

The Resurrection in Peter's Pentecost Sermon

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Date: 29 April 2018

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[0 : 0 0] so let's let's let's ask God to be with us before we look at his word our father in heaven we simply pray that you would be here by your spirit this morning as we look at your word and study it and meditate on it together thank you for the great and awesome truths it contains in Jesus name so we have a relatively lengthy passage this is gonna bother me um so we're acts chapter two and we're going to be reading verses 14 through 41 um i wonder if i might get a couple of volunteers to maybe break that up and and read um read the entire passage for us any volunteers okay so tyler why don't you start and then stop where it seems about a third way laurie you pick up uh and do the same and then brian you finish this off nice and loud though okay because yeah acts chapter two verse 14 uh 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 the ears to my words for these people are not drunk as you suppose 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 what god declares that i will pour out my spirit on all flesh and your son and your daughter shall prophesy and your young men shall have visions and 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 i will show wonders in the heavens above and signs on the earth below blood and fire and vapor of snow the sun shall be turned to darkness in the moon's blood before the day of the lord comes the great and magnificent day and it shall come to pass if everyone who calls upon the name of the lord shall be saved 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 loose 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 path of life you will make me full of gladness with your presence brothers i may 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 his throne he foresaw and spoke about the resurrection of 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 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 for david did not descend 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 but 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 to the rest of the apostles brothers what shall we do and peter said to them repent and be baptized every one of you in the name of 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 he bore witness and continued to exhort them saying save yourselves from the crooked generation from this crooked generation so those who received his word were baptized and there were at that day about three thousand souls okay great thank you so we can see that there's a summary verse um if you look at verse 36 and peter says let all the house of israel therefore know for certain that god has made him both lord and christ this jesus whom you crucified and then shortly after after in verse 38 he says therefore repent okay so if we're going to

understand i think the weight of what's going on we have to think about the context that peter's speaking into um we have the expectations of the people for what the messiah is going to be and um i want to read a couple passages for you to just put a little flavor on the the uh uh may you of what peter's speaking into um just after the resurrection happened okay so this is matthew chapter 27 this is the scene at the crucifixion it's going to be familiar passage uh let me read a few verses for us and over his head they put a charge against him which read this is jesus the king of the jews then two robbers were crucified with him one on the right and one on the left and those who passed by derided him wagging their heads and saying you would just you who would destroy the temple and rebuild it in three days save yourself if you are the son of god come down from the cross so also the chief priests with the scribes and elders mocked him saying he saved others he cannot save himself he is the king of israel let him come down now from the cross and we will believe in him he trusts in god let god deliver him if he desires him for he said i am the son of god god so basically what's happening is jesus is in his ministry claiming to be uh the messiah to which the jewish people perceive to be um a military ruler right who's going to come and liberate them from the romans and that is part um being king of course is part of what the prediction of the messiah was to be but there's also another side to being messiah which was which was what right so uh the suffering servant uh motif which the people um weren't prepared for right so um even people within jesus circle so i want to read another passage to to continue to flesh this out just a little bit so this is um a few verses from the emmaus road account so familiar with jesus has died he's been resurrected he's now encounters these two men on the emmaus road and this again is familiar but let me read these verses for us and jesus said to them what is this conversation that you are holding with each other as you walk and they stood still looking sad then one of them named cleopas answered him are you the only visitor to jerusalem who does not know the things that have happened there in these days and he said to them what things and they said to him concerning jesus of nazareth a man who was a prophet mighty indeed and word before god and all the people and how our chief priests and rulers delivered him up to be condemned to death and crucified him but we had hoped that he was the one to redeem israel and he said to them oh foolish ones and slow and slow of heart to believe all that the prophets that had spoken was it not necessary that the christ should suffer these things and enter into his glory and beginning with mooses and all the prophets he interpreted to them in all the scriptures the things concerning himself okay so what we have is jesus himself explaining that there was a multi-dimensional facet to being messiah right there was this suffering servant who was to be the high priest the ultimate high priest of god's people who was going to suffer and pay for sins and make a way for forgiveness of sins but also a whole on the other side there's a whole nother dimension of christ which is his kingship his lordship over all and the people could not really conceive of those two things blending together and so they had a pretty um narrow expectation of what messiah was going to be so that's if we if we have that in our backdrop and then we go back again and look at verse 36 so peter says let all the house of israel therefore know for certain that god has made jesus both lord and christ this jesus whom you crucified so what do you think is our possible ways we could render peter putting these two things out there side by side and saying there's a and b and jesus was actually both a and b what what would those what are possibilities for those two things well what does he mean by lord this is not a trick question but what does he mean by lord god what what category for what we were just talking about if peter says yes this jesus who you said if you really are king of the jews come on down from the cross by the way i hope we feel i hope we can existentially feel the weight of that moment where jesus is hanging on a cross and human beings are at the foot of the cross and saying you said you were you said you were king we doubted you this whole time now we've pinned you onto a tree let's see you prove it now which is interesting as we talk about the resurrection right because there's a big proof is coming um anyways lord is master lord is king when peter says jesus is lord it almost goes beyond the conception right of earthly king it is lord so what do you think might he mean then when he uses the word christ as a both and it it would be odd i think if those were synonyms that he would put them side by side like that in that phraseology so christ means messiah uh but you know looking at it this way you might say ah the other picture of the messiah the suffering sir yes so that's what i think is happening i think peter is trying to expand in the mind of his audience that messiah by god's determination is a much broader um role and because if you think about it the people all all saw jesus um get crucified this is just just happened and now the resurrection has also happened and there's accounts of it floating all around and so the part of messiahship which is the payment for sins is um in the background almost

