

Acts 2 (Gospel address)

Part 1

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Duration	00:39:15
Online version	https://www.audioteaching.org/en/sermons/al005/acts-2-gospel-address

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:01] Psalm 223 Him, being delivered by the determinate Comforter and formology of God, ye have taken, and by wicked hands have crucified and slain.

Who God hath raised up, having opened the veins of death, because it was His will that He should be the holder of it.

Chapter 3, verse 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus, whom He delivered up, and denied Him in the presence of fire, when He was determined to let Him go. But He denied Him, the Holy, the Holy One of the Cross, and decided further, to be counted unto you, [00:01:08] and killed the prince of life, who God had raised up from the dead, whereof we are witnesses.

Romans 5 Romans 5 and 6 For when we were yet without strength, Christ, in due time, died for the ungodliness. Not that He died, but God commanded His Lordfathers, in that by whom we were yet sinners, Christ died for us. Much more than being now justified by His blood, we shall be saved from wrongdoings. For if when we were enemies, we were reconciled to God by the death of His Son, much more than being now reconciled, we shall be saved by His life. And not only so, but we also join God through our Lord Jesus Christ, by whom we have now received the reconciliation. [00:02:07] Chapter 6 Verse 5 For if we are being granted together the likeness of His death, we shall also be in the likeness of His resurrection, knowing this, that our own wrath is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him, knowing that Christ being raised from the dead died no more, death hath no more dominion over Him. For in that He died, He died for sins once, but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but live unto God through Jesus Christ our Lord.

[00:03:05] Corinthians 1 Corinthians chapter 15 15 and verse 3 For I reveal unto you first of all that the child was received, now that Christ died for our sins at the birth of the Scriptures, and that He was buried, and that He rose again the third day at the birth of the Scriptures. That He was seen of Cephas, then of the Twelve, after that He was seen of about five hundred brethren at once, of whom the greater part remained in His presence, but some are born of the same. After that He was seen of James, then of all the apostles, and last of all He was seen also of me. Galatians Galatians chapter 1 Verse 3, Praise be to you and praise from God the Father and from our Lord Jesus Christ, [00:04:06] who gave Himself for our sins, that He might deliver us from this treacherous world according to the will of God our Father. Now just briefly, Ephesians Ephesians 2 and verse 5 Even when we were

dead in sin, as Jesus together with Christ by grace appeared, and that raised us up again and made us to sit together in heavenly places with Christ Jesus, that in the ages to come He might show the exceeding richness of His grace in His kindness toward us, O Jesus, through Christ Jesus. For by grace are we saved through faith, and that not of yourselves. It is the gift of God, not of works, lest any man should boast. [00:05:01] And just finally, in Thessalonians, 1 Thessalonians chapter 1 Verse 9, They shall show of us what manner of infamy we have in you, and how we turn to God for miles, to serve the living and true God, and to wait for His Son from heaven, who be raised from the dead, even Jesus, which delivered us from the rock. Now if you were to ask for a text upon which I wish to have my remarks tonight, it is found in Corinthians 15, and it is all embraced in six words.

Six words, and they are so simple that the youngest child here can understand them, [00:06:03] and they are so profound that the oldest child here can indeed be blessed by a reminder of them. And the six words are, they are all embraced in six, they cover a most momentous work, tremendous work, and yet it is just one of those little quirks of Scripture, little niceties, how God can express them in a few words, put together to a momentous truth. And these six words are, Christ died, was buried, rose again.

Now I think you will agree with me, that here we are, the fundamentals of the gospel.

In such terms, that even the very youngest, the most simple minded, could indeed receive. [00:07:03] Christ died, was buried, and rose again.

And this is indeed, as I say again, these are the fundamental principles of the gospel, and that is what I wish to speak about tonight. Christ died. Two words. Two words.

Just think of it. Two words.

Christ. Think of who he was. Think of what he did.

He died. Christ.

The anointed man. God's anointed.

The one who, by incarnation, that is coming here in the flesh from God, like you and I, [00:08:06] came from heaven. Christ came from heaven.

