

What is the Church? Part 2

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[0 : 00] Well, good morning. It's good to see all of you. You have all been singing the gospel today as you've been singing about the work of our! Lord Jesus Christ, what He's accomplished for us through His death and resurrection, and the benefits we get to enjoy because of the victory that He has pronounced over death and resurrection and now offered to you and I to enjoy through faith in Jesus Christ.

That's an important truth. The gospel is centered on the person of Christ, and so you can imagine that the doctrine of Christ is not only important, it is vital. It's essential not only for saving faith, but it's essential for you to enjoy life with God. Not just knowing things about the Scripture, not just knowing doctrines themselves, but knowing truths that then you embrace and become a part of your day-to-day life. You're fundamentally changed. You're changed by the truth, and it leads to a different kind of life because as we know who Jesus is, we believe who He is, it fundamentally results in transformation for you and I. It should be no surprise then that early on, very early on, the doctrines of Christ were challenged from heretics who sought to oppose those core essential truths and to disrupt the benefit of saving faith for those who would believe in Christ. Going all the way back to the fourth century, to early 300s, there is a church father known as Athanasius. He's one of my favorites. He was a bishop in Alexandria, and if you don't know, Alexandria was one of the key cities, the capital cities in the modern world. It was in Africa. It was one of those key cities where Christianity was expanded and the truth was given. Athanasius was a defender of the doctrines of Christ against what was known as the Arian heresy. That Arian heresy was known to try to challenge the essential nature of who Jesus Christ was, to say that He was not eternal God, but that He was a created being. Arian's teaching made Christ the highest creature, but it made Him one that was made and not one that existed eternally through all of time. So when Athanasius became bishop, of course, his role was significant. His teachings weren't just important for his church, but were important for the region, were important for Egypt, were important for the surrounding regions. He was a man who understood the significance of doctrine, the significance of the nature of Christ and sought to defend it.

He was fighting not merely for private opinion, but for doctrinal integrity, and I would say he was fighting for your and my salvation, the understanding, the right and correct understanding of salvation so that we could enjoy the benefits of the true Christ.

But this fight that he fought was one that resulted in exile. There were at least five occasions during his life in ministry where he was exiled, which he was moved away from being bishop. He often had to run and to exile himself in secluded areas so that he could escape persecution. But it was a suffering one worth suffering for. It meant being driven from his city, driven from friends, often at the risk of his own personal jeopardy in health and safety. And during one major exile in the beginning of 356, he was exiled for six years. One of those followers of his, because of the active hostility and opposition that he faced, said to Athanasius, it said that he mentioned this to Athanasius,

[4 : 28] Athanasius, the world is against you. To which Athanasius responded, well then I am against the world. Because his commitment to truth, his commitment to doctrine, his commitment to Christ Christ. In extending the truth of the scriptures to us so he could enjoy and benefit from the true nature of the Lord Jesus, he recognized that it mattered. This was not a debate over small doctrinal refinements. This was the essential issue of the nature and identity of Jesus himself.

You could say that Athanasius cared about the glory of God. And over the past several weeks, we've been talking about the significance of the church and what does the church mean and how does the church begin and what is the aim of the church? And we said that the church exists ultimately for the glory of God. What is glory, Andrew? What does that even mean? We said that God's glory is the visible manifestation of his presence, power, and authority. Of course, we see this

all over creation. The heavens declare the glory of God. We see this as the greatest blessing in salvation. From 2 Corinthians 4, verse 6, it says, for God who said, let light shine out of darkness, has shown in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. And of course, the final outcome of history, whether you are a believer or unbeliever, it will result inevitably in God receiving the glory that he's due. Because every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father. Seeing and savoring the glory of God is the ultimate end of creation. It is the ultimate objective of the church, those who belong to Jesus.

