

First Sermon!

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[0 : 0 0] The following message is given by Walt Alexander, lead pastor of Trinity Grace Church in Athens, Tennessee. For more information about Trinity Grace, please visit us at TrinityGraceAthens.com.

Acts chapter 2. We are going to continue our series in Acts, studying this wonderful book.

So Acts 2. Acts 2, I'm going to begin reading in verse 14. So if you'll look with the there, Acts 2, verse 14. But Peter, standing with the eleven, lifted up his voice and addressed them.

Men of Judea and all who dwell in Jerusalem, let this be known to you and give ear to my words. For these people are not drunk, as you suppose, since it is only the third hour of the day.

But this is what was uttered through the prophet Joel. And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh.

[1 : 1 5] And your sons and your daughters shall prophesy, and your young men shall see visions, your old men shall dream dreams, even on my male servants and female servants.

In those days I will pour out my Spirit, and they shall prophesy. And I will show wonders in the heavens above, and signs on the earth below, blood and fire and vapor of smoke.

The sun will be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. And it shall come to pass that everyone who calls on the name of the Lord shall be saved.

Verse 22. 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.

[2 : 1 8] Then God raised him up, loosing the pangs of death, because it was not possible for him to be held by death. 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 is glad, and my whole being 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 path of life. You will make me full of gladness with your presence. Verse 29.

Brothers, I may say to you with confidence that 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 has sworn with an oath to him, that he should set one of his descendants on the 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 are all, we all are witnesses. 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.

- [3 : 45] For David did not send 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.
- Now when they heard this, they were cut to the heart. And said to Peter and the rest of the apostles, Brothers, what shall we do?
- Peter said to them, Repent and be baptized, every one of you, in the name of the Lord Jesus Christ, for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you, and for your children, and for all who are far off, everyone whom the Lord our God calls to himself.
- And with many other words, Peter bore witness, and continued to exhort them, saying, Save yourselves from this crooked generation. So those who received his word were baptized.
- [4 : 57] And they were added that day about 3,000 souls. That is the word of God.
- I wanted to read that whole sermon. It's been a mouthful, probably a lot to listen to, because it's the first sermon of the church, or at least it's the cliff notes of it, which is incredible.
- In 2007, a Washington, D.C. newspaper organized a now famous experiment. They arranged for the world-renowned violinist Joshua Bell to perform in a D.C. subway in the midst of rush hour.
- On that ordinary morning, you probably heard this story, leaning up against a subway wall, disguised in jeans, a T-shirt, and a Washington Nationals cap, Joshua Bell opened his violin case to collect change and began to play.
- He was playing a Stradivarius violin made in 1713, reportedly worth \$3.5 million. It's incredible.
- [6 : 08] Days before, audience paid him over \$100, so that \$100 a seat to see him perform. That was 12 years ago, so I'm sure it'd be a lot more now. But on that morning, he performed in the subway for 45 minutes and collected a mere \$32.17 from the few people who stopped.
- Many, over 1,000 people walked by him. Most of them didn't even stop their gate. You know, they barely slowed down. Some paused.
- 27 gave some change, and one lady got it. She was like, oh my gosh. You know, I actually don't have a direct quote, but I can imagine she was saying, oh, this is Joshua Bell.
- What are you guys doing? You bunch of idiots. Here he is, right here. You know, I don't tell that story because I know anything about Joshua Bell, and I have no doubt I would have flown right past him in that subway.
- I tell that story because I'm burdened that we might not make a similar mistake. You know, we studied last week as Jesus ascended, and the apostles were gathered together in prayer, and the Spirit came down in power.
- [7 : 15] It was a Holy Ghost party, right? It was kicking. The Spirit filled the house, then the Spirit filled each person, and the fire rested on their heads, which I'm still trying to get my mind around.
- If people were filled with the Spirit, they began to speak in unknown languages. It was spectacular. It was unbelievable. And yet, with just those verses, we could miss what it all means.
- We might gather, or we might gather from that that maybe the Christian life is mainly about the Spirit. I mean, yeah, we're all in on Jesus, but it's the Spirit we want to talk about.

We could miss it and land there, or we might say, well, they were all gathered and waiting on the Lord, so perhaps the main thing we need to do is wait and pray. You know, enough of this preaching, enough of this singing.

