

10b ACTS

sermon preached by Peter in Acts chapter two. And we've noted the structure, the points that he's making, they're very simple points, they're very well documented, he applies the scripture in each of the sections, you'll notice that in section one that we noted beginning up in verse 17, Acts chapter 2, he says men of Judea, all who dwell in Jerusalem, this is verse 14, let it be known to you and heed my words. He calls their name so to speak and he says pay attention.

You need to have this information and you need to act on it. You need to heed it. Make a commitment to do something different because of it.

And isn't this what the Word of God calls us to? It is one thing to study, it is one thing to meditate, it is one thing to come to a perception and an understanding of what God's Word says and what it teaches and what it represents. It is an altogether separate and distinct decision that we make to act on that knowledge. You can know that an activity is dangerous, people know that drag racing in the streets and weaving in and out of traffic on LBJ and treating other cars like pylons to be navigated around is dangerous.

You know that that's illegal and you know that it's dangerous, but some people do not choose to act on that knowledge. They don't heed what they know. They have some other priority.

And the same affliction besets us. We sometimes know what the Word of God teaches, but we have some other priority. We develop some other set of goals and we do not heed what we have come to know.

So Peter gives them this exhortation, let this be known to you and heed my words. You need to take some action based on what I'm telling you here. These men are not drunk like you suppose.

You're trying to explain away the effectual, visible ministry of God's Holy Spirit in the same way when the Lord Jesus Christ cast out demons by the power of God and the Pharisees and the scribes and the chief priests tried to explain it away and say he casts out demons by the prince of demons. If he, of course, their sons had no ability to cast out demons, he said, well, if I'm casting them out by Beelzebub, by whom are your sons casting them out? Because obviously God is stronger than Beelzebub. If I'm able to cast them out by Beelzebub, then who are your sons casting them out by? The whole point is there wasn't anyone in Israel who could cast out a demon.

And so tacitly they would have to say, well, Beelzebub has more control over demons than God does. We are the people of God, but we can't cast any demons out. Remember that? Anyway, there's sort of a parallel idea here.

These are not drunk, as you suppose. Don't try to explain this away with some human explanation. This is only the third hour of the day.

It doesn't make any sense. You don't find men drunk at nine o'clock in the morning. This is what was spoken by the prophet Joel.

Apply your scriptures. Think about what the Word of God says relative to what you observe in your daily life. What part of the Word of God would apply? Then he quotes Joel.

It will come to pass in the last days, says God, that I will pour out my spirit on all flesh. Your sons and your daughters shall prophesy. Your young men shall see visions.

Your old men shall dream dreams. And on my menservants and on my maidservants, I will pour out my spirit in those days, and they shall prophesy. I will show wonders in heaven above and signs in the earth beneath, blood and fire and vapor of smoke.

The sun shall be turned into darkness and the moon into blood before the coming of the great and awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved. Well, this tends to seem to be a little bit complex here because you have some things that do appear to be happening.

You have the prophesying going on, but what about this blood and fire and vapor of smoke and the great and terrible day of the Lord? There is no mention here of blood and fire or vapor and smoke. So we want to break down this first section here that is expressed to us here in verses 17 and 18 and 19 and 20 and 21. What did we say the main point of this first section of the sermon is? These are the last days.

This is what was spoken by the prophet Joel. Now people try to say, well, this was an intermediate fulfillment or it was an echo or whatever. That's not what Peter says.

Peter doesn't say this is like what was spoken by the prophet Joel or this is an echo or this is a foreshadowing. He says this is what was spoken by the prophet Joel. And we need to accommodate our theology to the Word of God and not accommodate the Word of God to our theology.

And I was taught in seminary, no, this is not what was spoken by the prophet Joel. Well, what does the man say? The apostle of God under the ministry of the Spirit says this is what was spoken by the prophet Joel. So guess what? If your theology doesn't fit that, then you need to change your theology because Peter says this is what was spoken by the prophet Joel.

In verse 16, Allatu ta estin ta iramenon dea tu prophetu yoel. And there's no beans about it. You can't make it say something different.

I was on my soapbox last night ranting about all of the mistranslations in the New Testament. I kept myself contained pretty well. And I avoided getting into the quicksand until the last moment.

