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SIMON PETER'S SERMON FOR THE GENTILE PENTECOST

A STUDY OF THE BOOK OF ACTS
NUMBER 40
ACTS 10:36-43

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We have already studied the opening statement of this amazing sermon. When Peter said, "I perceive that God is no respecter of persons" he was simply giving the conclusion he had formed from the vision God had given him at Joppa and from the experience he had had in traveling to Caesarea. Let us listen as the sermon continues--

ACTS 10:36 "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)" Many have often speculated how people were saved in Old Testament times and many have thought that they were saved in that far off day by believing and keeping the Law of Moses. This is not true. People were saved in Old Testament times just exactly like they are saved now, and that is through faith in Jesus Christ. This verse brings out this truth. Please notice the words-- "Preaching peace by Jesus Christ". From Genesis to Revelation the Bible makes it quite clear that there is one way of salvation and that one way is by faith in Jesus Christ. We read that Abraham believed in the Lord and it was accounted to him for righteousness. Now, to be sure, Jesus has not always been revealed in the same way. We call him Jesus Christ. Jesus is the Greek form for the Hebrew Joshua. Christ is the Greek form of the word Messiah, the anointed one. So the words Jesus Christ are actually Greek. Now Jesus Christ had all the attributes of God but he also had a human body. He called God "Father" and this means that he was co-equal with him, and this term comes from Christ's deity. Sometimes Jesus spoke from his humanity and he called his Father "God". Jesus Christ is the unique person of the universe. Therefore Simon Peter makes it very clear in his sermon that people in Old Testament times were saved by regeneration. You see, the Jewish nation was founded on regeneration. Abraham was originally a Gentile, but he believed in Christ and became a Jew. The mother, father, and two brothers of Abraham were Gentiles. But the moment Abraham accepted Jesus Christ he became a Jew. Ishmael, the son of Abraham was a Gentile, but Isaac, his son by Sarah, was a Jew. Isaac had twin sons, and one was a Jew and one was a Gentile. That's why we read, "The Lord God of Abraham, Isaac, and Jacob". They were all regenerated, they were all born again. So the Jewish nation was formed on the concept of regeneration. Later on being a Jew came to mean that a person had the genes of a Jew within him, but originally the Jewish nation was founded on regeneration. Please notice the words in this verse--"The word which God sent". Now this is the Gospel. And the Gospel was the same in the Old Testament as in the New Testament. In the Old Testament they looked toward the cross and in the New Testament they looked back on the cross. Of the five Levitical offerings, the first three deal with the matter of salvation, and the last two deal with confession of sin and a right relationship with God. The furniture in the Tabernacle all spoke of Christ. Every piece of furniture in the Tabernacle had direct reference to Christ. Please notice that this Gospel was sent unto the children of Israel. They were responsible for giving this Gospel to the rest of the world. Now the racial Jew could not have this responsibility until he was saved. The thing that made the difference in the regenerated Jew and the natural Jew was his attitude toward the cross. Now the religious Jew got away from regeneration and substituted his righteousness for the new birth.

Then Peter continued by saying, "Preaching peace by Jesus Christ". This does not refer to world peace. Jesus said there will always be wars and rumors of wars down to the end of time. This word "Peace" is a technical word and has to do with reconciliation. Let us look for a moment at the doctrine of reconciliation, how a man can be reconciled to God.

1. Here we see the principle of reconciliation stated.
EPHESIANS 2:14-17 "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh" Peace is used three times in this passage to show there is no barrier between man and God after he has been reconciled.
2. Notice the ministry of reconciliation.
2 CORINTHIANS 5:18 "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;" The believer in Jesus Christ is to give the Gospel of Jesus Christ.
3. The message of reconciliation.
2 CORINTHIANS 5:19 "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." This is our daily task. We are in full-time Christian service.
4. The mechanics of reconciliation.
1 CORINTHIANS 1:21-24 "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."
5. The result of reconciliation.
ROMANS 5:8-11 "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."
6. The concept of reconciliation.
Let us look at this concept for a moment. Here is the barrier of sin, man is on one side of the barrier and God is on the other side of the barrier. Every man in the world is separated from God. The Bible says that all have sinned and come short of the glory of God. It is quite difficult for the self-righteous man to see himself in the light of his sin. Men are born in sin, and the best man that ever lived is minus righteousness and therefore, a sinner. No man can get over this barrier by himself. Now Christ poured out his blood on the cross and paid the price for every sin of the whole human race. We call this unlimited atonement. Christ paid the price for every sin, the perfect righteousness of God was satisfied. The only barrier that is left therefore, is our attitude toward Christ. So Jesus Christ on the cross removed the barrier and the only thing we can do to be saved is believe--and believe is a non-meritorious verb. There is no merit in believing. The merit is in the object in which we believe.