visually for these people at this time right it's the kingship of jesus frankly that is even at this point um jesus kingship has not been visually um uh well we well let's ask the question um what type of proof was offered the people that jesus was the king um and i'll even i'll even expand the question to prior to his prior to his crucifixion and resurrection what proofs did the people have that jesus was the messiah um and what proofs were they not given so i want to think about that together what what were they shown and what were they not shown um the voice from heaven bearing him back to them good yes talk and the transfiguration they heard the voice again but only three three of the disciples heard that right yes good and all the miracles but um a lot of people did miracles so that wasn't really what they were looking for they were looking for they were looking for something they carried the voice right yes right they were they were afraid so they couldn't obey to a human being right so jesus said be calm to the storm and the calm and the storm was calm so we could we could roughly have a category that with that we would call signs and wonders and within signs and wonders or miracles or maybe even the voice of god coming down in affirmation of jesus um so there's there's there's that whole category of proofs if you want to if we want to term it that way um what else though there's another big category um we talk with authority and it's authority that other religious leaders sometimes felt threatened by yes yes so for example we do have we do have accounts where jesus took out the scroll and read about the messiah and then rolled the scroll back up and says something like

this person that was just spoken of is here and you're misreading the scroll team um that kind of thing um and i think that would fall into your category of that he spoke in a in a in a way but that i don't know that that's evidence right he could have been just yes okay so we have the and this is where peter goes as part of his sermon here um to the old testament predictions um and prophecies about the messiah which jesus uh fulfilled but what types of proofs were not given to the people military and political conflict okay the the kingship that they were expecting there was very very little evidence of that humanly speaking right um um we're gonna we're gonna think through that a little bit here coming up but i just want to put that on the table for us to think about um he raised people from the dead that's pretty signs and wonders which by the way signs and wonders were also predicted as proofs of the messiah so they're kind of that's kind of in both categories um uh i'm i'm gonna argue that what was done was enough to be in the category that should have trumped the people's misunderstanding of of what messiah was going to be ben yes so uh good point and so that's that's a whole nother part of the discussion is is um i mean jesus says well even if a man were to come back from the dead people still aren't going to believe which is ironic because who came back from the dead and who so you're you're getting into sort of what does it all these evidences at the end of the day are not the heart changing power right but for now for this discussion i'm for us to understand what's going on with what peter's saying um i want to i want to think about um these proofs that are shown and and not shown so um you know even if we go back to acts chapter one even the believers um are still sort of even the people who are with peter and who are who have who have repented and are on are who are believing jesus even they are saying they say uh so when they had come together they asked him jesus lord will you at this time restore the kingdom to israel it's like as if they're saying all right it's it's go time now like we were we're all with you you're resurrected but now you're really going to come and do what we thought you were going to do in the first place our agenda so let's start seeing some fireworks you know and jesus said to them it is not for you to know times or seasons that the father has fixed by his own authority in other words jesus is a real king the real king determines which threats are the real threats to the people and he goes regardless of what the masses are saying in the in the brew houses right and deals with the real threats and you can see the masses are still like hey it's time to it's time to pick pick up your kingship and crush our immediate enemies um so i'd like to think together about what what were the error what errors were the people making with regard to their