And then something happened and I did not succeed in avoiding the long rant. But it says, Allatu ta estin, this, it says, but this is what was spoken through, it actually says, dia, through the prophet Yoel, Joel. And we have already seen in our first Samuel study, what was the name of the firstborn son of the prophet Samuel? Yoel, or Yehoel.

Yahweh is El. Yahweh is God. The Lord is God.

Great teaching point in the 50-year ministry of Samuel to Israel. 20 years before Ebenezer, 30 years after Ebenezer. Circuit riding preacher, making the rounds, teaching and teaching and teaching.

Like many of the other prophets, the names of sons had significance for the nation of Israel. His elder son, Joel, Yahweh is God. The Lord is God.

And then his younger son was what? Remember? Abijah. Abiyah, my father is Yahweh. My father is the Lord.

What's the point? The Lord is God. My father is the Lord. This is a message to Israel.

Samuel's father is not the Lord. Abijah's father is not the Lord. Samuel's father is who? Missed it last time too.

Elkanah. Samuel's father is Elkanah. Abijah's father is who? Who's buried in Grant's tomb? Samuel.

Samuel is not in Grant's tomb. Samuel is the father of Abijah. So what does it mean that he's named Abiyah? My father is Yahweh.

My father is the Lord. What did we talk about in the first session tonight? Who is the firstborn son? Israel is my firstborn son, saith the Lord. So the firstborn son would say, Abiyah, my father is the Lord.

This is what was spoken by the prophet, and then even his name in this sermon should remind Israel, the Lord is God. My father is the Lord. What is the role of the father? Leadership, protection, provision, so you look to, you don't get a human king and so on.

That's what's going on in 1 Samuel. What's going on here? This is what the prophet spoke. It shall come to pass in the last days, says God.

I will pour out my spirit on all flesh. Each of these three sections of the sermon has four sub points. Sub point number one, verse 17.

The spirit is going to be poured out on all flesh. I recently heard Dr. Chriswell preach this, and he was famous for his vibrato. He would say, all flesh, all flesh.

I can hear him. I'll hear it to my dying day. But it's an important point.

All flesh. Think about the nation of Israel. There is exclusivism.

There is separation. There is sanctification of the priests from the rest of Israel. There's sanctification of the Levites among their brethren.

Sanctification of the Aaronic priesthood within the Levites. There's sanctification of the Israelites from the rest of the nations. Men only function in the role of leadership.

Men only receive the witness of the spirit. Where do you have the spirit coming upon a woman in the Old Testament? Can you name a passage? I can't either. What does it say here? I will pour out my spirit on all flesh.

Your sons and your daughters will prophesy. Young men, old men. So first point under these are the last days.

In the last days, there's going to be something different than what happens in all the earlier days. The spirit's going to be universally poured out. There will be prophecy.

There will be visions. There will be dreams among males and females. This does not characterize the early days.

It characterizes the last days. What is happening on this day when Peter stands up and speaks? There is prophecy. There is speaking by all of those present.

Remember, those who are assembled in one place include Mary, Martha, Mary Magdalene, Mary the mother of Jesus, Salome, and all these other ladies. That's the first point. The second point is emphasized again in verse 18, on my men servants and my maidservants.

Not just the elevated ones. Not just the royalty. Not just the prophets.

Not just the kings. Not just the tabernacle workmen. The girl working behind the mill.

The man out laboring in the fields. My men servants and my maidservants. I will pour out my spirit in those days.

Look at the emphasis on days. Verse 17, it shall come to pass in the last days. Verse 18, in those days.

Verse 19, I will show wonders in heaven above signs in the earth beneath blood, fire, vapor, smoke, sun turned to darkness, moon turned to blood before the coming of the great and awesome day of the Lord. Three times in this quotation from Joel, the time is

spoken of. It's the day of the Lord.

It's the last days. It's those days. And Peter says, those days are here.

It's now. This is what the prophet spoke of. Third point in this first part.

Remember, the first point was the spirit is poured out universally. That's unknown in the earlier days. Secondly, men and women, servants as well as the lofty.

Third point is in verse 19 and 20. 17 and 18 talk about the universality of the spirit. A new thing is being done in terms of the witness and the manifestation and the ministry and the presence of the spirit.