And championing the glory of God is a distinct mission and privilege that we, as God's people, being part of his church, get to communicate. The joy of putting on display the wonder of who God is by allowing his presence, his power, his word, his nature, his truth to be seen and heard and understood by the people that God has put in circles, in connection with you as an individual. But what is the church? If the church is meant to express the glory of God, well, what is the church after all? John Piper has said, the church is a group of baptized believers who meet regularly to worship God through Jesus Christ under the guidance of duly appointed leaders. And last week, we began to kind of develop, well, what is the church? What kind of constitutes the church? What can you expect to be true about the church? How does the church get together? How do they carry out their function?

[7 : 36] And we said last week that a church is a group of followers of Jesus Christ. And we're going to press into that a bit more. We're going to drill down. What does it mean to be a follower of Jesus?

We also said that the church will have a confession of faith and repentance. That they will believe in the essential truths of the Lord Jesus. And it will change them.

Repentance is a change of heart, a change of perspective, a change of direction. There will be repentance in their life. They will see the ways that they have been trekkened in sin.

And the reality of the wonder of God will change their heart and their affections towards Him. We saw third, that it was a testimony of believers' baptism.

That Jesus was baptized. And He wasn't baptized because He was a sinner. He baptized to set an example, to fulfill all righteousness for us.

[8 : 34] For those of us who are sinners. To recognize that one of the signs, one of the symbols of our repentance in turning to God is baptism. It is a way for us to express that we belong to Him.

And Jesus helped to really help this illustration to grow and to carry weight through His Son, Jesus. That through baptism, it's an expression of our being buried with Him and then raised to new life.

And so, it's a confession of the work that Christ has already done in the heart of true believers.

As we come to be baptized. Fourth, we saw the beauty of the indwelling Holy Spirit. That God's Spirit comes on and in His people.

Unlike what was taking place in the Old Testament. Where the Spirit came in special ways on certain people for certain lengths of time.

[9 : 36] To equip them for specific ministry. He came on them and not in them. And now a whole new age. A whole new era. This church age has been born. Where every believer can enjoy the benefits of this enduring nature of the Spirit.

This indwelling work of the Spirit. And last week we saw, finally, that we were distinct from the world. That God has made us a holy people. That God has made us a kingdom of priests.

That was His original purpose. To make a kingdom of priests. Of holy nation. And He's accomplished that in His Son, Jesus. We can be what He made us to be.

A holy people. Distinct from the world. Because of His work. So this morning we come back to our text. And I would encourage you to turn with me, if you would, to Acts chapter 2. We're going to be beginning in verse 22.

And kind of seeing this through. Verse 22 to 36. And kind of developing some more. The wonder of this doctrine of Christ.

[10 : 35] What must one believe about Christ to be a follower of Jesus? What does it mean to follow after Him? To be a disciple of Christ?

Christ. Now remember, here we are in Acts chapter 2. In the very beginnings of this chapter. We see this assembly of individuals who have come to worship in Jerusalem.

These devout followers from every known nation in the Roman world are there assembled. It was one of three occurrences. Where the Jewish man was required to gather and to worship the Lord on this given feast.

This Pentecost feast. They had a deep knowledge of the Word of God. Their hearts were guided by the Scriptures. They wanted to follow after the truth. That's why they're there in Jerusalem.

They're submitting themselves to the Word of God in this way. They have this first hand knowledge of the Scriptures. They have seen Jesus for themselves.

[11:40] They're aware of His ministry. They've heard His teaching. They've seen His miracles. They've heard about all the things that Jesus did in their midst for the three years of His earthly ministry.

They knew about His death. They knew about His resurrection. At least had heard about His resurrection. But knowing the facts about Jesus are not enough for saving faith.

Knowing the facts about Jesus are not enough. And that's what we see here there at the very beginning of Acts chapter 2. A group of very committed, very devout followers of Jesus.

They knew the Word. They sought to obey the Scriptures. But they did not have saving faith. And so Peter, here in this sermon, will help them to understand a little bit more what saving faith requires.