[20 : 16] um belief paradigm they were thinking entirely in human times yes just what they could experience right there in that moment in that work yes they were taking the evidence and weighing the evidence the evidence is wrong wrongly by the way i'm just gonna show one of my cards here what i'm actually trying trying to do we are the they uh so right exactly thank you i don't need to elaborate on that um what else what other what other errors clay there's this sort of preconceived notion of what the savior would look like and who the savior would associate with instead of then when you have somebody that comes and says they're the savior and now they're associating cleaning prostitutes fee and helping the lowest although that doesn't exactly fit their description instead uh right that's true and what's behind do you think what's the heart attitude behind people

determining what their savior should look like for themselves how much of them benefit them i'm sorry what how much of them benefit them right but i'm after more of um a diagnosis has to be made for internally for people then they prescribe their own medicine and then they look for their medicine to come and if it doesn't look like what they prescribe for themselves their god ship just got questioned okay so this goes all the way back to the garden right which is we want to be our own boss and we want to determine for ourselves even what we need to get out of a big hole like we're being oppressed by the romans and we need a military leader to come where were the people that are like we've got a huge sin problem between us and a holy god and if god's telling us that his savior is going to save on the level of ultimate spiritual reality we we need to submit to that right now this idea that god knows what we need is a is a huge lesson that i think this this proclamation of the resurrection hammers home and i'm going to try to show that here in a second um so in light of this the significance of the resurrection let's let's shift into that and talk about that i think that the resurrection is god's way of shouting um a divine affirmation from heaven that jesus is the priestly sacrifice for sins that is acceptable and that jesus is the victorious king that has triumphed over his and our true greatest enemies and eventually all enemies and it's god's way and this is the part i really want to emphasize because we're all from of course everyone here who's a believer is familiar with the idea of the resurrection and that jesus died for sins and god said yes this was adequate i raise you to validate it or we might even connect it directly to those people at the foot of the cross saying if you really are the king

prove it come on down and god proved it by not only having if he had come down from the cross in the middle of all that that would have been one thing but to be to be dead and buried and then come down off the cross as it were is a much louder declaration of affirmation of jesus right but what i want to emphasize is the shouting part of it this is g this is god the father declaring declaring to the world that jesus is who he says that he is in all of his dimensions and that frankly the things that are getting debated on ground level between human beings should be getting drowned out by the shouting of you know i like that that you brought up um this verbal affirmation of god on jesus um you know uh this is like that times a million that god would bring him back from the dead um and and here's why i'm saying that were the people actually given the proofs that they wanted prior to i mean they're they're there with their hands on their hips saying okay you don't look like a king to us we're going to crucify you then when he was resurrected he still hasn't shifted into consummation of his kingship right visibly to the people and it's almost as if peter's saying here's this great reality to reorder how you're how you're measuring everything now how is that relevant to us i think this is so relevant to us um when we are wrestling with our own doubts for example or when we have circumstances in our life that that if we were to just use the circumstances as the rubric for let's just take let's just say is god loving does god love me if we were to use this human circumstances only kind of like the people did at the time jesus showed up on earth what we're what conclusions might we be tempted to draw again this is not a trick question question i would be one of the worst person at that time because every day in the situation i look at the situation as a human being yes um you know for that matter um um we could say well what proofs do we have right now that jesus is king of the universe ourselves um jesus is absolutely on the throne reigning uh what proofs do we have humanly speaking uh for that so what's the what's the christian answer to this if i if i have a brother that comes to me and he says man i've got this going on in my life i've got this going on in my life i just read this book that really makes me wonder if god's loving at all you know what's our answer to that