19 and 20, this is astronomical and geological signs. I will show wonders in heaven above, signs in the earth beneath blood, fire, vapor, smoke, sun to darkness, moon into blood before the coming of the day of the Lord. Now, did that happen on the day of Pentecost? Has it happened since? No.

A and B have happened. Spirit is universal, men and women, high and low. That's all happened.

But when he gets to verse 19 and 20, this has not happened yet. Why is it quoted? There has been an interruption between the first part and the last part. Remember, this is the transitional time.

We're still dealing with Israel. Yes, we are in day one of the church age, but this is still Israel. You're still at the tail tag end of the age of Israel and the things of Israel, that pendulum is swinging to a stop and it's good.

There's an interruption. Yes, you have the universal outpouring of the spirit on the last. Remember, right before the tongues of fire came down, this was the last day of the age of Israel.

After the tongues of fire come down, it's the first day of the age of the church. There's an overlap. There's a blend.

There's a fade from one to the other. And it stops partway through, just like the quotation from Isaiah, where Jesus says in this, that I have come to free the captives and all of this. And then it goes on to talk about the great and terrible day of the Lord.

Remember when Jesus stood up in the synagogue and said, today, the scripture is fulfilled in your ears, but he didn't read the whole thing because the next part is in the 70th week of Daniel. This is the same thing. There's an interruption.

And why does he quote it? Why doesn't Peter just leave off after verse 18? Here's why. I will show wonders in heaven, signs in the earth, blood, fire, vapor, smoke. Is this a happy

thing? I was standing in line out of Six Flags.

You go to this Batman ride and you go to these other ones that just sling you around and put violence on your body. And they've got this dismal, what the girls call warning music playing. It's got this minor key kind of stuff going on.

It's foreboding. That's what these signs are like. When you see blood and fire and vapor smoke, this is not the new Jerusalem coming down out of heaven.

This is a time of judgment. This is a time to be delivered from. Right.

And that's the point that he makes. The sun turned to darkness and the moon into blood. This is not the wonderful flashing forth of the lightning from the east to the west.

And so shall we ever be with the Lord. This is judgment. This is doom and gloom and warning music.

So what is his conclusion in verse 21? We've got the beginning. You are seeing the fulfillment of what Joel said. The Spirit is come universally.

Sons and daughters, maidservants and menservants, prophesying dreams, visions. It shall come to pass that whoever calls on the name of the Lord shall be delivered. Do you want to be on hand for the blood and fire and vapor and smoke? Do you want to be on hand for the sun being darkened and the moon turned to blood? If not, this is the time to call on the name of the Lord.

Let this be known to you. Heed my words, Peter says. This is the beginning of the work of God.

You need to respond to his call. You need to call on the name of the Lord and be delivered so that you don't experience the blood and fire and vapor and smoke. There is either response by calling on the name of the Lord or there is judgment.

That is true for them. It is true for us. We have, you know, you go to Hebrews chapter 10, where I'm going to go right now, in fact.

You get down to Hebrews chapter 10 where he's talking about the shadows and the priest ministering and so on. The boldness that we have to enter the holy place and the importance of considering one another in order to stir up love and good works in verse 24. Start in verse 19 of Hebrews 10.

Therefore, brethren, you can imagine Peter standing before us today and saying, let these words sink into your ears. Let this be known to you and heed my words. Brethren, having boldness to enter the holiest by the blood of Jesus, by that new and living way which he consecrated for us through the veil, that is his flesh, everything he went through on the cross for us, having that great high priest over the house of God, verse

22, let us draw near.

Heed the call of God. Draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, having our bodies washed with pure water. Let us hold fast the acknowledgement, the confession of our hope without wavering.

This is pattern of life. This is what do you do after you're saved. Hold fast the acknowledgement, the confession of your hope without wavering, because the one who promised is faithful.

The promise is certain. Let us consider one another. Remember, you've got your vertical and then the horizontal.

Love the Lord your God. That's what he starts with here, the author of Hebrews. And now he's going to the horizontal.

Let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another. And so much the more as you see the day approaching. It's the same day spoken of in Joel 2, 23 and 24.