He was at the pinnacle of all glory. As I said last night, if he moves tall, he must come down. He can't go higher. He was at the very top. He was the most high. Creator, sustainer of the ends of the earth. By him, all things were made.

One word, one verse. The Creator, who we need, is served by everything.

All creation serves him. All things serve him.

Because all things are subordinate to him. Be ye loyal. God of the Lord. Blessed by heaven.

And so any position that he took, must indeed be a subordinate condition.

[00:09:07] And that place he took by his very descent over all the wonders, and with the soaring of the sky, strews down to manless heaven thus, that guilty ones might rise.

Yes, he did. That's just it.

And that's the greatness of the Lord.

That's the measure of the love of God towards us.

From the top to the bottom, Christ died.

And was buried. And was buried.

Went to the domain of death. And rose again.

[00:10:07] And these are the fundamentals of the gospel.

Christ died, was buried, rose again.

Now, don't be under any misunderstanding. The death of Christ was no mere accident.

No mere accident, as I wish to prove and to show you, from Acts 2, the first scripture I read.

God has a thing of it.

Oh yes, God has a thing of it. We all know, we all know, we read this morning, that there he was, he was taken by wicked hands, nailed to a mollyfactor's gibbet. They said, he trusted in the Lord that he would deliver him. [00:11:03] Let him deliver him, seeing the delight within him. He was surrounded by all those who, and we read this morning, were the enemies. Long story.

What happened to the other children? Nothing. Nothing.

He went about doing good, dispensing on every hand the blessing and the grace of God.

He healed the sick.

He excised the violent.

Also, there he is, to be stripped of authority, rescuing many from death.

And yes, those hands which did so much good, they nailed them to the little princess, to a cross of gold.

[00:12:01] Man has a hand of it.

Man has a hand of it.

Man said, wait a minute, we have not had this hand of it over us. Man was determined to let it go, and

said, let's have everything. Have everything, we will not have this hand. And man had a finger in the death of Christ.

Yes, that's just a very good expression, isn't it? Had a finger in it.

My dear friend, the world is guilty.

The world is guilty of the murder of Jesus.

Man committed many sins.

Many men sinned against themselves, in their habits and manner of what they do.

[00:13:04] But sin is real from the aspect that sin is against God.

Against God.

We can sin against ourselves, we can do things by that habit, smoking and drinking and things like that, that are not good for us. But sin, the real essence of sin is against God. All sin is against God.

And the greatest sin, the act made of all sin in this world, how to express it when this world is crucified.

The Lord Jesus.

This world is now guilty of the death of Christ. The greatest misguided justice that this world has ever seen. Why would He love you?

[00:14:03] Crucified.

Crucified.

As I said, man has a finger in the die.

God has a finger in it.

He was delivered by the determinate counsel of our Lord and God.

And so this simple gospel has been often done, which is, in a way, simple.

Christ died, was buried, then rose again. You can't make it any simpler than that. But it involves man.

It involves God.

It involves heaven.

It involves earth.

And it involves heaven.

It involves men, because men were guilty of the murder of God's dear son.

[00:15:08] It involves God, because God sent His Son.

Here it is not a quibble, God, that He doesn't send His Son. God sold not the world, but He gave His only Son.

Heaven involved.

Earth involved.

And hell involved.

For it was an earth that Christ took, earth that Christ gave. It was an earth that Christ was murdered. And the murderers of Christ can never be forgiven.

And the rejection of Christ can lead you and lead you to hell. So this simple gospel that we often talk about [00:16:02] is one of the most profoundest things there is in the world. When I hear saints of God say, no, it's only a gospel meeting, that's my heart.

That's my heart.

Only a gospel meeting. There's nothing greater than that in the world. In the gospel, nothing.

It involves God.

It involves man.

It involves heaven. It involves earth.

It involves hell.

Man is guilty on one side, but all on the other it is.

One that I praise is God, and only God can override evil and bring out of evil good. Only God.

Only God.

And this is the kind of God that we know. Our God is a great God.

[00:17:03] Great to be praised.

A great God.

Great in strength.

Great in punishing. Great in thought.

Great in resource.

Great in remedy.

Great in love.

Great in mercy.

Great in grace.

Great in kindness.

He's great.