where are we pointed to by the new testament authors romans 5 god's demonstrated his love for us that while we were still yet sinners he died for us and then the resurrection proves that it's the objective evidence so we look to the cross when we doubt god's loving god at all why would loving god send his own son to die for sinners if he's not yes and so what i'm trying to argue is that that reality is in a whole different category it is not a counter argument that comes along against your doubts and it's like oh you know that it that it just sort of edges them out this is more like god saying this is ultimate reality and if we're just gonna be honest for a moment we are not given answers to every single one of our questions and i think that the passage from acts one has that flavor right it is not for you to know every thing that god's doing god is god god is king kings do things that they are free this is and so i think for us the question kind of swings around on us it's do we have that paradigm are we living out our christian life with that paradigm that this declaration and demonstration of what God has done in raising Jesus from the dead and validating his priestly role

as a substitute sacrifice for us and also validating his kingly role as having authority over us. Are we holding that in the proper category of our heart so that these smaller issues are held in the proper perspective and considered by us to be smaller issues?

Does that make sense? I always have appreciated when I hear sermons or when I hear someone read passages that are along the lines of, what more could God do than to send his own son to us and then put a seal on it by raising him from the dead?

[31 : 26] Now, some people might answer, I'll tell you what he could do. He could walk in this room right now and he could answer all of our questions and he could stop all the suffering in the world. But really, if we say that, then what we're saying is, well, we demand God to jump through our hoops and not be the king that he says he needs to be.

And we now have made the same error where we've elevated ourselves to try to put ourselves back up on the board of directors.

Jeff, I think no matter how far you dig into this, at some point you reach the limit of human understanding. Yes. And that's why we call it faith.

Because there are some, like the Bible says, faith is belief and things unseen. If God did everything that we wanted him to do to prove that he was God, he would no longer be God because he would not be requiring faith from us to believe in him.

So we're not believing, it's not blinding. Each one of us in our lives have had experience where we know personally that God expressed his Godship to us and through us and through other people around us.

[32 : 41] And some of those experiences have been very traumatic and very painful. And we know that without the divinity of God, the grace of God, we wouldn't have made it through that.

But I can't write that out mathematically and prove it sometimes. If someone comes to me, as you said earlier, and said, I got this problem, I got that problem, and I read the Bible, and I want to know what God's going to do to solve my problems, my answer is, I can't answer that question for you. I don't know what God's going to do about your financial situation or your relationship situation. I don't know what God is going to do about each one of these specific, real human problems that you have.

And if I could explain that to you, then there would be no more mystery left in God. There would be no more requirement for our faith. I think at some point, we have to understand that we can't explain everything to everybody for their satisfaction.

And that's what happened when Jesus was hanging on the cross. Even after he rose from the dead, people were still trying to get him to explain things to them in terms that they could understand rather than getting them to understand that if you took an act of faith on their part in response to the grace of God, there are a lot of people and I've had conversations with people that have challenged me to prove that God exists because they don't believe God exists.

[34 : 01] I don't have an answer to prove that God exists because there is a point where human understanding stops and we can't fully understand God.

Yeah. Yeah, I think that another way of sort of articulating what you said is that Keller says this.

I think it's a nice formulation. You know, God, he doesn't give us all the answers to all of our questions. He doesn't give us a perfect argument, but he does give us a perfect person.

And the embodiment of that person is like God's way of saying, this is the way home to me, but you don't get to invent your own way.

So you have to accept this on my terms. And I think this sermon, we see a lot, we see some people that God wakes up through this sermon that says, I will accept your terms.

[35 : 07] We crucified the Son of God. And I don't think they understood everything. Obviously, they didn't because we have so much evidence of what the true believers are saying to Jesus after the fact.