It's the same day spoken of by Peter in Acts chapter 2. We see that day approaching and we recognize it is a day of judgment. We need to seize and lay hold of the grace of God brought to us by the Lord Jesus Christ through the veil that he consecrated for us. Look at verse 26, Hebrews 10.

If we sin willfully, we're going to see in our study day after tomorrow in Exodus, this idea of the high hand. If we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins. What does this mean? Loss of salvation? Hell bound? Lake of fire? Future? No.

What was the sacrifice for sins? That was forgiveness, cleansing, and restoration for a child of God in the nation of Israel in the Old Testament days under the law of Moses. Even before that, in the days of the patriarchal priesthood, the senior elder statesman of the household offered the sacrifices like Job, like Abraham, and Isaac, and Jacob. If you sin willfully, then nobody can offer a sacrifice on your behalf.

You cannot be restored. You cannot be reconnected. You cannot have fellowship and all of those benefits spoken of in those preceding verses.

Instead, verse 27, blood and fire and vapor and smoke, the sun will be dark, the moon will turn to blood, certain fearful expectation of judgment, fiery indignation which will devour the adversaries. The same judgment, the same wrath of God that falls on his adversaries will fall on the disobedient, faithless, apathetic, distracted child of God. Anyone who rejected Moses' law died without mercy on the testimony of two or three

witnesses.

By the way, who died on the testimony of two or three witnesses? Believers or unbelievers? Who's under the law? Believers, the circumcised, members of the nation of Israel, tabernacle, presence of God, under the law, obligated to God, covenant relationship. Of how much worse punishment do you suppose will he be thought worthy who has trampled the Son of God underfoot? Who has counted the blood of the covenant by which he was sanctified? This is a believer. Counting the blood of the covenant by which he sanctified a common thing, a defiled thing, something to walk on, something to despise, and has insulted the spirit of grace.

You wreak havoc on relationship with all three members of the Trinity. We know him who said, vengeance is mine, I will repay, says the Lord. And again, the Lord will judge who? His people.

It is a fearful thing to fall into the hands of the living God. Therefore, recall the former days after you were illuminated. You endured a great struggle with sufferings while you were made a spectacle with reproaches and tribulations.

You became companions with those who were so treated. You had compassion and so on. Knowing you have a better and enduring possession for yourselves in heaven.

It is all about possessing your inheritance. Blessing and reward in the kingdom. Blessing and reward in the eternal future.

That is what is on the line. Not our intrinsic basic eternal salvation. It is where we will stand with God.

Our opportunities for service, reflecting his glory, and so on. Therefore, do not cast away your confidence, which has great reward. It can be cast away.

It can be lost. Unlike salvation. Do not cast it away.

It has a great reward. Our confidence, our perseverance, our boldness to enter to the throne of grace. Everything is talked about.

If I could only have one chapter out of the New Testament to comfort me on some desert island, it would be Hebrews chapter 10. Everything that pertains to our life as believers is in this chapter. You have need of endurance so that after you have done the will of God, you may receive the promise.

We are heirs according to promise. Peter is standing talking to men of Jerusalem and Judea and he says, sons of Israel, children of God, you Old Testament saints, you need to grab hold. This is what the prophet spoke of.

If they were not believers, the words of the prophet aren't going to mean anything to

them. Why would they respect some old Hebrew in rags prophesying back some mythological God gave him some mythological word in some mythological time in the past? This is a word to believers. It is a call to change of mind.

It is a call to return to the God of their salvation. To hear and to heed. That's what's going on in Acts chapter 2. So that's section 1. Our response to seeing the beginning of the fulfillment of God's plan and purpose and the outpouring of the Spirit is to call on the name of the Lord, hear and heed, so as not to experience the day of judgment.

Blood and fire and vapor and smoke. The sun is dark and the moon is turned to blood before the coming of the great and terrible day of the Lord. We can be delivered from judgment.

If we would judge ourselves, we would not be judged. We fail to judge ourselves, stand by for the blood and fire and vapor and smoke. That is the message of part 1 of this three-part sermon.

Part 2 begins in verse 22. Notice once again we have the audience addressed. Men of Israel, and we have the exhortation, hear these words.