We need to just wait and pray. Perhaps a 24-hour prayer meeting is what we need because that's what was going on there. We might even conclude that Pentecost is just another reason why following Christ is unbelievable.

[8 : 30] It doesn't really make sense. I mean, that's what they were thinking, right? It's fake. Those people are saying, these guys are just drunk. Peter says, it might be 5 o'clock somewhere, but it's only 9 a.m. here.

But maybe you've been there. These people are just too happy. There's something in the water.

All this is just fake. What did Mark say in Christianity is the opium of the masses? Sedative of the masses.

But Peter stands up in this crowd in the midst of that Holy Ghost party. He says, all you're seeing, all you're hearing, all that the Spirit's doing, listen and hear.

It's all about Jesus. That's very simple, but that's where we're going. Listen and hear. It's all about Jesus Christ. I think that's the main thing he's trying to say in this sermon. That's the main thing I want to say in my sermon is that listen in here.

[9 : 39] It's all about Jesus. Listen that we not miss the meaning in the same way those workers missed Joshua Bell.

So let me break this out three points. First point is Jesus is the promised Messiah. Jesus is the promised Messiah.

Peter begins the sermon kind of telling us that Jesus is, Jesus is, Jesus was the promised Messiah. Christ is not Jesus' last name. He went by Jesus of Nazareth.

That's why he goes there. I mean, you would go by your name just like in the same way at the end of the gospel, the guy that carries Jesus' cross was Joseph of Arimathea. That was so everybody that read the gospel would know, well, I can go talk to Joseph if I have any questions about that.

Same thing he's going on here. He's saying, do you remember Jesus of Nazareth? That man that made tables in Nazareth. And so the word Christ, we put it to Christ because it means, it's translated from the word Messiah, which means anointed one.

[10 : 44] So Jesus is a Christ because Jesus is the anointed one. I got to give you a little bit of backstory so we can appreciate what's going on here. Well, throughout the Old Testament, the Lord's people were led by the Lord's anointed.

Kings were chosen and positioned by the Lord, set apart by the Lord and literally anointed with oil. We see that with Saul. We see that with David. To this day, the king and queen of England, that country we fled from, is still anointing them with oil.

And so kings would come and go. The Lord's anointed would come and go in Israel. They would reign for a little while then they would die and you can read all about them in the Kings and Chronicles which are wildly fascinating books if you've ever, never read them through.

But no king was like King David. We see his name throughout Peter's sermon so it's very crucial for the history. He was the man after God's own heart. Whatever it is, 60% of the Psalter was written by him.

60% of the book of songs was written by him. He defended the people. He led them into peace, security, and success. You remember? I mean, I just love it. He just takes out the Philistines one by one.

[11 : 57] Man, he is a bad man. You know? You don't want to mess with him. He brought revival and blessing. So he wasn't just a man that was tough on the outside. He was soft on the inside. He danced before the Lord.

And at the height of his kingdom, when he was high on the hog, everything was going right, he said to the Lord, I want to build you a house. I'm building this really great house, a house of cedar, which is really great, I guess, back then.

I think it's still great, I guess. I don't know. But the Lord's people worship in a tent. The Lord says, no. We're not going to do that, David.

But what he says is better. He says, your son will build me a temple and your throne will be established forever.

Kings have come and gone, but your throne, David, and the throne of Jerusalem will be established forever. So then after that, David did his thing and then he died and Solomon came and was anointed king with oil.

[13 : 01] He was his son. His kingdom suppressed all the other kingdoms in the history of Israel. He built the temple, but then he too fell away and died.

Thousands of years passed. The prophets continued to tell the people there's going to be a branch of David's line on the throne, and they continued to wait.

Can you imagine the daily pressure of waiting? I don't like to wait for anything. Though it's technically fall, we're still waiting on fall.

And then when we get into fall, we'll start saying, I can't wait for summer. You know, I mean, we don't like to wait. Generations came and went asking the same question.

Where is this king? Where is this Messiah? Where is the one who is supposed to bring peace, security, and success? Who's the one that's going to restore the throne in Jerusalem?

[14 : 10] But on this day at Pentecost, as the Spirit is being poured out, Peter announces, Jesus of Nazareth is the Messiah. And let me tell you how, or let's go through what he says and how we're supposed to know.

He says, he says, first, Jesus was anointed by God. Look down there with me in verse 22. He says, men of Israel, hear these words. He says, Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him.