You know, they didn't get all their doubts answered. They didn't get everything resolved. This greater light shone on them and they're like, they just said, we're jumping off, we're jumping into this.

We don't have to have all the answers. Now, I think a lot of answers can be had. So I don't want to say that I think this is a cop-out where we don't have to get serious about looking at what God has given us by way of certain arguments and all that.

But having walked along with God for a good long while now, being 47 years old, I am ready to say the person of Jesus has to trump my doubts.

It's the simplest way to say it. The resurrected Jesus as Savior and Lord is sufficient for me or he's not. And I am thankful to report, just from my own personal witness to you, that God has really met me personally in that way.

[36 : 23] I mean, I feel whenever I start tilting my head, I'm like, man, what do I do with this thing over here? What do I do with this poor girl that was born into a ghetto and had no chance it seems like and then died some horrible death and in my heart, I'm like, how is God fair and how is that right and how is he loving?

It's just this one little example of a rock I get in my shoe from time to time. But then I look to Jesus and I say, well, wait a minute. It can't be that God's not loving because I have this greater truth that drowns that out.

But I don't have my answer. I can't write a pamphlet on it that's going to make someone that hates God in their heart not hate him if they're not going to look to the person of Jesus to let that trump the other things they don't understand.

I had written down here to discuss together some, to kind of drill into this next, so Peter says, repent.

So there's this call to these folks to repent. repent. And it's a command and it's a call and there is the promise that God will forgive whoever repents right on the heels of this command to repent.

[37 : 51] But I thought it would be helpful for us to think about, let's say you were one of the people there listening to that sermon. And let's say, it is probably likely that some of those people were at the crucifixion scene.

I mean, Peter says, you crucified him. I think that's probably literal for a lot of the folks that were listening to this sermon.

Now when Peter says, you've got to repent and receive this forgiveness that your high priest Jesus has done for you. If you imagine these folks actually repenting for individual sins, what do you think would be on the top of the list?

Because sometimes I think we, we, we're like, okay, yeah, repent from my sins. So it's like, it's sort of, you know, so I just walked up and I'm like, I'm sorry, you know, everything I've sinned is terrible and I need forgiveness.

But, you know, if we take Peter as a case, Peter denied Jesus, right? He denied Jesus, he denied Jesus. Then Jesus came back and pulled him aside and forgave Peter in a personal way and Jesus knew what was going on in Peter's heart.

[39 : 13] I think that's true of all of us when we come, when we come to repent. We're not repenting generically, right? So, what do you think was on the top three bullets of the typical person that was one of the 3,000 that turned and said, yeah, I'm in, I want it?

No super right or wrong answer here. I just want to think together about it. Maybe some of them have been in the crowd cheering on the crucifixion or witnessing it and agreeing with it and needed to repent for that level of participation.

because, because they had it wrong, right? So, that repentance means I was cheering but I had it wrong but what part, what parts do you think they're like, well, we had this wrong, I had this specific thing wrong?

going my own way, choosing to do what I think is right instead of listening for God's will and plan. And it sort of goes to Satan offering Christ the kingdom and that's what everybody wants, the whole kingdom of the world.

[40 : 36] mindless. Yes. Yes. And related to it as somebody's already said, you know, my theological understanding of the Messiah which, you know, was a true part of the picture for most Jews, you know, the conquering king he will be.

But, repenting from my theology to saying okay, now I get it. Jesus was right and things he was calling me to understand differently.

That's right. Now, I'm ready to believe. Yes. Certainly there would have been more concrete sins. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. In the Israelite society.

Yes. Yes. nationalistic pride sense of superiority. We are the Jews and Romans shouldn't be ruling over us. This isn't right, but just the sort of superiority complex that they all have.

[42 : 01] Yep. Yep, because right after you repent and get brought into the community of believers, right after that Jesus, well in the passage that we just read, Jesus gets asked, so when are we going to start really kicking some bottom and he's like you don't worry about that. I've got a job for you to do. And job number one is to go to the Samaritans and preach the gospel to them and then many of them receive the gospel.