Each section begins with address and exhortation. Men of Israel, hear these words. Jesus of Nazareth, a man attested by God to you by miracles, wonders and signs.

He doesn't say attested to us. He says attested to you. These are people who have seen Jesus, who have seen the lame walk, who have seen the blind regain their sight, who have seen cripples of every sort and description, lepers healed, the dead raised.

He was attested to you, Peter says, by these miracles, wonders and signs which God did through him in your midst, as you yourselves also know. He says I'm not telling you anything you don't already know. Him being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, you have crucified, you have put to death.

Whom God raised up having loosed the pains of death because it was not possible that he should be held by it. This was prophesied by David. I foresaw the Lord always before my face.

He is at my right hand that I may not be shaken. Therefore my heart rejoiced and my tongue was glad. Moreover my flesh also will rest in hope, for you will not leave my soul in Hades, nor will you allow your Holy One to see corruption.

You have made known to me the ways of life. What did Peter begin this sermon by saying? Let this be known to you. What does David say? Here in Psalm 16 verses 8 through 11.

You have made known to me the ways of life. You will make me full of joy in your presence. Did you know not all believers are going to be full of joy in the presence of the Lord? Some believers will be full of weeping and wailing and gnashing of teeth.

Some will be cut in two and apportioned their lot with the hypocrites. Some will find their inheritance to be the smoke that is ascending from the lake of fire. They will have traveled the broad road with lots of company through the wide gate that leads to loss, to perdition, to destruction.

I want to point something else out to you. I wasn't real sure when to point this out so I'll just do it right here in the middle. Look at everything that is attributed to God.

It begins here in part 2. What is the point of part 2 that begins in verse 22? Jesus is from God. Jesus of Nazareth is from God. Remember they know him by reputation.

They've seen him. He was a big noise in the popular mind. And Peter says, you know what? That Jesus that you saw, he was from God.

He's the fulfillment of the Old Testament Scriptures. He says he's confirmed by miracles that you saw in verse 22. And it says twice there that God attested him to you.

Look at the number of times here. We're going to see throughout the rest of this sermon the work of God. This is a work of God.

God attested Christ to you by miracles, wonders and signs. God did these miracles in your midst. Verse 22.

Verse 23, this Jesus was delivered into your lawless hands, your disobedient hands, your faithless hands. This was God's purpose. Him being delivered by the determined purpose and foreknowledge of God, you have taken with your lawless hands and crucified and put to death.

But God determined that God purposed it. God ordained it. Verse 24.

The Lord Jesus defeated death's power. God raised him up. It's an action of God.

God attested him by signs and miracles. God purposed him to go to the cross and allowed him to be crucified by lawless hands. And God raised him up.

God loosed the pains of death. Peter says this is not something we're making up. We're not creating a religion out of whole cloth here.

God gave you the prophecy in Joel. God attested Christ to you by these miracles. God purposed that he would be crucified.

God raised him from the dead because he couldn't be held by the power of death. He

was prophesied by David here in these next three verses. Verses 25 through 28 which communicate.

What do these verses talk about? 25 through 28. This quotation from Psalm 16, 8 through 11. It's all about God's presence.

It begins and ends with the presence of God among us. I foresaw the Lord always before my face. He is at my right hand that I may not be shaken.

That's why my heart rejoices. That's why my tongue is glad. That's why my flesh will rest in hope.

Because God is with me even if I walk through the valley of the shadow of death as he says in another Psalm. Look at verse 28. You have made known to me the ways of life.

You will make me full of joy in your presence. Because you are with me now, I know you will be with me in the future. That's why my flesh will rest in hope.

God's presence now and hereafter. That is our hope. God is with us now.

God will be with us then. Then we get to the third part of the sermon. What's the main point of part three? Jesus has been raised from the dead and is alive.

He sort of led into that at the end of the previous section. He says when you look at that Psalm 16, that's not David talking about himself. He begins this third section again with an address and an exhortation.

Men and brethren, let me, allow me to speak freely to you. Of the patriarch David, that he is both dead and buried and his tomb is with us to this day. So when he said you will not allow your Holy One to see corruption, he was not talking about himself.

Because David's flesh and bones have rotted away over these last thousand years. Being a prophet, knowing that God has sworn with an oath. And by the way, we're getting into the therefore.