The idea is God, Jesus did mighty works and wonders. He performed signs and wonders, feeding the 5,000, raising Lazarus from the dead, calming the storm, all these things. And what Peter's saying, all that happens so that you would know that he's the one.

He's God's anointed. He was able to do all those signs and wonders, not because he was a good man or even a great man, but because he was God's man. God's anointed man.

I love the way Acts 10, 38, which I think we have for you, says it. God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil for God was with him.

[15 : 20] Jesus was anointed, not with oil, but with the Holy Spirit. He was God's man. But Jesus was raised from the dead. Now we know from God's promise to David that he cannot be the Messiah if he dies.

The Messiah must sit on the throne forever. And this is where Peter's sermon and gets really good. Look down there with me in verse 24. He says, God raised him up, loosing the pains of death because it was not possible for death to hold him.

For, David says, concerning him, I saw the Lord always before me because for he is at my right hand and I shall not be shaken. Therefore, my heart is glad, my tongue rejoice, my flesh also will dwell in hope for you will not abandon my soul to Sheol.

So look down in 24 again. God's raised him up, loosing the pains of death because it was not possible for death to hold him. Now, what's that mean? It's not possible for death to hold him.

Why is it impossible? Peter says, because God promised it. thousands of years before Christ came, Peter quotes from Psalm 16.

[16 : 45] He says, David prophesied and prayed that this Messiah would never die. So it's impossible for him to die because of God's prior promise for him.

God's promise to send the Messiah who would not die and so it's not possible for him to be held by death. God's promises, the point is, God's promises are stronger than death.

What God promises, he purposes. What he purposes, he brings to pass. The promises of God are more certain than what we feel, what the experts say and what anyone can do to us.

And so, look down in verse 32. It says, this Jesus, God raised up. We see that again. Remember, all throughout chapter 1, that was four times God raised up.

So the Lord's saying, do you want to know who the Messiah is? Find the man who's alive. Christianity is not based on a story that makes us feel better.

[17 : 55] Christianity is based on the historical death and resurrection of Jesus Christ. Jesus appeared to more than 500 people and that's what Peter's saying. He's saying, David died. You know, I know, I know where his tomb is.

He died, but you are all witnesses that Jesus is alive. He's saying, do you remember? You remember when you heard about him?

Remember blind Bartimaeus on the road saying, son of mercy, or son of David, have mercy on me. He had heard about him. He got him out of his bed and onto the road.

And that's what these people, they had heard about him. They had seen him. You know, in many ways, one of the strongest defenses of the resurrection, of the historical accuracy of the resurrection is the change in the disciples.

Everybody argues that. I mean, do you remember these guys? When Jesus tells Peter, I love Peter. Jesus tells him, all will deny me.

[19 : 01] Peter says, not me, Lord. What happens? Three times that very night, the day after his death on the road to Emmaus, that was after he's alive.

They're moping around. I guess this isn't true. I guess this isn't true. So what happened?

I mean, it's just, they just decided, oh, we're going to believe it now. No. What happens? They saw Jesus. They poked their fingers into his wounds.

They ate with him. I love that. Now, he cooked some fish beside the water. I just think that's totally great. He was showing them that he was a real man. This wasn't a ghost.

It's a very important point he's making. The point is, they saw him alive and they said, I'm telling the world. Thousands of years later, we receive their testimony.

[20 : 03] This is not fictitious stuff. There is more New Testament documentation of the Bible than of any other old work. It is deeply attested.

And so we receive their testimony. We receive it with certainty. Jesus Christ is alive. David is dead. Solomon's dead. Josiah and Asa are dead. Pilate's dead. Caesar's dead.

Alexander the Great. Napoleon, they're dead. Nietzsche and Darwin are dead. Buddha is dead. Muhammad, Gandhi, Haile Selassie are dead, but Jesus is alive. That's the message of the gospel.

Jesus must be alive for this to be true. And that's what the gospel, or that's what the apostles ran out to tell. Jesus, this Jesus is the Christ. Acts 17.

This Jesus is the Christ. Point two, Jesus is the exalted Lord. Jesus is the exalted Lord. Peter continues his sermon and tells us, Jesus is the exalted Lord.

[20 : 59] If Jesus is alive, where is he? You know, we read last, or a couple weeks ago, about his ascension. It's almost like this weird moment. He kind of drifts up into heaven.