Saving faith is not merely admiration for Jesus. But trusting in the true Christ as God reveals Him. So how did God reveal Jesus Christ?

[12:44] Well, we see that beginning in verse 22. The true Christ was fully man. He was fully man. See this with me. Verse 22 to 24, it says this. 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. God raised Him up, loosing the pangs of death because it was not possible for Him to be held by it.

We're going to develop those verses over the next several points. But first, Jesus was truly Christ by being fully man.

Why is this important? Well, it's important for Jesus to be a man so that He could represent men. It was important for Jesus to be a man because, as you remember, He was the mediator between God and men.

[13:49] If Jesus was going to represent God to man, He needed to be a man Himself. Jesus was, as Peter says here, a historical figure. Jesus of Nazareth, a man attested to you by God.

He stepped into our time and space. He was a historical figure. He lived a real life as a real person. He lived in Nazareth. He had a real heritage.

He came from a real family. His humanity is an essential quality of saving faith. Why is that important, Andrew? Well, because the Apostle John says this in 1 John 4, verses 2-3.

He says, By this you know the Spirit of God. Every spirit that confesses that Jesus Christ has come in the flesh is from God. Every spirit that does not confess Jesus is not from God.

This is the Spirit of Antichrist, which you heard was coming and now is in the world already. Jesus' humanity was essential for Him to welcome us into saving faith.

[14:54] To recognize that He came into time and space to rescue us from our sin. We find in His humanity a humility about Him.

Philippians 2, verses 5-8 developed this. And we don't have time to really go into detail. But you can see it even here. Have this mind among yourselves, which is yours in Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped.

But He emptied Himself, taking the form of a servant, being born in the likeness of men, and being found in human form, He humbled Himself by becoming obedient to the point of death, even death on the cross.

What words stand out about the Lord from those verses? What do you see? What do you see about the essential nature of Jesus Christ? He was in the form of God.

Now, it's important to understand that the Greek word form here is not just that He had an outward appearance of God, but that He shared the essential nature of God Himself.

[16:01] That when you look at Jesus, the exact imprint of Christ's nature, the exact character of God was painted on Christ. He was God in every way. And so in the same way as demonstrating

the form of a servant, in coming in the likeness of men, He also came in true humanity.

The stress is that He shared the nature of God, but then was willing to empty Himself in some way of pushing aside the expression of His deity to be a man, to come with human limitations. He took this form of a servant. He humbled Himself. He became obedient. God becomes obedient. Consider some of these breathtaking statements we find from the Lord Jesus Himself throughout the Gospel of John.

It says in John 5, verse 19, So Jesus said to them, Truly, truly, I say to you, the Son can do nothing of His own accord, but only what He sees the Father doing.

For whatever the Father does, that the Son does likewise. Just let that settle on your heart for just a moment. And the mission team, we're working through a book called Christ for Real, Christ for Real by Charles Price, and the deacons are kind of reading through this book as well.

[17:28] And just understanding the wonder of the Gospel and what Jesus actually did as a man to express His humanity. Can you wrap your head around this statement?

Jesus says, The Son can do nothing of Himself, not because He couldn't do anything, but because He restricted Himself to be dependent on the Father, His will, His direction, obedience to Him, and the power of the Holy Spirit working through it.

Just so you know that this isn't a verse that's kind of out in the fringe, John 5, verse 30. Jesus says, I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will, but the will of Him who sent me.

John 8, verse 28. So Jesus said to them, When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on my own authority, but speak just as the Father taught me.

John 12, verses 49 and 50 says, For I have not spoken on my own authority, but the Father who has sent me has Himself given me a command, what to say and what to speak.

[18:45] And I know that His commandment is eternal life. What I say, therefore, I say as the Father has told me. Even down to the very words of our Lord Jesus Christ, every single word was given to Him by the Father.