Now this is what Peter meant when he talked to these Gentiles about "Preaching peace by Jesus Christ". Notice the phrase, "He is Lord of all". Christ is Lord of all, and even though we may not make him Lord in our hearts, he is still Lord of all. The word "Lord" is Kurios and refers to deity. Jesus has the same characteristics as God. He is God.

ACTS 10:37 "That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached". Those words "I say" are not in the original. It should read, "That word ye know". In other words, Peter is telling them that they know that Jesus Christ is the unique figure of the universe. You see, somewhere along the line someone had told these Gentiles of Christ. The baptism of John to which Jesus referred was this--John preached that Jesus had arrived, that the Messiah was here, and that people should believe in him.

ACTS 10:38 "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." This verse brings us to the fact that Jesus Christ was anointed with the Holy Spirit. Christ was virgin born and did not have an old sin nature. He had a human soul and a human spirit. He had fellowship with God and with man, and was indwelt by the Holy Spirit. This is the power with which he did his work. This is the doctrine of the sustaining ministry of the Holy Spirit in the life of Christ.

Look At The Doctrine Of The Holy Spirit In Christ's Life

1. The ministry of the Holy Spirit was prophesied in the Old Testament.
ISAIAH 11:2-3 "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears"
ISAIAH 42:1 "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles."
ISAIAH 61:1-2 "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn"
 All three of these passages tells us that the Holy Spirit will sustain Christ during his earthly ministry.
2. The Holy Spirit was given to Christ without measure.
JOHN 3:34 "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." Here is another way of describing the filling of the spirit. The Holy Spirit not only indwelt Christ but completely filled him. He had no sin and the Holy Spirit was constantly in command.
3. The Holy Spirit was related to the baptism of Jesus in a special way.
MATTHEW 3:16 "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him"
4. The Holy Spirit is vitally related to the earthly ministry of Christ.
 Compare Matthew 12:18 and Matthew 18:28. These verses tell us that everything he said and did was in the power of the Holy Spirit.
5. The ministry of the Holy Spirit was momentarily discontinued for a period while Christ was on the cross. In Matthew 27:46 we read "My God, My God, why hast thou forsaken me". The first "My God" was addressed to God the Father and the second "My God" was addressed to God the Holy Spirit. By this we know that while Christ was bearing our sins, God the Father and God the Spirit left him.
2 CORINTHIANS 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."
6. The Holy Spirit had a definite part in the resurrection of Christ.
ROMANS 8:11 "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."
1 PETER 3:18 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit"

7. The Holy Spirit, in relation to Christ now in this age, is different. Now instead of indwelling the humanity of Christ, the Holy Spirit indwells the believer so he will glorify Christ.

JOHN 7:39 "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

JOHN 16:14 "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

ACTS 10:39 "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree" Simon Peter now injects himself into his sermon for he says, "I witnessed all this". Now Jewish punishment was stoning and Roman punishment was crucifixion. Hanging on a tree was the way Romans killed people. Peter said, "They slew him and hanged him on a tree". Now this is crucifixion. The religious Jews did this, but the Romans also did this and let us add God the Father also did this. We know this from many Scriptures. In the Garden Jesus had prayed "Not my will but thine be done" so specifically the religious Jews crucified Christ. The Jewish Sanhedrin voted for him to die. And the reason they didn't kill him themselves was that their Jewish law prohibited them killing anyone during the Jewish passover. The religious Jews were responsible and they hated Jesus Christ. The Romans got involved through political pressure. God did what he did in the crucifixion because of his love for us. So we see these ~~three~~ ⁴ forces in the crucifixion--

1. God--because of his love for us.
2. The Romans--for political expediency.
3. The Jews--because they hated Christ.

These are the motivations behind the crucifixion. *4. 2 Crucified Sin* The plans of God are accomplished in spite of the weakness, hatred, and stupidity of man.

ACTS 10:40 "Him God raised up the third day, and shewed him openly" Though the Holy Spirit had part in raising up Christ, he was also raised up by God the Father.

ACTS 10:41 "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Christ appeared to believers who had been chosen of God to witness the resurrected Christ. So Peter says, "I was one of them. I saw the risen Christ."

ACTS 10:42 "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of ~~quick~~ ^{the} and dead." The plan of God calls for us to give the message. He was judged at the cross and on this basis became the judge of the living and the dead. In the last judgment the one who was judged on the cross will become the judge of every unbeliever.

JOHN 3:18 "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

JOHN 3:36 "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Believers will never be judged at the judgment. They will not even be there. The great white judgment is left for unbelievers only. Believers will not be judged for their sins were judged at the cross, they believed and accepted their pardon, and according to the law of double jeopardy, sins that were once judged cannot be judged again. Please notice that the unbelievers will be judged according to their works.

TITUS 3:5 "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"

*opens
out their
works*

REVELATION 20:12-15 "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

ACTS 10:43 "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Peter says that all the Old Testament prophets wrote these things about Christ. And when Peter says the words "Whosoever believeth" these Gentiles realized they were included. They believed that moment and the Gentile Pentecost was under way.