What happened? Did he just evaporate up there, you know, or is he floating along the clouds, getting the harp team ready for eternity or something? I don't know, but no, the point is, of this text, what it says, Jesus is exalted at the right hand of God.

Jesus did not evaporate or disappear or go into hiding. Jesus is exalted on the only throne that matters at the right hand of God. Look down there with me in verse 33.

Verse 32, this Jesus God raised up and of that we are all witnesses. 33, being therefore exalted at the right hand of God.

The right hand symbolized, we saw that actually down there in verse 25 too, at my right hand. The right hand symbolized greatness, goodness, and strength.

[22 : 03] While Pedro Martinez was called the right hand of God because he delivered it from the mound and Jesus was exalted there. There's so much.

These are just a handful of words. There's so much going on there. Look back down there. It says, how do we know that he's exalted? For, that's one of those reasoned words, for David did not ascend into the heavens.

Remember, he died. But he himself says, the Lord said to my Lord, sit at my right hand until I make your enemies your footstool. There we see it again, right hand.

Again, Peter references a prophecy of King David. These verses are from Psalm 110 and they're a prophecy about Jesus' resurrection and exaltation.

The idea is, if you get down in there, the Lord, that means the Lord, God the Father, said to my Lord, Jesus Christ, sit at my right hand until I make your enemies your footstool.

[23 : 11] The idea is, what he's saying is, Jesus, when he ascended up, he was exalted on the throne in heaven. He is exalted and rules.

He is enthroned. What we're talking about right here is Jesus' enthronement service. Jesus, and there he sits. We sit down when our work is over, when the kitchen's clean, when the lawn is mowed, when the day is over, and so too does Jesus Christ.

After coming for us, after being delivered for our iniquities, after dying on the cross, being raised from the dead, Jesus sat down at the right hand of God the Father Almighty as the Christ and the Lord of all.

No verses capture this as well as Philippians 2. It says, therefore God has highly exalted him.

Wouldn't you love to have been in the throne room when Jesus returns? The great victor. Therefore God has highly exalted him and bestowed on him the name that is above every name.

[24 : 24] So that at the name of Jesus, every knee should bow in heaven and on earth or under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Jesus Christ is exalted on the only throne that matters. It's the throne before whom every person on heaven will bow.

every person on earth will bow. Every person in hell will bow. You know, we don't talk a lot about politics around here because in general they don't matter because the one throne that does matter is occupied with he who has a clean hand and a pure heart and he who always does what is right.

And so, verse 36, at the conclusion of his sermon, Peter says, let all the house of Israel, everyone, therefore know for certain that God has made him both Lord and Christ.

But what does this mean? What it means, Jesus is not in heavens playing solitaire or resting.

[25 : 47] It means he's pouring out the blessings of the age to come now. Jesus' exaltation of his Lord changed everything for these original recipients.

The idea is that Jesus didn't just float away but he floated away so that he might rule from a throne in a more powerful way. If Jesus is our Lord in Christ and he's alive and seated at the right hand of God, if Jesus is our Lord in Christ and he possesses all power in heaven and on earth, if Jesus is our Lord in Christ and he is able to pour out the free blessings of the age to come now, right now where Jesus is, all theologians used to say it's his session at the right hand of God the Father where he intercedes for his people and where he extends the gospel throughout all the nations.

That's what Jesus is doing and that's what Peter says is happening. Look down there in verse 33. It says, being therefore exalted at the right hand of God and having received from the Father the promise of the Holy Spirit, he's poured it out.

That's what you're seeing. He's pouring it out. He's not moving to a place of inactivity, he's moving to a place of activity so he can pour out blessings, free blessings on the church of Jesus Christ.

He's saying, this is what you're seeing, we're in the last days. Jesus is on his throne, he's pouring out from heaven, his spirit. And so, so the apostles, they just run out into all the world to tell the real life spirit given immediate blessings of trusting Jesus Christ.

[27 : 21] Receive forgiveness now. Only God can extend that offer and he does it through Jesus Christ.

Receive eternal life. Have your sins be blotted out is what Acts 3 says. I just love that. I need them blotted out. Oh Lord, would you press them out?

Have times of refreshing what he says in Acts 3 as well or the gifts of the Holy Spirit or of healing or of peace, not of the absence of conflict merely but of stability, joy, deep and rich strength, freedom.

