermon is that Jesus is the promised Messiah, the LORD that Joel spoke of. Jesus is the one who will save those who call upon Him. No single passage tells us more about Jesus than Acts 2:22-36. In these verses, we are told of His incarnation (v 22b), His authentication (v 22c), His crucifixion (v 23), His resurrection (v 24), His Ascension (v 33), and His glorification (v 36). If the events and truths Peter speaks of in this passage had not happened, Christianity would be a hoax. It is upon the historicity of these events that our faith rests. These things Peter described really happened.

### **A. The Life of Christ (v 22)**

Peter's emphasis in verse 22 is that Jesus was the perfect man. Yes, He is God, but Peter starts with the fact that He was man operating in conjunction with God the Father as all men were created to operate before the fall into sin. When Peter calls Him, "Jesus the Nazarene," he was focusing on His perfect humanity. When Peter speaks of Jesus as being "a man attested to you" he is speaking of His authentication, the proof that He was who He said he was. He was real man, a perfect man, but not a superman. He was man, totally surrendered to the Father, trusting the Father and doing His works in the Father's power.

Notice the works that authenticated Him. First were the miracles He performed. Miracles speak of works of great power, demonstrations of power. Next were wonders. That speaks of words and deeds that astonished those who heard and saw them. Third were the signs. Signs speak of miraculous works that point to spiritual truth. When Jesus turned water into wine, healed the sick, raised the dead, He did these and many more as a man who was trusting in the Father to work through Him. Peter made that clear when he said in verse 22, "...miracles and wonders and signs which God performed through Him in your midst..." All of the miracles, signs and wonders proved that He was approved of, attested by the Father who empowered Him to perform these mighty deeds.

### **B. The Death of Christ (v 23)**

The phrase "this man" is emphatic. The One that God attested to be the Messiah, the one their ancestors had looked for, the one promised by the prophets, came and they rejected and crucified Him. The question on the minds of the hearers of this first sermon was, "If Jesus was the Messiah, why was He a victim? Why didn't He use His power to avoid the cross?" Peter's reply to that question that he knew was being asked was, "He was no victim! He was delivered over by the predetermined plan and foreknowledge of

God.” Those who had Christ crucified were responsible for their actions just as Judas, the one who betrayed Him was held responsible even though his actions were prophesied hundreds of years earlier. But the cross was no accident, no “uh-oh” from God’s perspective; the cross was an appointment made by God from the beginning.

Let’s look at that word “foreknowledge.” There are some who interpret that word to mean that our all-knowing God looks down into history and sees what man will choose to do and then God acts based on man’s choice. That view gets you in some real trouble in this passage. For one thing, that makes man sovereign over God. God is just reacting to what sovereign man does. Does anyone really believe that the cross was simply God’s reaction to what He knew that man would do to His son? The Bible says in Revelation 13:8b (NIV): “...the Lamb that was slain from the creation of the world.” The cross was not God’s reaction; it was God’s plan before He created the world. Oh, what an amazing God we have. He takes the evil of man and uses it to work out His eternal purposes that result in the salvation of all who come to Him in repentance and faith.

### **C. The Resurrection of Christ (v 24-32)**

The greatest proof that Jesus was who He said He was not His teaching, His miracles, signs and wonders, or His death. The greatest proof is that He was raised from the dead just as He said He would be. The resurrection was the main theme of New Testament teaching. Peter is letting them know that His resurrection, as well as His death was not an afterthought. It wasn’t hastily devised by God after Jesus Christ was crucified. The resurrection (as was the cross) was prophesied by David 1,000 years before Jesus died. Peter, in verses 25-28, quotes David from Psalm 16:8-11. Peter boldly says that David spoke of Jesus Christ and His resurrection about 1,000 years before Jesus was born. Could David have been speaking of himself in Psalm 16? Peter anticipates that question and in verse 29 he says that that David couldn’t be talking about himself, because he was buried and never rose and the Jews even knew where his tomb was. You can visit the tomb of David in Israel today! No, David was speaking of his greater descendent, Jesus Christ, who sometimes used the title for Himself, “the Son of David.” Not only did David prophesy of Christ’s resurrection, he also prophesied of His crucifixion. In Psalm 22, David gave a detailed description of Jesus’ crucifixion even though crucifixion was not even heard of as a means of capital punishment until about 700 years after David wrote Psalm 22.