The Samaritans. It's like that would have been that's a huge evidence to them that their whole world their whole system, their whole paradigm is they've got to and I think the point that I think is so helpful for us to see is that they had to receive that from God. They had to be willing to say, okay, teach us because that didn't happen. I don't think that happened overnight. I think that happened over time. It's like and the key thing is the trust and faith to not come off the when God says, okay, now accept this.

Now accept that these dietary laws are not everything. Now accept this. Now accept that circumcision, this thing that you thought was just baked in is not going to be absolutely necessary. It's hard for us to feel the weight of some of these things, but the underlying heart disposition is that we are willing to receive what God has for us both in the forgiveness of our own sins and the establishing us as children, but also in God's call on us and the mission that he gives us that I feel sure folks did not understand or it just required submission to God.

I do think the more to your point, Peter, I do think that there was a way that that Jewish folks typically were viewing their own standing before God with regard to their moral to the law and that this outpouring of the spirit brought much more of a sermon on the mount style verdict where people were waking up to the fact that oh, wait a minute, I need a divine savior to bridge a divine gap that's caused by my by my sin which was yet another thing that had to be received by faith by people okay, so I do want to make sure that we hit and observe this sort of good news that some Peter mentions here at the tail end of the passage if you look at me back in verse let's go back to verse 38

Peter said to them repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit and then he says 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 so what's the promise?

[45 : 51] why that terminology? yes I'm sorry a son to become a son to become a child of God okay do we see any specifics here in the text that we might hang on the that terminology of promise forgiveness of sins and the Holy Spirit if the forgiveness of sins and receiving the Holy Spirit does not come by God's promise to give it to us if we repent what are some other channels that we might imagine that getting right with God would come through?

yes okay so this is not you know this is Christianity 101 but Christianity 101 is pretty crazy awesome and profound yes I think that we don't want to lose the impact of Peter saying right here right after he told right after he told people you literally crucified the son of God I mean could you imagine the weight of that if you had seen that with your own eyes and then he says this forgiveness that's being offered to you is being offered to you by God's promise to deliver it by in the name of Jesus and it's another way of saying free of charge to you because you could never make yourself right with God and that's the whole point of why Jesus had to be crucified and be the high priest right yes yes yes yep and so this is the new covenant this is one of the first things of the new covenant that was the old covenant you might long

I will be your God and the covenant if you remember there's the animal that was split and the participants of the covenant had to clean and let it be to me like this animal that break the covenant well they had written covenant they had been but this is the this is the new covenant so when people hear this the promise was was it it was to the Hebrews it was to my children it was to you people the people who might choose to draw the promise and now it says it's for you and your children and all who are far off Samaritans yes so this is another breaking of that political paradigm that identification of wait we are God's people oh now who is the other party of the house Jesus established it and the other party is you and for those who believe your children and all who are far off yes yes yes thank you for bringing that up because um the that language of the promise i think would absolutely have been a i think his peter's hearers would absolutely have picked up on and connected that promise back to the messiah and um it's it's uh they were expecting a new covenant right of course they had like the deal that they had an old covenant they keep their part yes they thought that that was it and then it would be that and they would be you know yes

whatever it would be this is the right order of God and us and oh wait there's this is different and it's not just for