They say later in Acts 10, Jesus is able to free you from everything the law of Moses could not. That is awesome. Because Jesus is the Lord of Christ, everyone who calls on the name of the Lord Jesus can be saved.

Everyone in Athens believes in Jesus. maybe not everyone, but most everyone. The question is, who is the Jesus they believe in?

[28 : 48] I fear that we don't so much believe in Jesus as we're inoculated with knowledge about him. when you give someone an inoculation or a vaccine, I'm stepping into the deep end here because I'm not a medicine guy at all, just a problem for them, but when you give a vaccine or inoculation, you give them a little bit of the disease, that's why I'm opposed to flu vaccines, no, just kidding, you give them a little bit that keeps them and keeps them immune from getting it, right?

I fear that we don't so much believe in Jesus as we get a little bit about him, and that little bit keeps us from believing him completely and following him completely and banking our life on him completely.

If Jesus, if your Jesus is a Jesus who rubber stamps your lifestyle and always says yes, he's not the real Jesus, if it is a Jesus who never challenges you or calls you to do hard things, he is not the real Jesus.

If he's a Jesus who's just a really nice guy who means well, he's nice, but can't help when it really matters. He's not the real Jesus. That's what he's saying.

The real Jesus sits on a throne of power, real power. It reminds me of Lucy in the line of the witch and wardrobe, and she's looking at Aslan and says, is he safe?

[30 : 28] Remember? No, he's not safe, but he's good. Jesus is not house-trained. The real Jesus possesses all authority.

You know, so do you believe in the power of Jesus Christ? Do you really? You still believe in the power of the gospel.

I mean, maybe we believe in it to be powerful enough for this person, but it's powerful enough for your uncle, or the person in the cubicle next to him.

I have to confess, too often I don't. sometimes. Sometimes, when I look back at my life, I'm always amazed by the gospel.

This week I went on a personal retreat for prayer and study, and I'm so thankful I get to do those things. I went on a walk, a little small hike, and I asked the Lord, I said, Lord, help me retrace the steps.

[31 : 48] I want to remember the faces. I want to remember what I felt like. The spring semester of my freshman year, as I was retracing these steps, I was brought back to these days, I had slipped.

I was beyond hope. After years of drinking and using drugs, I arrived at the University of Tennessee to continue the party. One particular night, the party went into the morning, and I was in the middle of it.

I had to get home, and so I drove. Along the way, I made an illegal turn and was pulled over. Within minutes, I was apprehended by the police, charged with a DUI, possession of drug, paraphernalia, and was angry.

I believed I was sober. I think everybody does in that scenario. Believed I was treated unfairly. Nevertheless, I was in prison for that night.

Two friends bailed me out. I had called my roommate a couple times. Hey, man, really do pick it up this time. I went back to the dorm.

[33 : 07] It's almost humorous if it wasn't so grieving. Word had spread about my arrest. I was on the sixth floor of Grieve Hall. Word had spread. Everybody in the dorm came to drop in and give their condolences.

These guys that suddenly cared about me and said, man, I'm sorry that happened. But gradually the day, I didn't go to any classes. The day settled in on me and the sinfulness of my lifestyle began to unsettle me.

I was desperate. I flipped open my Bible, did the old point-and-shoot method, and where I landed was Psalm 34.

The eyes of the Lord are toward the righteous, his ear toward their cry. But the face of the Lord is against those who do evil. Cut off the memory of them from the earth. I wept because I know who I was.

Who are you? I was a wicked man who was opposing the Lord. That day, God began to work in my heart, in my life.

[34 : 16] I don't tell this so that we don't celebrate me or something like that, but that we don't marvel at what God does. God began to work in my life and gave me saving faith in Jesus Christ in the summer of 2001.

As I look back, I'm reminded of the gospel. I stray away and think, does this thing even matter? Does this thing even do anything? When I walk back through those steps, I realize the power of the gospel, because I didn't start this, and you didn't either.

The Lord, he is the one who come to seek and save the lost. He came looking for me, and he came looking. Is it any different with you? It doesn't matter when you're saved or how you're saved.

One of my favorite phrases, I read a testimony one time, it said, I was rescued from a life of drugs, partying, and selfish ambition when I was seven. Amen. That's my prayer.

But I want anything different. Is your belief in Jesus just normal? Oh, yeah, yeah, I'm raised, and we went to Sunday school. We did the catechism. No, it's not. It's evidence that Jesus is alive.

