

Both Lord and Christ

Sunday, June 6th, 1993

Acts 2: 32-36

This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

I need for you to open your Bible today, to the Book of Acts, the Acts of the Apostles. I'll be speaking from Chapter Two. The title of this message is, "BOTH LORD AND CHRIST." I want you to listen very carefully to me. I'm going to be showing you some things from God's Word that are very critical and most important. Now, here is our text: Acts Chapter Two.

This is a very familiar passage of scripture, which I am sure you have read many times and have heard many times (Acts 2:36). Peter says, "*Therefore, let all the house of Israel know that God hath made that same Jesus whom you crucified, both Lord and Christ.*" To repeat, "*God hath made that same Jesus whom you crucified, both Lord and Christ.*"

Now, when they heard this, that God had made Jesus of Nazareth Lord and Christ, they were pricked in their hearts and they cried out; "*Men and Brethren what shall we do?*"

Most of today's religion, (now listen to me, and let's think for a moment), most of today's religion is emotional, demonstrative and charismatic. That is what they call it, "Charismatic Religion," it is taking the country over. People are meeting together for worship and it is just bedlam, (a chaotic situation). There is singing, clapping, chanting, hand waving, excitement, emotionalism and it is charismatic.

The name that it goes by is "Pentecostalism." The preachers who promote this enthusiasm and excitement and entertainment in the name of God and in the name of religion, they use the Second Chapter of the Book of Acts, the one that I am using today for my text. They use it to promote this excitement and promote this enthusiasm and this charismatic style of what they call "worship."

Let's go back up to verse 1 of this Second Chapter. I want you to listen to me and I want you to think with me. Verse 1 says this, "*And when the day of Pentecost was fully come, they were all in one place. There was a rushing, mighty wind, cloven tongues of fire and the Holy Spirit came down.*" When you hear the word Pentecost, what do you think

about? Well, the first thing you think about is the coming of the Holy Spirit. Our Lord told His disciples before he descended back to the Father, He said, *“Now, you tarry at Jerusalem until you be endued with power; He told them that the Holy Ghost would come upon you and the power of God will come upon you, then you go out and preach the Gospel.”* When you think of Pentecost, there are many people that think of the coming of the Holy Spirit. There were *“cloven tongues of fire”* that rested upon these apostles; *“the rushing, mighty wind”* that filled the house and they were all filled with the Holy Spirit.

When our Lord Jesus came to the earth in the flesh, when he was in Bethlehem 2,000 years ago, unusual signs also accompanied His coming. First of all, God placed a star over the manger where He was born. These wise men followed that star.

The angels of God came down to earth when our Lord was born of a woman. The angels came down and the heavenly hosts appeared unto the shepherds on those Judean hillsides and they sang: *“Glory to God in the highest, and on earth peace, good-will towards men.”* They appeared to the shepherds, the angels of God, and told them not to be afraid, for *“Unto them was born this day in the city of David, a Savior which is Christ the Lord.”* When the Holy Spirit came upon the church and dwelt with the people of God, His coming was accompanied by unusual wonders and signs, just like the coming of our Lord Jesus Christ.

Now, I don't need a star to worship God. I don't need for angels to come down and announce to me that Jesus Christ is come in the flesh, to know that He has come. In other words, every time we come together, we don't need a star over the meetinghouse and we don't need angels to remind us that Christ has come. I don't need *“tongues, and rushing winds and cloven tongues of fire”* to know that the Holy Spirit indwells every believer. The Holy Spirit is our comfort, our teacher and our guide. The Holy Spirit reveals Christ to us and it fills us and enables us to preach. So, when men think of Pentecost, they think of the coming of the Spirit of God.

Secondly, many people think of the gift of tongues. They say that it is always associated with Pentecostalism. What are these tongues in the Second Chapter of Acts? It tells you in verse 8. You see, there were people gathered at the feast of Pentecost from all over that part of the world. They had come from different nations. They weren't all Jews. They weren't all local people; they were from Greece and from other places. They spoke other languages. They said this in verse 8: *“How hear we every man in our own tongues?”* You see, these disciples who were speaking in tongues that could be understood and languages that people spoke. There were people there from everywhere

who spoke different languages and they were hearing the disciples preach the gospel in their own language.