Hebrew blood yes and never and really it never was um uh but but no that's a great point um any other thoughts or questions peter i just um i think complimented that idea it was really good really key point um i think um the promise there's a promised land associated with the promise right there's still a an earthly inheritance i think that doesn't it seems doesn't seem like it's totally being being um dismissed by peter right so peter is peter peter is not saying peter is not spiritualizing the promised land right and he's actually not not saying there is no promised land here anymore because i think very much present in their minds is is there's a there's a to the land flowing with milking honey you know this is the this is the inheritance that we have as sons right um this is this is part of the promises this thing this this shalom this heavenly kingdom that is coming and is given to us right so i just think it's important to notice that peter is not debunking that or saying no that's not a real thing we're not we're not moving there he's just saying that promised land is for everyone yes um and i do think in the context of talking about the resurrection talking about who jesus is in these these different roles and then having the the reality of the resurrection just flat out preached you know to affirm who jesus is and then connecting that to forgiveness of sins and then referring to the promise i do think the promise is multi-dimensional so i i i would say um that um that's that topic is like obviously a large topic um and that i would agree that it's not an abrogation of older promises but but the c but there's a pointing going on that the promised land ultimately is going to be all of god's people restored with god forever in in heaven right um so um other thoughts or questions i don't know if um what whatever heaven means right what was the understanding and we do we need to get back to what the situation is doing or even what ours is we don't know yeah go ahead we're going there all right let's open it up heaven is a christian president oh my goodness yes it's already passed we had jimmy quarter so heaven uh the bible tells us some things about it but it is beyond our clear comprehension what that would be like the picture is so much bigger than we realized the plan is so much bigger than we realized um but what i really wanted to say uh uh you talked about the shout yes um and i believe for you know the women at the tomb and the disciples you know and thomas you know seeing the wounds of jesus and his hands inside you know that came across as a big shout um often in our lives we hear the we only hear the echoes yes of the shell um and jesus i think maybe made reference to that when he said blessed are you thomas you know you believe see but more

[54 : 40] blessed are those you know who won't see and who won't hear the full volume shout you know but just echoes yes of that um and so as people just hear echoes we really do the you know the full church and and all the things god has provided you know since the shout you know to reinforce those echoes for us and to help us at those tough times um um what i was saying before about not being clear i think two pictures of where god wants us to be by the time this life is over is like joe who you know was really struggling with his theology and what he expected to happen in life and his this great disappointment uh and god apparently never gives him an answer as i read it you know why this has happened to him joe certainly there's no hint that joe learns about satan you know conversation with god and their bet so to speak on whether somebody would be good even when it doesn't seem good for him to be good anymore you know good for goodness sake uh but he does like you said get the person of jesus or get the person of god at the end and that's enough for him even though he doesn't get the explanation he has some idea that there's so much more going on here that i have a clue about so i just have to trust the lord uh and jesus in in his life on earth you know as far as his first life you know he ends up dead on the cross uh but as a human being those difficult times transformed him with regard to his human nature i believe and to the man you know god wanted him to be and the kind of person he wants us to be so we have to live uh knowing there's so much more to the picture we just see a little bit of it and we just have to trust god to do a time plan we have to yeah we have to tune our we have to tune our heart to the places where god is shouting the loudest um we have two sacraments in protestant christianity one is baptism and one is communion communion is a picture of the broken body of jesus and it is a food that if you go without you will starve and die and it is also a picture of the blood of god himself that has been shed for us and here's maybe we'll just close with this i think this is god has raised jesus from the dead he has established and affirmed him in every way possible and then he's given us a tangible method to say don't forget this thing let it be the thing that trumps and drowns out some of these other things i know that you're on a pilgrimage i didn't give everyone else the answers you're not having all the answers frankly i might just add it's impossible that we would have all the answers

it's ridiculous i mean even with human reason we could take a step back and go who do we how could we possibly imagine that we're going

to understand god's sovereignty and man's free will how could we even possibly think that if god tried to explain the dual nature of christ to us that we would understand it instead what he's given us is a shout from heaven that these things are true and you need to trust me and you need to rest in that and you need to prioritize the conversations inside your heart along the lines of what i've said is most important i'm not saying that's easy but that's what i think is a good takeaway from for us from this um from looking at the resurrection in this passage so let's close there um and i'll pray for us our father in heaven we praise you for your mighty acts of salvation that you have clearly demonstrated there is no confusion salvation about your gospel help us to believe and help us to receive what you have for us in jesus help us to receive jesus as merciful savior that paid for all of our sins and help us to enthrone him on our hearts and to submit and to submit to him as king and help us to see this world rightly and to not be rattled by all the small things of this life that sometimes bring into question um your character but father may we fix our eyes on jesus and may we be filled with his love by your spirit and father we pray for all the work that you've given us to do and what you've called us to do we pray that you would fill us and give us everything that we need to step out and to serve you and to love you and to love other people and I thank you for this time that we've had together this morning in jesus name amen see you