[35 : 29] That's what's going on. People don't come to Christ because it's normal. They come because the Spirit comes and falls on them. It's evidence he will never leave.

I've got to pause for just a moment here. Sometimes I think we can know he's powerful, but because we say, man, he saved me.

It was real. He rescued me. I know it. I know he loves me. But we can still wonder, does he like me? I mean, if he liked me, life wouldn't be so hard.

Dad wouldn't have left. Friends wouldn't fail me. Work wouldn't be such a pain. Marriage wouldn't be such a work. I would feel, wouldn't feel so angry, empty, and alone.

And that's when you need to retrace the steps like me. Oh, Romans 8 are not truths that are meant to merely adorn our walls, but they're mounting truths that are meant to quiet forever that he does not love you and that he does not like you.

[36 : 50] He who sent his only son did not spare him. How much will he also freely give us all things? Point three, Jesus is the only Savior.

Jesus is the promised Messiah. Jesus is crucified Lord. Jesus is the only Savior. I can only imagine everybody in that original sermon just hanging on every word until these final words as Peter delivers this final word with a crushing jab.

Look down there in verse 36. He said, Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.

Peter had already told them that they had crucified him in the beginning, early in the sermon, but what he's telling them now is he's loading them with guilt and telling them they stand guilty before this Jesus.

Look down there in verse 37. They immediately are broken. When they heard this, they were cut to the heart. Literally their heart was broken in two. They said to one another, what shall we do?

[38 : 00] They didn't just think that sounds nice, I'll take a little Jesus in my life. You know, they didn't just think maybe I should go to church more often. They were broken with sorrow. They were broken because they realized not just guilt in theory to this man named Jesus, but guilt in actuality.

They were guilty before this Jesus. Before the gospel is good news, it is bad news because it points the finger at us.

One writer has said it like this, before we can see the cross as something done for us, leading us to praise and worship, we must see the cross as something done by us, leading us to repentance.

Only the man who is prepared to own his share of the guilt may own his share of its grace. And in a moment, their eyes were opened to see the guilt.

The question left for us is have we owned our guilt? I think that's supposed to be the point of this sermon, that we would ask ourselves, have we owned our guilt?

[39 : 07] Do we believe that Jesus is the Christ and Jesus is the Lord and Jesus is the one? We drove to the cross. He didn't die for his sins. He died for our sins. He didn't die for his guilt.

He died for our guilt. And maybe you would just say absolutely, yes. I'm all in on that. If so, thanks for listening. Do not fall asleep. I hope this message stirs your faith.

You may say, I don't believe any of it. To you also, I'd say thanks for listening and not shouting out disagreement. But you may say I'm considering it.

I'm not convinced. You're right. I'm not convinced the gospel is true. But I'm also not convinced you're wrong.

If that's you, thanks for being here, I recommend a few things for you. I encourage you to grab a book in the back. I encourage you to ask a friend to think it through.

[40 : 12] I've had the privilege of thinking it through with so many people over the years. But you may be someone who says, beginning of the day, I want to stop running and follow Christ. I pray that's, if you're there, you're close to there, I pray that you go all the way there.

Today is the day of salvation. That's the truth of the gospel. Jesus is Lord. Jesus is Christ. And his salvation is free, immediate, and for you.

All the guilt that you own, he can carry away. And that's what happened in this passage. Immediately, they were changed. changed.

They said, what can we do? They were born again. They were converted. 3,000 souls were added. They were given new life.

They trusted in Jesus Christ. What a message. What a day. May we heed and hear those truths and live in the good of them.

[41 : 29] Father in heaven, we do thank you for the good news of the gospel of Jesus Christ. Christ, thank you that he has come to rescue us.

Not many of us were wise. Not many of us were of noble birth. Not many of us were impressive according to the world's standards.

But you, O Lord, came to call what is foolish to shame the wise. To call what is ignoble and unimpressive to shame the impressive.

Call what is lost to show the world what you found. And we give you thanks and praise. You have come to seek and save the lost.

And we give you all the praise and honor. In Jesus' name. Amen. You've been listening to a message given by Walt Alexander, lead pastor of Trinity Grace Church in Athens, Tennessee.

[42 : 44] For more information about Trinity Grace, please visit us at TrinityGraceAthens.com.