This part three is the ramp up to the big conclusion. So we're going to have therefore. In verse 30, he says, therefore, being a prophet, knowing that God has sworn with an oath to him of the fruit of his body, according to the flesh, he would raise up Christ to sit on his throne.

He, foreseeing this, spoke concerning the resurrection of Christ. Notice, God swore an oath in verses 29 and 30. David predicted this resurrection.

God kept his promise, which has been witnessed by us all. This is the second part of part three. David predicted the resurrection.

God kept his promise. It was witnessed by us all. God raised him up.

It's all the work of God. Now you have another therefore, in verse 33. Therefore, seeing that Christ has been resurrected, his soul was not left in Hades, his flesh did not see corruption.

This Jesus God has raised up, of which we are all witnesses. Therefore, being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he poured out this, which you now see here. What a wonderfully compact, well-structured sermon.

Men and brethren, listen to me. This is what the prophet spoke of. These are the last days.

Jesus is from God. Jesus has been raised and is alive. Therefore, and you get to the great conclusion here, and he has one more little piece of evidence.

It was confirmed by David in verses 33 through 35. This is a quote from Psalm 68. God gave the command.

David did not ascend into the heavens, but says himself, the Lord said to my Lord, sit at my right hand till I make your enemies your footstool. He didn't say that to David, Peter says. Therefore, and here's your third therefore in verse 36, and this is our part four, the summation and conclusion.

Therefore, here's the address. All the house of Israel, exhortation, know assuredly. What should you know? God has made this Jesus, whom you crucified, both Lord and Christ.

When they heard this, they were cut to the heart. An excellent question during the break about the nature of Old Testament salvation. What if someone was an Old Testament saint, in other words, saved under the Old Testament system, but they saw Christ and they didn't accept Him.

They rejected Him. They rooted for the crucifixion. Did they lose their salvation? What's the deal? And my best understanding of that is that there are two categories of rejection of Christ.

There is the sclerosis. Remember the prophet, seeing they will see and not perceive. Hearing they will hear and not understand.

The heart of this people has grown calloused. They can no longer perceive the truth. This people is God's people.

They are saved, but they are reprobate. They are blind. They are deaf.

They are insensate. They are insensitive. They couldn't identify the Messiah if you

dropped them on their head, which God literally did, and they did not see Him.

This is a rejection of the plan and provision of God by a believer. It is a separate and distinct type of rejection of Christ by the Old Testament saints of that generation from once Christ has been fully revealed, once He is preached by the Apostles and is raised from the dead, and you're in the church age when God the Holy Spirit comes and convinces the world of sin, righteousness, and judgment to reject Christ. Now there is no Old Testament criteria for salvation available.

Now Christ, the fullness of the deity in bodily form, to reject Him is to reject salvation completely and you are lost and hell-bound. So it was possible for an Old Testament saint in that generation to miss Christ, to misidentify Him, to misunderstand Him. He didn't lose His Old Testament salvation, but He does not make the jump into the church age.

He will die a reprobate, rewardless, outside the kingdom, Old Testament believer. He will be raised, but He will see many coming from the northeast, south, and the kingdom. It's an awful thing.

Read the judgment that comes on those who reject. Look at what happened to Israel when they dropped in the wilderness. They came out of the slavery and bondage in Egypt under the blood of the Passover Lamb, but they could not seize and lay hold of the grace of God.

The earth opened and swallowed them. The serpents bit them. They were defeated in battle.

They were stricken by disease and plague. All manner of bad things happened to those who refused to live by faith, who refused to respond to the grace of God. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

And if you think about it, that serpent in the wilderness was raised above the heads of believers and they had to turn and look to be delivered from their divine discipline for the sin unto death. Those who looked were delivered. Those who did not die in the wilderness, will they be resurrected? Absolutely.

They were those who splashed the blood on the doorpost. They came out under the blood of the Lamb, but they lose. They did not enter the land of promise in that generation and they will not enter the land of promise in the millennial kingdom.

It is a separate kind of rejection. We, looking back at the Son of Man lifted up in this age, to reject Christ is to reject everything. Jesus says, if you've seen me, you've seen the Father.