Every single work, every single action of obedience was in concert with God the Father and empowered by the Holy Spirit. His humanity coming into full view.

Jesus depended completely on the Father and the Spirit. So why does His humanity matter? It matters for so many reasons, but especially because as a man, now Jesus could fill all the promises that were given covenantally.

We find that Jesus is the seed of the woman. He is the actual offspring of Eve. Genesis chapter 3, verse 15, I will put enmity between you and the woman, between your offspring and her offspring. He shall bruise your head, and you shall bruise his heel. Jesus is also the seed of Abraham. Galatians chapter 3, verse 16, Now the promises were made.

[19:58] To Abraham and to his offspring, it does not say, and to offsprings, referring to many, but referring to one. And to your offspring, who is Christ.

In order for Jesus to fulfill the promise to Abraham, He had to be a man. And then to David, Jesus is the Son. Of David. A fulfillment of that promise.

Luke chapter 1, verses 31 to 33. Draw that to our attention. And behold, you will conceive. In your womb and bear a son. You shall call his name Jesus. He will be great.

He will be called the Son of the Most High. And the Lord will give to him the throne of his father David. And he will reign over the house of Jacob forever. And of his kingdom, there will be no end. Jesus is a man in fulfillment of promises. He came in the form of man. He became a servant so that he could show us what obedience to the Father really meant.

[20:57] The true Christ was fully man. But the true Christ is also fully God. We see that also in verse 22. Peter continues, 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. Throughout Christ's life and ministry, he was the indisputable image of God.

He was God made flesh indisputably. But why does it matter that Jesus was fully God? Well, because only God can bear the weight of divine wrath.

Only God can bear the weight of divine wrath. So Jesus as God can bear that cost for desperate sinners. Notice how Peter stresses this point.

He was attested to you. He was proven to you. He demonstrated in a public way, a public fashion, in an indisputable way that he was in fact from God.

[21 : 59] Remember those protests from the Pharisees? Who can forgive sins but God alone? And Jesus is like, exactly.

Luke chapter 5, verse 21. Jesus says, okay, I'll show you that I not only have power to forgive sins, I'm going to say to this man, take up your bed and walk and he's going to do that and it will show that I have power over the flesh and power over sin.

I have that authority. Thanks for bringing it to everyone's attention. The Pharisees would also say, you being a man, make yourself God. In John chapter 10, verse 30 to 33.

And Jesus says, well, believe me. Believe me for the, not just because of the words that I speak, believe me on account of the works. You have this testimony. The confirmation of words that are coupled with works.

You see them working out. You see the evidence right in front of you. Yes, I am making myself God. That's the point because I am God. The Pharisees who also said to him, who gave you this authority?

[23 : 11] As Jesus is casting out the money changers and turning over tables in the temple and they recognize the authority of the Lord and Jesus confirms, yes, the zeal for the Lord's house has eaten me up.

God. It's for him and that's who I am serving. I'm serving him. And then in John chapter 5, verse 18, it says this, this is why the Jews were seeking all the more to kill him because not only was he breaking the Sabbath, but he was even calling God his own father, making himself equal with God. Time and time again, Jesus wants to make it absolutely clear, I am God. I'm attested to you by God through signs and wonders which God is doing through me.

Believe me. Believe me. So the Pharisees were not confused. They knew exactly what Jesus was claiming. Jesus was claiming to be God and in fact, he demonstrated that nature with mighty works, with wonders and signs and the goal of all of these wonders and signs and miracles was not just to capture attention but to draw them to faith, to help them understand the significance of this is God in the flesh among you.

Of course, the nature of Christ was also confirmed through the Father. At his baptism in Matthew chapter 3, the Father says, this is my beloved Son in whom I'm well pleased.

[24 : 49] We see at his transfiguration the same kinds of words where the Father says a voice comes out of the cloud, this is my Son, my chosen one, listen to him.