Great.

We learn from that story that Christ was indeed committed. By the determinate counsel.

The Godhead.

Counseling.

Eternity past, as we have to speak, because we can't speak any other way. Eternity in the present. But we don't think of that. We have to think of things having beginning and an end, because we are patient. And God is ever patient. And he was delivered by the determinate counsel. [00:18:03] Determined in the counsel of the Godhead, ere time began, that salvation and redemption would indeed be brought down and worked out in Christ here upon us. That's what we know. That's what we know. And that's where the thing that Peter brings before the people. Perhaps, when he announces the gospel, so will we know. In Acts 2.

Very well.

Ye men of Israel, hear these words. Jesus Christ, Jesus of Nazareth, am I who have come upon you by miracles, and wonders, those of them in the Latin text, and signs, which God did by him in the midst of you, as ye yourselves know, his being delivered by the determinate counsel, [00:19:03] and the foreknowledge of God foreknowing this, ye have been, and by this hand have crucified, I'm sorry, who've gone and laid down.

How he will repent of that, because it was not possible that he should be condemned. It was not possible.

Why? Because he was who he was.

Although he changed his estate, as being a Godhead, God eternal, holy, perfect Father, God of the world, best forever, but although he changed that place where everything served him, all creatures, all plants, all birds, everything, all the creation, the universe, should serve him through him, angels do

his bidding, [00:20:02] although he exchanged that place for the place of subject, in holy subject manhood here, he could never cease to be who he was. Never cease to be who he was. As God, the source of life, gave him his life, and he could never die, but he came into conditions where he could die, he came alive, and that's what, that's the measure of the love of God, and that's the measure of the grace of Christ, rich in glory which I must know, now richly, then so by me below, he who was rich, now poor, that will not be rich in glory of the day.

[00:21:03] So we have these two things again, he was delivered by a determinate counsel from the mouth of God, he, the goodly hunter, has taken the sword, whom God has made a good friend of him, because it was not possible that he should be ordered, because he was a thief, committed to manhood, by a claim which I was speaking of last night, that power of the highest that power of the most high authority operative in this world, for the incarnation of the Son of God, don't ask me about God, because I don't know it, I don't understand it, but I believe it, and I will always be the God that I am, because the thing that I am, it's darkness to my intellect, but it's sunshine to my heart, and this is one of the things [00:22:02] that is most surely believed among us, and if you don't believe this, if you have thought this, you've got nothing, because if Christ is not who the scriptures say he is, who he claims to be, and who he claims himself to be, there's no salvation, because it was not possible that he should be ordered of it. The best illustration I can show you of this is the day when Mary Ireland, one of David's mighty men, and he swam alive, in a pit, in a time of snow.

Now in a time of snow, you know, you can see everybody's footprints, and all down the ages, ever since sin came into the world, you can see men's footprints in the snow, and they've all went to the pit where I am sitting. [00:23:02] But there's one set of footprints that have been seen in the snow, and they've been seen in this world, and they've gone to the pit, and these footprints have been seen on the other side, and that's the boot of the lion's head. That's the boot of the lion's head. That's what he did.

That's what he did. It was not possible that he should be ordered of it. He was a prince of light.

You see, that's exactly what happened to him. Oh dear, you see, I'm going to touch all the time, aren't I? God had come into man, he came into conditions where battle-dressed horses rode back every day. He tore the hearts away. That which had helped Cathia, that which had helped the Abaddon's race, [00:24:01] the greats, the kings, the beggars, all lie down with us together. George says, the world's freedom on them. They all lie down together. The British man, the good man, together.

There was a time, you see, when this man's footprints have been seen here in this world, and his footprints have been seen on the other side.

And the lion's head is torn the hearts away.

Battle-dressed horses, the questions raised for this man, we explain, Jesus, the crowned one, the one who was slain, joyful we all be, our presence proclaiming, for death thou hast conquered by rising again. For this man, yes, with deep adoration, gladly for along with his wonderful name, Jesus, divine one, head of creation, head of his church, which he came to redeem.

[00:25:01] And that's how it is. That's my life.

Amen. Acts 8.