I want you to listen to verse 11: *“We do hear them speak in our tongues, the wonderful works of God.”* I’ll tell you another thing that you may think of when you think of Pentecost, (the coming of the Holy Spirit, accompanied by signs and wonders, the gift of tongues or speaking and preaching in other languages), you may also think of a great revival and the success of the gospel; there were 3,000 people that were brought to the knowledge of Christ and the gospel at that time.

We use to sing a song when I was a boy:

Lord, send the old-time power, the Pentecostal power.
The floodgates of mercy on us open wide, Pentecostal power.

Well, what exactly is Pentecostal? If I were to ask you right now, while you are sitting there and listening to me, Pentecost what does it mean? If you will look at Leviticus Chapter 23, there were three feasts given to the Jews; they were very prominent. The first one was the Passover (you know about the Passover where the Passover Lamb was slain).

Secondly, there was the feast of the “Waving of the Sheaf.” This was on Sunday, the first day after the Passover, which was when Israel brought the first fruits (the Passover Sabbath was the first feast, then after the Passover Sabbath was Sunday, the first day of the week). They were the first fruits gathered from the field. There was barley, wheat, corn and others. They brought the first fruits; it is called the feast of the “First Fruits,” (the waving of the sheaf). They brought the first fruits and waved them before the Lord. What they were saying is this; every product of the soil, everything we have to eat, everything that is ours is of the Lord, (the waving of the sheaf). Christ is the first fruits of those raised from the dead. He arose the first fruits of them that slept.

Thirdly, watch this: Pentecost means “fifty” (it is from “fifty” that it is named). After the Passover at the end of the harvest, you are numbered 50 days, seven Sabbaths and the 50th day. That’s the “Feast of the Harvest,” (the feast of praise, and the feast of thanksgiving). That is Pentecost or “Feast of the Harvest.”

All of these people were in Jerusalem to celebrate. They had celebrated the Passover, the feast of the First Fruits and now, the 50th day, they celebrated the feast of Pentecost. They were all there and that is when God the Holy Spirit came and indwelt the believers

and they preached the first sermon. After our Lord arose from the grave, and ascended back to the Father, Peter preached the first sermon.

Now, let me ask you this, when we talk about Pentecost or Pentecostalism, what is the chief issue that is raised at Pentecost? What is the chief issue and subject raised at Pentecost? Well, you ask, “Was it the coming of the Holy Spirit?” It was at first. They heard the “*rushing, mighty wind*,” they saw the “*cloven tongues of fire*,” and the filling of the disciples. The Holy Spirit came; there were great signs and wonders. Yes, at first that was the issue and people marveled.

What was the issue of Pentecost? Was it the gift of tongues? Well, it was for a time. They heard these disciples speak the gospel in their own tongue and in their own language. The people marveled and said; “*We’re hearing the wonderful works of God in our own tongue.*” They said, “*Are not these men Galileans? How do they speak these other languages being Galileans?*”

The thing that they marveled at first was the rushing, mighty wind, the fire and then the tongues. They marveled at these Galileans, these unlearned men, preaching the gospel in their language. They were in amazement and wonder. There were strange and supernatural things had occurred right before their eyes.

Peter stood and having explained what this was, said, “*This is a fulfillment of that which was spoken of the prophet Joel.*” He said, “*In the last days your sons and daughters shall prophesy.*” So, that is what this is.

Look at Acts 2:22: I want you to listen to Peter, then he stood and he said, “*Ye men of Israel, hear these words.*” Now, he didn’t say hear this wind; it wouldn’t have accomplished a thing. They heard the rushing mighty wind and marveled at it, but Peter said, “I want you to hear some words now.” He didn’t say, “I want you to hear some tongues; they heard those and they marveled and were amazed; they were taken up with them and were astounded at them, but Peter stood and said, “I want you to hear some words, not the tongues.” He didn’t say, “Hear these Galileans.” The Galileans are immaterial what you think of them, (it is totally immaterial). What he said was “*Hear these words that I am about to speak.*”

You see, my friend, it is by hearing the Word of God that men are saved. “*Faith comes by hearing, and hearing by the Word of God.*” It’s not by hearing the music, hearing the wind, hearing the tongues, or by hearing the Galileans; it is by “*hearing these words!*”

The scripture says, *“By His own will He begat He us with the Word of truth.”* It also says, *“In whom you trusted after you heard the Word of truth, the gospel of your salvation.”* Now, he says in verse 22, *“Hear these words, Jesus of Nazareth,”* hear these words now, Jesus of Nazareth is a man. Yes, He’s God. “He’s very God of very God” but He’s a man. He’s born of a woman, flesh of our flesh. *“In the fullness of time, God sent His Son into the world, made of a woman, made under the law that He might redeem us from the curse of the Law.”* He was a man, Jesus of Nazareth, a man. Let that be established, who is He. He is a man, (the man). *“Behold the man.”* The scripture says, *“A man shall be a hiding place in the time of storm. He shall be a shelter, a rock in a weary land.”* Make sure and hear these words, (a man)!

