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# The Gospel Proclaimed

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Acts 2:14-41

Peter's sermon in Acts 2 was a profound response to those gathered in Jerusalem who were witness to the awe-inspiring "*sound like a mighty rushing wind*" (2:2), "*divided tongues as of fire*" (2:3), and the miraculous speaking & hearing of the message "*in their own native language*" (Acts 2:4-8). This was not just a spiritual and sensory experience but a moment of divine intervention. The disciples, and now 12 apostles, were not just listeners, but participants in this extraordinary event, hearing **the sound** of the Spirit, seeing **the sight** of the tongues as of fire, and **their speech** was a miracle of speaking in a previously unknown language.

This experience of the disciples carried a rich symbolic meaning, transcending language and cultural barriers. The Spirit's rushing in "*like a mighty rushing wind*" represented **power**. The fire they saw, that was not fire, represented **purity** found in God. But most importantly, the speech in the listener's language, a language they could understand and relate to, represented the openness and **universality** of the Gospel and the church. It was a **NEW** day in every sense of the word, a day of understanding and acceptance, a day when the Gospel was made accessible to all!

There were two distinct groups identified in our text (2:12-13). In awe of the events, the first group asked each other, "What does this mean?" The second group, not comprehending the spoken languages, simply accused these believers of being drunk or "filled with new wine." It appears this second group could not understand the miraculous speaking in different languages.

The speech or *Glossolalia* (gift of tongues) did not result from intoxication. It was not a miracle of hearing as some suppose; it was first a miracle of speech. It was not incoherent speech. The glossolalia on the Day of Pentecost was a supernatural ability to speak in recognizable languages with utmost clarity and precision. John Stott concludes, "*The miracle of Pentecost, although it may have included the substance of what the one hundred and twenty spoke (the wonders of God), was primarily the medium of their speech (foreign languages they had never learned)*<sup>1</sup>." Although this miracle is worthy of study, it should not take precedence. The Gospel was the triumphant miracle expounded upon!

The speeches in the book of Acts (sermons), 19 in all, occupy prominent positions in Luke's second volume. Eight are by Peter, one by Stephen and James, and nine by Paul. They make up about 25% of the book. Also, what is recorded in them is not a verbatim account but an outline or summary of the speech (Acts 2:40). These speeches are not just words on a page but significant texts that hold the key to understanding the Gospel and its interpretation.

## **I. Sense the Need For Salvation (Acts 2:14-24)**

- A. Dismiss the foolish. (Acts 2:15)
  - 1. They are deaf and blind to seeing spiritual truth.
  - 2. It is foolishness that is dismissed as drunkenness.
- B. Understand your situation (Acts 2:16-21)
  - 1. The judgment of God will come (Joel 1:1-12) (Think of Noah, Isaiah, etc.)
  - 2. God calls all to repentance (Joel 1:13-2:11)
  - 3. The Lord extends mercy to all (Joel 2:12-17)
  - 4. The Lord restores the repentant (Joel 2:18-27, esp. **vs. 25**)
  - 5. The overwhelming evidence (Joel 2:28-32)
- C. Embrace the Solution (Acts 2:22-24)
  - 1. The proofs (22). (He proved himself as "Lord.")
  - 2. The plan (23)
    - a) God's sovereign plan (23a)
    - b) Man's responsibility (23b)

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<sup>1</sup> Stott, John R. W. *The Message of Acts: The Spirit, the Church & the World*. The Bible Speaks Today. Leicester, England; Downers Grove, IL: InterVarsity Press, 1994. (67)

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3. The proclamation (2:24, 32)
    - a) **Luke 24:5**, *And as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead?"*
    - b) **John 10:18**, *No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."*
    - c) **2 Timothy 1:10**, *And which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,*
    - d) **Hebrews 2:14**, *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,*
    - e) **Revelation 1:17–18**, *When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, 18 and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.*

## **II. See the Significance of the Life, Death, and Resurrection of Jesus (Acts 2:25-33)**

- A. See David's prophecy (Acts 2:25-28)
- B. The significance is not found in David (or Moses, or Elijah, or Abraham).
  1. David's dust (29).
    - a) **Acts 13:36**, *For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption,*
    - b) **1 Kings 2:10**, *Then David slept with his fathers and was buried in the city of David.*
  2. David's prophecy (30-31)
    - a) David believed God's covenantal promises (2 Samuel 7:12-17)
    - b) David believed God's Messiah would be resurrected (**Psalms 16:10**, *For you will not abandon my soul to Sheol, or let your holy one see corruption.*)
  3. Peter's Proclamation (2:32-33)
    - a) This Jesus (Acts 2:22, 23, 32)
    - b) God resurrected (Acts 2:24, 32)
    - c) We witnessed (Acts 2:32)
    - d) We received (Acts 2:33)

## **III. Secure the Benefits Personally of His Resurrection (Acts 2:34-41)**

- A. Jesus of Nazareth (Acts 2:36, vs. 23)
  1. Is the Lord - a miracle worker (He finished the work the Father gave Him to do)? (John 17:4)
  2. Is Jesus – Joshua, Jeshua, Savior (It is finished) (John 19:30)
  3. Is the Christ – the anointed One (He cried, It is finished) (John 20:17)
- B. Repent and Obey (baptism)
  1. **Acts 3:19**, *Repent therefore, and turn back, that your sins may be blotted out,*
  2. **Acts 20:21**, *Testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.*
  3. **Acts 26:18**, *To open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'*
  4. **Acts 26:20**, *...that they should repent and turn to God, performing deeds in keeping with their repentance.*
  5. **Luke 24:46–47**, *Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.*
  6. Repentance's Fruit is Obedience
    - a) **Acts 26:20**
    - b) **Matthew 3:8**, *Bear fruit in keeping with repentance.*
    - c) **Luke 3:8**, *Bear fruits in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you, God is able from these stones to raise up children for Abraham.*

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d)

- (1) We don't think we need to BE SAVED, oh no, we are not that bad, we only need help.
- (2) We don't think we need GOOD NEWS; we only need good advice.
- (3) We don't need the GOSPEL, we only need 10 ways to be happy.
- (4) We are not SINNERS; we are just flawed people.
- (5) To understand our true condition and the depth of our sin and depravity, we need to only look at the GOSPEL.