And to reject me is to reject the Father. It was possible, just the way things worked out in

God's plan, that you could be an Old Testament saint and accept the Father and reject the Son. And you died just as you would die on the testimony of church witnesses under the law of Moses.

And you missed out on the opportunity to lay hold of everything that God had in the fulfillment of his covenant promises for Israel. They missed out on it then and they will miss out on it in the millennial kingdom. They will be living in Timbuktu.

They will be living in, who knows where, some far-off, God-forsaken part of the planet, resurrected, but outside the land, outside the promise, outside the fellowship of those who qualify to be in as the friend of the bridegroom, celebrating the victory and the marriage of the Lamb. So that's my understanding of that. Feel free to disagree if you have scripture to support your alternate view.

Therefore let all the house of Israel know assuredly that God has made this Jesus whom you crucified, both Lord and Christ. When they heard this, they were cut to the heart. These calloused over, insensate, rejecters who crucified Christ, put him on the cross with lawless hands, some of them are cut to the heart.

This ministry and witness of the Spirit through the Apostle Peter manages to penetrate the scab and the callous on some of these hearts and some of these men say, men and brethren, what shall we do? Now if you take the traditional view and say that those who put Christ on the cross were rank unbelievers, well they might have started out as Old Testament saints and then they rejected Christ and they're unbelievers, but now they're cut to the heart and they say what shall we do and now they're saved again? That's not it at all. The issue here is can you as an Old Testament saint recognize the fulfillment of God's promises, seasonally hold of it, and get on board and become the first generation of Body and Bride of Christ? That's their opportunity and some of these men see it. What shall we do? Peter said, change your mind, metanoeo, and let every one of you be baptized in the name of Jesus Christ with a view toward forgiveness of sins.

Both of these actions are with a view toward forgiveness of sins. Why are they being baptized? Because this is their teaching, this is their symbol, this is their understanding of forgiveness of sins. These are people of God who have sinned, sinned grievously in missing the Messiah, not responding to his ministry and the ministry of his disciples, the ministry of John the Baptist.

They missed it, they have sinned and they have been sinning their whole lives following this false system of righteousness. Change your mind, be baptized in the name of Jesus Christ, not be baptized into the nation of Israel, be baptized in the name of Christ. Identify yourself now with Christ if you want to identify with the plan of God.

The promise is to you and your children, Israelites, and to all who are afar off, Gentiles, as many as the Lord will call. And very quickly here, those who are afar off, you go to,

and I wrote my scripture down wrong, but Ephesians 2.13 will be our last passage. Now in Christ Jesus, Paul says in the letter to the Laodicean church that is called Ephesians, now in Christ Jesus, you Gentiles who were once far off, see verse 11, Gentiles in the flesh called uncircumcision by what was called the circumcision, you are without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world, now in Christ Jesus, you who were once what? Afar off, have been brought near by the blood of Christ.

That's what Peter's talking about. In the response to his appeal here, the promise is to you and your children, men of Judea and Israel, men of Jerusalem, Judea, Israel, men and brethren, and it is to all who are afar off, as many as the Lord our God will call. What are the categories here? You and your children, Jew, those who are afar off, Gentile, as many as the Lord our God will call.

What is this? It is preparation in the Jewish mind that God can call whoever he wants. He's not going to limit his call to category you and your children. Peter says the promise is also to those who are afar off, i.e. Samaritans, i.e. Gentiles, anyone that the Lord our God will call.

It's not individuals who are getting an individual call. These are categories of Jews and Gentiles, and Peter is basically saying here, through the Spirit, you better prepare yourself, because if God wants to call those who are afar off, the promise is to them as well. Well, this is a good place for us to stop.

Verse 40 says, with many other words, he testified and exhorted, saying, then be saved from this perverse generation. That's something we need to look at. We're going to review the idea of scoliosis next time, but let's close here in a word of prayer.

Father, thank you for the clear exhortations, the teaching in your word that reminds us of our responsibility to live each day with the calling and the opportunity that you have given us through Christ. We pray that God the Holy Spirit will impress these truths in our hearts, so that we redeem the time, even though the days are evil, even though our generation is evil, our life can reflect your glory and fulfill your purpose. We pray it in Jesus' name.

Amen.