Now, watch the next word: *“A man approved of God.”* That is what makes the difference! He’s a man, anointed of God, and approved of God. He’s no ordinary man, but a man that God has set forth and sent. God said, *“This is my beloved Son, hear Him. He’s my beloved Son in whom I am well pleased.”* Now listen, Peter said, *“Hear these words, a man, Jesus of Nazareth, a man anointed and approved of God by miracles and signs and wonders which you yourselves know.”*

In John Chapter 5, our Lord Jesus Christ talked about the three witnesses. He said *“John the Baptist bore witness of Me.”* *“The Father bore witness of me.”* *The works I do bear witness of me.”* That is what Peter is saying here; *“Jesus of Nazareth, a man approved,”* anointed, sent of God, by miracles and wonders and signs, which He did among you, which you know. Nicodemus said, *“We know you came from God. No man could do these miracles except God be with Him.”*

One of them said one day, *“Has it ever been heard that a man restored sight to a blind man? Has it ever been heard; has it ever been seen?”* It was when Jesus of Nazareth came. He said, *“You know that; you yourselves know that.”*

Look at verse 23: *“You men of Israel,”* they were not listening to the wind anymore and they were not listening to the tongues; they were not even listening to the Galileans; they were listening to this anointed preacher and He is talking about a man sent of God and anointed of God and approved of God. *“Him, being delivered by the determinate counsel and foreknowledge of God (or foreordination), ye have taken, and by wicked hands have crucified and slain.”*

The gospel is all about Him, the Lord Jesus Christ. He is the seed of woman; the covenant Surety, the Lamb slain before the foundation of the world; the Prophet, Priest and King. God delivered Him into your hands. God Almighty delivered Him by His determined predestinated and predetermined will, council and foreknowledge and

foreordination. God delivered Him into your hands and you did what your wicked hearts devised, you crucified Him.

But, you did what God determined before to be done. You did what God said you would do. You did what God willed to be done. That is what *Acts 4:26-28* says. *“All the kings and rulers and Gentiles of this earth were gathered together against the Lord and against His Christ, to do whatsoever Christ determined before to be done.”* His death was the will of evil men and His death was the will of a merciful and Sovereign Lord. *“It pleased God to bruise Him. It pleased God to put Him to shame.”*

All right, verse 24, now listen; *“Hear these Words.”* I tell you, we need to come down; just put your hands down. Quit clapping and yelling and screaming and carrying on and calling it worship, and listen to His Word. *“Hear these Words, Jesus of Nazareth, a man approved of God among you by miracles and signs which you yourselves also know, Him (that man) being delivered by the determinate council and foreknowledge of God, you with wicked hands have crucified and slain.”* Read verse 24, *“Whom God raised from the dead.”*

This was the doctrine that the Pharisees and religious leaders hated above all doctrines. They tried their best to discount the resurrection. They went to Pilot, they went to the Governor, and they paid the soldiers. They did everything they could to keep them from admitting that Jesus Christ had risen from the tomb. They said, “Say that his disciples have stolen His body; say anything; we’ll cover up for you. Don’t tell them that He arose from the grave; if Jesus arose; He is who He claimed to be.”

Christ said, *“You destroy this temple, and in three days I will raise it up.”* They thought He was talking about Solomon’s Temple. He was talking about His body. He said, *“I’ll raise it up.”* He’s God and He can do it! If Jesus arose, they knew that all He said about Himself and what He said about them was true and what He said about the way of life was true because He is living, and He arose. He’s victorious over sin, death, hell and the grave.