And even in the final moments of Jesus' public ministry before he takes his disciples to be with him in the upper room, we find this in John chapter 12 where Jesus says, my soul is troubled and what shall I say?

Father, save me from this hour but for this purpose I came to this hour. Father, glorify your name. Then a voice came from heaven saying, I have both glorified it and will glorify it again.

A third confirmation, a testimony of the Father glorifying his Son in a very public way so that everyone could hear. And Jesus would attest to him, his own deity.

Remember, the woman at the well in John chapter 4, the woman says to him, I know the Messiah is coming who is called the Christ. When he comes, he will tell us all things. And Jesus says to her, I who speak to you am he.

[26 : 00] I'm the guy. I'm the Messiah you've been looking for. You're looking at him right here. He tests to his divinity. And then, the centurion at the cross who says, truly, this was the Son of God.

We see the nature of our Savior, his deity coming through, affirmed consistently throughout his ministry. And so, this is the issue.

This issue is the dividing line for every true saving faith. Every world religion apart from Christianity will reject the nature of Christ as being the eternal Son of God.

God himself in the flesh. whether you're talking about Islam or Judaism or Mormonism or Jehovah's Witnesses or Buddhism or Hinduism, it doesn't matter.

They all reject the essential nature of Christ's divinity. But fragments of that, I think, seep into our own hearts, even for believers.

[27 : 04] believers. How easy is it for us to know the doctrines of God but not to allow those doctrines to really be fleshed out in our life?

You see, when churches lean on branding or strategy or charisma or production or vision or strategies instead of dependence on Christ, they are demonstrating that Christ is not enough. You see, Christ's humanity is diminished when we decide that Christ's divinity is not sufficient for us and other problems that we face.

We diminish his humanity when we believe that Christ is too far away. He doesn't really care about my needs and yet the word of God became flesh. he dwelt among us.

His humanity was to help us understand that his presence is here and ready for us to enjoy. We diminish his humanity when we forget that Jesus entered into our weakness.

[28 : 16] He embraced your sorrow. He knows the troubles that you are going through and he is a high priest who can sympathize with your weaknesses. We diminish the humanity of Christ when we separate his obedience from the command that we are given to follow after him.

And we diminish his divinity when we believe that worship is optional. We diminish his divinity when we treat sin lightly.

We diminish his divinity when our own desires crowd out submission to the Lord, the Master, the Sovereign King. God has called us as Lord to worship and bow in humility as Christ did to consider ourselves nothing, to submit to him in obedience, to wear and to embrace the beauty of servanthood to God.

You see, the true Christ was fully human. The true Christ was fully divine and the true Christ died for sinners. We see that in verse 23. this Jesus delivered up according to the definite plan and foreknowledge of God.

You crucified and killed by the hands of lawless men. This wasn't God's backup plan. Jesus wasn't a victim of circumstances.

[29 : 44] He wasn't overpowered by cruel and wicked men. This was God's plan from the very beginning to die for sinners. sinners. So everything we enjoy in the Christian life is a result of the work of Christ's death.

So why did his death matter? Well, his death mattered because only a crucified Savior can pay the price for sin. Only man could die in the place of man and only God could give that death infinite saving worth.

The two come together in the person of Christ. The mission team is memorizing through Psalm 103 and it says this.

It says, Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.

Who forgives all your iniquities. Who heals all your diseases. Who redeems your life from destruction and crowns you with steadfast love and mercy.

[30 : 53] Who satisfies your soul, your mouth, with good things so that your youth is renewed like the eagles. Bless the Lord, O my soul, and all that is within me. Bless his holy name.

We benefit because of the blessing of a crucified Savior. All of the benefits that we have are a result of his death for us.

And you see, there in your notes a list of a number of theological terms. The things that God has done. This is just a sampling, by the way, of all the things that Christ has accomplished for us through his death.

Just briefly, his atonement. What is atonement? Well, atonement is that Jesus bore the penalty for your sin. You see, Romans 6.23 says, the wages of sin is death.

