THE WELL BIBLE CHURCH

Acts 2:22-36 "*Proclaim:* Jesus is Christ (Pt.2)"

Intro:
As we continue our journey through Peter's sermon, *we continue learning how to proclaim the Gospel.* Last week, we focused on the importance of proclaiming the Gospel from Scripture. *This week, we focus on the One to whom all of Scripture points: Jesus Christ.* This is crucial because, sadly, the Gospel is often presented in a man-centered way rather than a Christ-centered way. The Gospel is about Jesus—who He is, what He has done, and what He continues to do. As we walk through Peter's sermon, we will observe the truths he highlights about Jesus *so that we can learn how to faithfully and fully proclaim Christ whenever we proclaim the Gospel.*

V.22-23
""Men of Israel, hear these words: **Jesus of Nazareth**, *a man attested to you by God* with **mighty works** and **wonders** and **signs** that God did through him in your midst, as you yourselves know— this Jesus, delivered up ***according to the definite plan and foreknowledge of God***, **you crucified** and **killed** by the hands of lawless men."

1. **His Mighty Works**

Peter begins by pointing to the mighty works, wonders, and signs of Jesus *as God's testimony concerning who Jesus is*. **His point is that Jesus was publicly authenticated by God through the miracles He performed**. They pointed people to His identity and validated His message. As we proclaim the Gospel, we should proclaim both the works and words of Christ. We proclaim how He healed the sick, calmed storms, raised the dead, fed the multitudes, cast out demons, and ultimately conquered sin and death through His resurrection. **These mighty works testify that Jesus is exactly who He claimed to be—the promised Messiah, God with us.**

- "But the testimony that I have is greater than that of John. **For the works that the Father has given me to accomplish**, *the very works that I am doing*, **bear witness about me *that the Father has sent me***." John 5:36 ESV (*Also read John 20:30-31*).

2. **Sovereign Plan**

Though Jesus was clearly proven to be sent from God, He was rejected and crucified. Yet Peter is careful to remind his audience that none of this happened outside of God's sovereign plan. From the very moment sin entered the world, God promised a coming Redeemer (Gen. 3:15). The cross was not a tragic accident or a failure of God's purposes. It was exactly God's plan from the beginning. The very means by which God would save His people. Jesus came to bear our sins, suffer in our place, and pay the penalty we deserved so that we could be forgiven and reconciled to God. As we proclaim the Gospel, we must proclaim both the **necessity** and the **purpose** of Christ's death. Jesus willingly took our sin upon Himself and bore the wrath we deserved so that He could clothe us in His righteousness. His death was not ultimately a demonstration of our worth, but of His great love, mercy, and compassion toward undeserving sinners. The cross reveals both the holiness of God and the grace of God as He makes a way for sinners to be restored to Himself.

- "But **he was pierced for our rebellion**, **crushed for our sins**. **He was beaten so we could be whole. He was whipped so we could be healed**. *All of us, like sheep, have strayed away*. *We have left God's paths to follow our own*. **Yet the Lord laid on him the sins of us all**." ….. "**But it was the Lord's good plan to crush him and cause him grief**. *Yet when his life is made an offering for sin*, **he will have many descendants**. He will enjoy a long life, *and the Lord's good plan will prosper in his hands*." Isaiah 53:5-6, 10 NLT (*Also read 2 Corinthians 5:21*).

V.24-32
"**God raised him up**, **loosing the pangs of death**, ***because it was not possible for him to be held by it***. For David says concerning him, "'*I saw the Lord always before me*, for he is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; *my flesh also will dwell in hope*. *For you will not abandon my soul to Hades*, **or let your Holy One see corruption**. *You have made known to me the paths of life*; **you will make me full of gladness with your presence**.'"Brothers, I may say to you with confidence about *t*he patriarch David that he both died and was buried, and his tomb is with us to this day*. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne*, **he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption**. This Jesus God raised up, and of that we all are witnesses."

3. **His Resurrection**

If Jesus had been crucified and remained in the grave, He would have been nothing more than another man who died. Sin and death would still reign, and we would still stand guilty before God. But Jesus did not remain in the grave. "Through His resurrection, He demonstrated His power over sin and death, secured our justification (Rom. 4:25), and was declared to be the Son of God in power (Rom. 1:4). This is why Paul says that if Christ has not been raised, our faith is futile and we are still in our sins. The resurrection is not a secondary doctrine; it is at the very heart of the Gospel we proclaim.

- "**And if Christ has not been raised, then our preaching is in vain and your faith is in vain**. We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, not even Christ has been raised. **And if Christ has not been raised, your faith is futile and you are still in your sins**." 1 Corinthians 15:14-17 ESV

V.33-36

"**Being therefore exalted at the right hand of God**, and *having received from the Father the promise of the Holy Spirit*, **he has poured out this that you yourselves are seeing and hearing**. For *David did not ascend into the heavens*, but he himself says, "'**The Lord said to my Lord**, "*Sit at my right hand*, until I make your enemies your footstool."' **Let all the house of Israel therefore know for certain that God has made him both Lord and Christ**, *this Jesus whom you crucified*.""

4. **His Lordship**

Peter begins by explaining that Psalm 110 is ultimately about Jesus. David could not have been speaking about himself because David died, was buried. Jesus, however, rose from the dead and ascended into heaven. Acts 1:9-11 and **Daniel 7:13-14** show us both sides of Christ's ascension—one from earth's perspective and the other from heaven's perspective. This is significant because Christ's ascension confirms His Lordship over all. Jesus is not merely a prophet, a teacher, or a king. **HE IS GOD.** Peter points to Psalm 110:1 where David writes, "The Lord said to my Lord." The first "Lord" is "Yahweh" in the original Hebrew, while the second "Lord" is "Adoni": **"*Yahweh says to my Adoni…".*** Peter's argument is simple: if the Messiah is merely David's descendant, why does David call Him "my Lord"? The answer is that the divine King who rules over all. In Matthew 22:41-44, Jesus Himself used Psalm 110 to demonstrate that the Christ is both the Son of David and the Lord of David. ***TRULY MAN AND TRULY GOD.*** (John 8:58, John 10:30-33, Mark 2:5-12, John 1:1, John 20:28, Romans 9:5, Colossians 2:9)

5. **His Promise of the Holy Spirit**

Peter now explains that what the crowd is witnessing is the outpouring of the Holy Spirit. Yet his argument goes beyond merely explaining the event. **Peter presents the outpouring of the Spirit as evidence that Jesus is alive, exalted, reigning, and faithfully keeping His promises**. Through the Spirit we are born again, united to Christ, empowered to be His witnesses, and enabled to love and obey Him. Through the Spirit God gives us a new heart and transforms us from the inside out. The presence of the Holy Spirit is a continual reminder that Jesus is not dead but alive, not absent but reigning, and not finished with His work but actively building His church until the day He returns (Read Ezekiel 36:26-27).

Main Idea and Conclusion:

Peter's sermon reminds us that the Gospel is ultimately about Jesus. He is the promised Messiah whose mighty works testified that He was sent by God. He is the suffering Savior who died according to God's sovereign plan to bear the sins of His people. He is the risen King who defeated sin and death through His resurrection. He is the exalted Lord who now reigns at the Father's right hand. And He is the giver of the Holy Spirit who brings new life to all who believe. When we proclaim the Gospel, we must be careful to proclaim this Jesus. Not merely a helper, a teacher, or an example, but the crucified, risen, and reigning Lord. The call of the Gospel is that sinners would repent of their sins and place their faith in Christ alone for salvation. For all who trust in Him, there is forgiveness, righteousness, reconciliation with God, and eternal life.

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