After focusing on the life of Christ, the death of Christ, and the resurrection of Christ, Peter now turns to the Exaltation of Christ.

### **D. The Exaltation of Christ (v 33-36)**

Not only did Jesus rise from the dead, He also was exalted to the place of honor, glory, and power at the right hand of the Father – the place of greatest honor. We read of that exaltation in Philippians 2:9-11 (NASB): “For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

Peter tells the gathered crowd that it was when He was exalted in Heaven that the Holy Spirit was sent and that resulted in what they had just witnessed.

Here is what caused the agony and deep conviction on the hearers of Peter’s sermon. The One they had rejected, abused and finally killed was lifted up by God the Father as the Lord of all and the Messiah. Oh the horror they experienced when the Holy Spirit drove this point home. They crucified the one God had crowned; they had entombed the one God had enthroned; they had executed the one God had exalted. The one they rejected is now Lord.

### **III. The Appeal of the Sermon (v 37-40)**

The word translated “pierced” in verse 37 means to penetrate with a sharp instrument. In other words, it was like they had been stabbed in the heart. The deep conviction of rejecting Jesus began to overwhelm them. Salvation is not some cold calculated looking at the facts and then making an informed decision. That sounds more like buying a new car! No, there is conviction of sin. I am praying that if your relationship with Christ is not real that you will come under deep and painful conviction of sin this day and come to Jesus for salvation.

Let’s examine what Peter said in answer to their question in verse 37, “what shall we do?” A lot of people have severely misinterpreted what Peter said in answer to the question by these deeply convicted sinners. First, he tells them that they must repent. “Repentance” is not truly comprehended by most. Let me be clear that there is no salvation apart from repentance. That ought to get our attention. The best definition of repentance is that it is a change of mind that always results in a change of behavior. It must include both of these elements. A person may change his mind about his sin, but not his behavior. He may cry and mourn over his behavior and the lives that have been torn apart by his behavior; he may weep profusely and yet if his behavior doesn’t change, there is no repentance. On the other hand, a person may change their behavior, but do it only to please someone else or satisfy a requirement given to them, but never change their mind about their sin. They may say, “I don’t see anything wrong with this, but my life is much more peaceful if I turn from the behavior.” Of course the power to change our behavior doesn’t come from trying hard, but from appropriating the enabling grace of God. When we turn from sin, we turn to Christ and savingly believe on Him, becoming a new creation in Christ. In the New Testament when it comes to being made right with God, repentance always assumes saving faith and when the Bible only speaks of “believe on Him” it assumes repentance. You cannot truly believe (savingly) without repenting and you can’t truly repent without believing.

Peter then tells them they are to be baptized in the name of (by authority of) Jesus for the forgiveness of sins. Many people have come up with the false teaching of “baptismal regeneration” from this verse. We can rule out that interpretation quickly. In other passages, baptism is not mentioned when it comes to being saved. One clear example is John 3:16 (NASB): “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.” Just a short time later in Acts, we are told how to be converted or saved and baptism is not mentioned, Acts 3:19 (NASB):

“Therefore repent and return, so that your sins may be wiped away...” The key to understand this seeming contradiction is a little preposition in verse 38 translated “for.” This Greek word can be translated “for” or “because of.” For instance, in Matthew 12:41 (NASB): “The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.” The Greek word translated “at” is the same little preposition used in Acts 2:38. Did the people of Nineveh repent in order that Jonah could preach or because of Jonah’s preaching? Obviously it was because of Jonah’s preaching. Even so, baptism is because of the forgiveness of sin. In other places where groups or individuals are told how to be saved, baptism isn’t mentioned.

Salvation not only brought them the forgiveness of sin; it also brought the gift of the Holy Spirit. Verse 39 is saying that this gift of the Holy Spirit is not only for the Jews, but also to the Gentiles (“those who are far off”).

### **IV. The Results of the Sermon (v 41)**

This was not a hand raising invitation; 3,000 were baptized. The church went from 120 to 3,120. The preciseness of the number indicates that they had records of who those were that were being saved.

#### **Conclusion**

That is the record of the first sermon preached after the church was formed. It was simple, Scriptural, and Christ – centered.