And because we're all sinners, we all deserve to die. Not just in a physical way. We deserve to be separated from God forever. And Jesus died for that. Not just atonement, but also propitiation.

[31 : 56] What's that fancy word supposed to mean? Well, propitiation is that God satisfied the righteous requirement of God's wrath for you so that you could enjoy the benefits of his peace.

John 3.18 says, whoever believes in him is not condemned, but whoever has not believed is condemned already. And that's our plight. So that John 3.36 will say, to anyone who has not come to faith in Christ, that the wrath of God remains on him, on her.

God's wrath remains on us. We are condemned if we do not believe. But if you believe in Jesus, the wrath of God landed on Christ. He paid for your sin. He extends to you peace.

Peace. You can see in your notes substitution that he died in the place for sinners. His redemption, that his blood paid the price for your sin and mine.

Reconciliation, where he brings sinners back to God. Forgiveness, that his blood secures our pardon. Cleansing. He purifies guilty sinners.

[33 : 07] Justification, Romans 3.26, God is just and the justifier of those who have faith in Jesus. And from 2 Corinthians chapter 5.21, it says, For he made him who knew no sin to be sin for us that we might become the righteousness of God in him.

The righteousness of God? You are the righteousness of God in him. Does that make you marvel? Does that take your breath away? You are righteous in God's eyes, not because you're righteous, but because he is. And he, in his righteousness, paid the price for sinners so that you could be called and I could be called righteous, holy, pure, radiant, blameless.

Not because of the credentials that we bring to the table, but because of his credentials. Oh, the death of Christ, all that he accomplished for us. It's unbelievable. It should inflame within our hearts a love for God and a desire to worship.

All the blessings, the benefits that we have because of Christ's death. But marvel at the riches of his grace and his kindness to us in Christ. But if Christ had not also risen, we would not enjoy the real benefits of his death.

[34 : 32] It is in his resurrection that we get to enjoy the power of that resurrection. New life because of Christ. So the true Christ was raised from the dead. In Acts chapter 2, verses 24 to 31, it says, God raised him up, loosing the pangs of death because it was not possible for him to be held by it.

Why does the resurrection matter? Well, it matters because only a living Savior can offer life to those who believe. Only a living Savior can offer life to those who believe.

Well, Peter will spend the next several verses that are drawn from Psalm chapter 16 and then he not just reads them but then he applies them to the immediate situation of his audience.

We see it in verse 25. It says, 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, 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.

[35 : 47] Peter provides this emphatic, prophetic word from David about this ministry of Christ. God has sworn to you an oath, meaning if God does not keep his promise, then God cannot be trusted.

That's how important this word from David was and how now Peter will place this word on the immediate situation and say, see, God is faithful. You can trust him because he did give David a son and this son did die and this son did not see corruption.

He did rise again and this son will sit on David's throne. All of these promises bound together, inseparable. And while we are yet awaiting the triumph of Christ in coming and reigning on a throne, we can believe that if God was faithful in the order of all these other things, he will be faithful in that as well.

We can trust that. But the resurrection was a real struggle for the Jews and Gentiles. We see in 1 Corinthians chapter 1 verses 22 and 23, it says, for the Jews demand a sign and Greeks seek wisdom.

But we preach Christ crucified, a stumbling block to the Jews and folly to the Gentiles. Why? Why was the resurrection of Christ such a stumbling block for the Jews?

[37 : 10] I think there are probably lots of answers but maybe something along these lines. How could God be born? How does God have a beginning at least in the minds of those who were there in the first century?

How could God die? How could God exist for eternity and yet step into creation through being born in Bethlehem?

This was a repeated refrain. This was the struggle, the difficulty of those during Christ's day. The Pharisees would say in Luke chapter 4 verse 22, is this not Joseph's son?

And then in John chapter 6 verse 42, is not this Jesus the son of Joseph whose father and mother we know? How does he now say I have come down from heaven?