Acts 8 tells us that the God of Abraham, the lion, and Jacob, the God of our father, glorified his son, whom he delivered up, man's side, when father was determined to let him go, but he denied the Holy One and the just, and decided a murderer to be brought to them. Who shall have a release on you? Your sins, or the life?

Who shall have a release on you? Your sins, or the life?

The life.

What shall I do then with Jesus? Crucify him.

Crucify him.

Shall I testify in the Lord? We have the Lord in the Savior. [00:26:01] And killed.

Now listen to this expression, Prince of life. It's just what I've been saying. Who God raised from the dead. Whereof, we are witnesses.

They saw him.

They saw him.

He was saved of the apostles, and of the most high of brethren of God. And in the lifetime of the apostles, you know, they could have sucked out Christianity. They could have snuffed out the life in three years' time. And all that is only to lose the body. They could have killed him for the body, Christianity would have been. As they say up there in the Sanhedrin. Pre-plenty.

Pre-plenty.

Pre-plenty.

And the throne was full. It was a life of glory. And the Spirit of God was down here, [00:27:02] witnessing of the glory of Christ up there, and this witness proved to be true. It was then said to the man, the servant of God, such as I am, I give unto thee, in the name of Jesus Christ, I give unto thee, Lord, I give unto thee, Lord, my Lord. Why is he here? For Moses said, By our own power, we have done this, my dear Lord. This is a witness.

God raised up this son. This is a demonstration of power and honor. The Holy Spirit of God.

Why was I so very humble? No one sighed.

Well, if none did, who shall I say then? If men were the enemies, from the point of view of how many times it's said under the Scriptures, it would be something of a surprise. The Spirit of Christ, the man who gave this out, being my enemies, [00:28:01] walked away.

Walked away.

Then he restored that which he took away. Christ died.

Oh, my God.

He died for his enemies. What one will die can die.

Oh, yes.

The greatest sacrifice that a man can make is life for his friend. As the hymn says, Thou for thine enemies was slain. What one will die can die. It's on parable.

It's unique.

It's glorious.

In the time, say, the Savior's dying for a creature.

Wonderful gospel this. And blessed in six words, that Christ died and was buried in a rose, so that the simplest child can understand it.

It's so profound.

It involves heaven. It involves us. It involves God. [00:29:02] God involves man.

It's wonderful.

Many men say, Oh, we can say, well, I'm not quoting that gospel. Very poor idea to quote that gospel. Very poor.

God for the world, even while the world hates sinners, in the determinant counsel and homage of God, this was the way that salvation was to be brought out. And he died.

That's not the end yet. When through without stress, when we have the ability to keep God's law, the law shows that. The law was not one-lined at all. And if it wasn't one-lined, I've been living I've been making I've been making the kitchen for the wife. I must get the first drop. I must get the first piece on straight. Put the front line on. [00:30:02] Well, the front line doesn't draw the piece from the pavement into position. It only shows how far out of the perpendicular it is. Put the front line into the building. It will never draw the building into line. It only shows how far out it is from God's law. It only shows how far out it is from God's law. The law is not one-lined. The law is not one-lined. It is one-lined.

And we'll we shall be all right. We shall be all right. When through without stress and the ability to keep God's law, when through remiss from the aid of God, and when through the rule of faith, what was the time of his life? What was the time of his life? Romans 5.

How much was the time of his life? Romans 6.

Right. If we accept that then, [00:31:02] we accept that, what's the implication to us? The problem is the life and soul is dead, so that we might have indeed a raise in the life and soul is resurrected. Now, baptism is one of the most controversial subjects amongst all Christians. subjects amongst all Christians. A number more controversial than most brethren. You see, because they're all trying to be

baptized and they're all trying to be introduced to one thing. It has many applications. It has many applications. But anyway, I'm not going to be drawn on that by tonight, but let us be planted in the image of his death.

Because if you're baptized, that's what we are and if you keep the man in the water, you'll die, alright? That's death, that's a figure of death. You keep it there, you'll die. There's no other way. Plant him in the likeness of his death, [00:32:02] bring him out, likeness of his resurrection, and there should indeed be walking in the fullness of life. Do you confess?