If He arose, all that He did is accepted of God. If He arose, all of His people will arise with Him. He said, *“Because I live, you’ll live. I’ll go away, but if I go, I’ll prepare a place for you and I will come again and receive you unto Myself.”* When the disciples talked about the resurrection of the dead, and the resurrection of Christ, they put them in prison. The Pharisees said, “Don’t you preach this resurrection, don’t you preach this doctrine of resurrection, don’t you preach this man’s name. Do you want to bring His blood on us?” It was Him that God raised from the dead.

All right, look at verse 25. Peter said, “You people have a lot of confidence in King David, the sweet psalmist of Israel, the Son of Jesse” (the people loved David; they often spoke of Abraham, Moses and David). Peter therefore reminds them of David’s words in verse 27, saying, *“Thou wilt not abandon my soul or leave my body in the grave to seek corruption”* (that is what David wrote). *“Thou wilt not abandon my soul; thou wilt not suffer thy Holy One to seek corruption in the grave.”* He then declares (referring to these words of David), “David did not speak of himself, because he is dead and buried. His sepulcher, his grave, is right here where we are and we know it.” So, when David said, *“Thou wilt not abandon my soul or suffer thy Holy One to seek corruption;”* David was not talking about himself. When he said, *“The Lord said to my Lord, sit thou on my right hand;”* he wasn’t talking about himself; he was talking about the Son of David (the greater David).

He went on and said, *“For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.”*

“Ye men of Israel;” they had forgotten the wind. They had forgotten the tongues. They had forgotten who had spoken to them. Their eyes and attention and thoughts were on this man, (Jesus of Nazareth). This crowd is the crowd that crucified Him 52 days ago. They stood and watched Him die. They heard about His resurrection and Peter said, *“This man who was delivered into your hands, the man whom you crucified, God raised Him from the dead.”*

That’s when he said in verse 36, *“Therefore, let everyone of you in the House of Israel know that God hath made this same Jesus, whom you crucified, God hath made Him Lord, King of Kings, Lord of Lords and Christ.”* He is both Lord and Christ. He’s the Lord of salvation, the Sovereign Lord of mercy and the Redeemer; He’s the Christ Anointed. He’s the only Saviour; He’s the sufficient Saviour; He’s the Sovereign Saviour. He’s the Saviour of sinners; He’s the Lord and He’s the Christ.

Now, when they heard this, and oh I tell you, it wasn’t when they heard the wind. You wish that the *“rushing, mighty wind”* would blow again, not me! I’ve heard the wind a lot of times. It doesn’t do anything to the heart. Miracles and signs and wonders don’t convince men of sin and bring them to Christ. It’s not when they heard the wind, it’s not when they heard the tongues, it’s not when they heard the disciples, it was when they heard these words that Peter spoke about this man, *“The Lord Jesus Christ.”* When they heard this, Peter declared four things to these people.

He declared who Jesus Christ is. He said, "*He is the man, the God-man.*" That man is a shelter from the storm and a hiding place from the wind and a rock in a weary land. That man, who He is, is the God-man Mediator.

Secondly, it is what He did. He died on a cross. You crucified Him; He didn't die accidentally. God Almighty decreed His death, determined His death, designed His death and you did what God determined to be done. You were the instrument that God used to nail His Son to the cross to die for sinners. That's right! What He did; He died on that cross; what He did; He arose again. God raised Him from the dead; He lives and God seated Him at His right hand.

Why did He die? He died that God may be Just and Justifier, that the law might be satisfied and justice might be honored. Where is He now? Peter told them where He is now; "*He is at the right hand of the Majesty on High.*" He's seated; He's crowned; He's enthroned; and He's on a Sovereign throne.

They heard these Words; have you heard them? No, we're too busy with the wind, and we're too busy with the quartets and the whoop-dido! We're too busy waving our hands to hear anything. We don't hear anything. All we hear are preachers stomping and raving. We are not hearing these Words. They heard the Words. "*God who at sundry times and divers manners, spake to our Fathers by the prophets, have in these last days spoken to us by His Son whom He hath appointed heir of all things, by whom he made the worlds. Who being the brightness of His glory and the exact image of His person, upholding all things by the Word of His power, when by Himself, purged our sins and sat down at the right hand of God.*" When they heard these Words, they said, "Men and brethren, what are we going to do? What must we do? What shall we do?"

Peter said, "Repent, (change your mind about who God is and who you are and who Christ is) bow at the feet of Christ; believe on Him, look to Him, commit yourself to Him, confess Him in baptism. "*Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins and you will receive the Holy Spirit and be saved.*"