This is absolutely ridiculous. It's a stumbling block. I can't believe it. In John chapter 8 verse 57, the Pharisees say of Jesus, you are not even 50 years old and you have seen Abraham?

[38 : 22] Come on! We know you're a man. This is not possible. And so for the unbelieving Jew to have a crucified Messiah Messiah was a stumbling block.

How is it possible for their king to be treated like a criminal on the cross and put to death? For the same way it was a foolishness to the Gentiles. This bodily resurrection was not a welcome doctrine for Gentiles.

They viewed the body as weakness and the spirit as kind of this elevated part of our nature. So for Christians to claim the bodily resurrection was offensive to them.

It was foolishness to them. But Paul will say of the resurrection in 1 Corinthians chapter 15, if Christ has not been raised then our preaching is in vain and your faith is in vain.

We serve a risen Savior. He's in the world today. I know that He's living whatever men may say. We see His hand of mercy.

[39 : 25] We hear His voice of cheer and just the time we need Him He's always near. He lives. We're going to sing that I'm sure or maybe a song similar to that.

I don't want to put that on John. In two weeks. Can you believe we're going to be celebrating Easter in just a couple of weeks? A risen Savior. And just as real and physical as the resurrection had to be the Son of David needs to reign from the throne over a real kingdom.

These promises are bound together and that's where we turn at the end. The true Christ was exalted to the Father's right hand.

The true Christ was exalted to the Father's right hand. Peter, drawing from the Psalm says in Acts chapter 2 verse 29, Brothers, I say to you with confidence about the 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 the throne.

Said of Christ he foresaw and spoke about the resurrection of the Christ that he would be resurrected but also that he would reign. And then in verse 33 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 let all the house of Israel therefore know for certain that God has made him both Lord and Christ this Jesus whom you crucified.

[41 : 15] What's the significance of an exalted Savior? well an exalted Savior stands with final authority an exalted Savior has been confirmed as the one who is over all an exalted Savior is in fact above all dominions and powers and rulers and authorities above both visible and invisible thrones or dominions he's over it all confirmed that now he sits at the Father's right hand saving faith you see is not a generic in a generic religious figure saving faith is in the Son Jesus Christ and all the things that are necessary believing in his humanity his divinity his death his resurrection his exaltation so that we can worship a risen Savior Romans 10 9 and 10 says this because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead you will be saved for with the heart one believes and is justified and with the mouth one confesses and is saved

Jesus as the exalted King above all is Master and Ruler and Lord have you submitted your heart to King Jesus?

have you recognized the exalted position that he's in? day by day and I I just evaluate my own life how often do I lose sight of the exalted Savior who's at the Father's right hand and I mix myself up and all the petty things of life I'm so dominated at times with the the trivial things of this world anxious about troubles that I can't control in not recognizing or embracing the sovereignty and power of God over all you see through Christ God's glory comes into full view it's diminished because of sin all have sinned and fallen short of the glory of God but now because of Christ and because of his work those who believe in the gospel can enjoy now this renewed sense of glory the presence of God that comes to dwell in hearts the authority of God that is present as his people submit to his sovereignty the word of Christ the nature of Christ as we bow our knee in obedience to his will and we bear the fruit of the spirit love joy peace patience as the nature of Christ changes us and transforms us from one degree of glory to the other you see the work of salvation is complete and Jesus is restored to his rightful place of authority honor worship and glory oh may God's people worship him in the way that he deserves not only when we come to church on Sunday but throughout the week day by day may people see the glory of God

Father we thank you for sending your son thank you for his work of salvation his death his resurrection thank you that he is now seated at the Father's right hand thank you that he has accomplished once for all the work of salvation and you invite us to enjoy it together oh Lord may the wonder of of Christ fill us from day to day and may you be pleased with our lives in Jesus name

amen God bless you have a great week