There are other aspects. Baptism does not involve this. I can speak on my own. But we confess that our old man was crucified with Christ. We acknowledge that. And it went in the death of Christ. And I'm glad it did. And I'm glad to get rid of it. And I am rid of it. And I know what it is. And I'm glad God has judged it. And I'm glad God has judged it. None knows, only God, knows better than me what's in here. I'm ashamed of what's in here. Even now, after 30 years I look back and I'm ashamed. And that's the saddest part. Plant him in the likeness of his death, so that we might indeed be raised in the likeness of his resurrection, [00:33:02] and we might walk in the fullness of life. So it should be doing, not walking as we walked before. It should be living. I speak to the young. Speak to the young in life. I feel I can do it now. I may be a little bit older now. And if there isn't that difference, if there isn't that demarcation, you are allowed to change the effect of the death of the resurrection of Christ. If you walk in human life, we reckon also of ourselves in the dead of the process. Reckon.

Reckon.

Because God has been reckoned with death and sin alive and gone in Christ.

Jesus Christ has died of sin. He died of sin.

He died of sin once. He died of sin twice. He's out of the sphere of where sin operates. He's died onto it.

He's gone out [00:34:02] out of the sphere of it. Finished with it completely. And in the deliverance, like many of you on the other side, deliverance unto God. Reckon ye yourselves also of the power of the Holy Spirit by the Spirit of God. And come to the name of the Lord, for you decide to walk with us. Now we've touched Athens, we've touched Corinthians, we've touched Acts, we've touched Romans, Galatians.

Galatians.

The death of Christ and the resurrection of Christ is the deliverance of this present age of the world.

To deliver us from this present age of the world.

And now it's an age of the world. And you know, before the Lord comes, or when the Christians are not yet home to glory, [00:35:02] the little we make of life in this world is being taken off gradually now by what an evil world it is. It's a terrible world. Terrible.

You don't know that, do you? Not for everyone.

It's an evil world. And God gives power by the death and resurrection of Christ to be the deliverer of you from this present age of the world. And the word of deliverer there means up our Lord.

Up our Lord. He's getting out of the way. Still in the way he could. Not in the way he could. By the death and the resurrection of Christ taking his other head and having a resurrection, up our Lord, this present age of the world. So that we can say we are not of the world as I am not of the world. And it's a great feeling, you know, [00:36:02] to be able to go through your work and so through this world, you know, with all these evil men around you, you know, the spirit of God witnesses in you that you're not of the world. Oh, we want to live our lives in our place.

We've never had the light of life. I was living in Israel in the war. There were the very blasphemers.

There were the very blasphemers. Not all of them. Not all of them. But there were significant blasphemers.

Religious.

Even when we were dead. Romans presented as alive in our sins. Alive in our sins.

To the sheep that was lost, you know, willful and wavered and went their way. And the Savior went after the sheep. Alive in sins. But Ephesus [00:37:02] presented us dead in sins. No more.

And as if we're dead, we need quickness. So it's quickness of God with us.

And raised it up and made us sit together with Him with the others. So that we may use the coming of our children as a result of His goodness and His kindness to us. By Christ Jesus.

Our Lord.

Thessalonians.

Thessalonians.

He delivers us from the host of hell. The host of hell.

Delivers us from the law of the Lamb.

Who would like to think of the Lamb as His meekness and His gentleness.

But you know, there's a little thing that says, what do we do with Jesus?

What do we do with Jesus?

Well, that's today. [00:38:02] But there's a day coming, you know, when what will you do with Jesus? What will Jesus do with you? What will Jesus do with you?

Quicken the dead.

No, sir.

Quicken the dead.

It won't be the case of what you do with Jesus, but what Jesus will do with you. Well, He's delivering us. And the word there is rescued us.

Rescued us from the host of hell. This is the simple gospel.

Profound gospel.

A wide gospel.

A high gospel.

Reaching down to the bottom. Length, breadth, depth, and height.

It's the measure of the love of God. It's the measure of the grace of Christ. [00:39:01] It's the measure of the mercy of God.

It's the measure of the guilt of man. Christ died.

God bless you.

Christ.

Amen.