

The Meaning of Easter in the First Sermon after the Resurrection

Thesis: In Acts 2, we have the first sermon after the death, burial, resurrection, and ascension of Jesus. According to Acts 2:36, **here is the meaning of Easter: God has made this Jesus, whom you crucified, both Lord and Messiah (Acts 2:36).** And here is what we do in response to this good news. In Jesus, we are repent-and-be-baptized people (Acts 2:38). We are turn-back-and-be-rescued people (Acts 2:40).

Text: Acts 2:1-40

Today, we want to consider ***The Meaning of Easter in the First Sermon after the Resurrection of Jesus***. The sermon Peter gave on the Day of Pentecost lasted just over 3 minutes if you read it straight through.

However, the people of Peter's day had a worldview and mental models about cosmic geography and about the spiritual world which were more in line with the way things are than we do in our day. The Jews of the Second Temple period had a thesaurus, vocabulary, and Scriptural understanding that we lack. So, what took Peter only 3 minutes or so will take us a little longer, because we need to consider the words in their Biblical, historical, spiritual, and worldview context.

Acts 2:1–40 (NIV84): When the day of Pentecost came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

5 Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. 6 When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. 7 Utterly amazed, they asked: "Are not all these men who are speaking Galileans? 8 Then how is it that each of us hears them in his own native language? 9 Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome 11 (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" 12 Amazed and perplexed, they asked one another, "What does this mean?" 13 Some, however, made fun of them and said, "They have had too much wine."

14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. 15 These men are not drunk, as you suppose. It's only nine in the morning!

16 No, this is what was spoken by the prophet Joel:

17 " 'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. 18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. 19 I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. 20 The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. 21 And everyone who calls on the name of the Lord will be saved.'

22 "Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. 23 This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. 24 But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

25 David said about him:

" 'I saw the Lord always before me. Because he is at my right hand, I will not be shaken. 26 Therefore my heart is glad and my tongue rejoices; my body also will live in hope, 27 because you will not abandon me to the grave, nor will you let your Holy One see decay. 28 You have made known to me the paths of life; you will fill me with joy in your presence.'

29 "Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. 30 But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. 31 Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay. 32 God has raised this Jesus to life, and we are all witnesses of the fact. 33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

34 For David did not ascend to heaven, and yet he said,

" 'The Lord said to my Lord: "Sit at my right hand 35 until I make your enemies

a footstool for your feet.” ’ 36 “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.”

37 When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?” 38 Peter replied, “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. 39 The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.” With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation” (Acts 2:1–40).

First, let’s set the stage for ***The Meaning of Easter in the First Sermon after the Resurrection*** from Acts 2:1-13.

The Divine Setup (Acts 2:1-13).

1. **Pentecost in Acts 2 was about God giving his redeemed people the way of life by which they **now** carry out his purposes.**
 - a. You know that, since the days of Moses and the Exodus, the Jews have observed Passover.
 - i. Jesus and his disciples observed Passover on Thursday night of the Passion Week.
 - ii. Jesus redefined Passover as the Lord’s Supper or Communion for his followers.
 - b. Passover is the story of the Exodus from Egypt, God’s rescue story for his people.
 - i. Passover was the time when the lambs were sacrificed and the Israelites were saved from the avenging angel which slew the firstborn of the Egyptians.
 - ii. We know that Jesus is *the Lamb of God who takes away the sin of the world (John 1:29)*.
 - c. The context of Acts 2 is Pentecost.
 - i. Pentecost came 50 days after Passover, when the Israelites came to Mt. Sinai and where Moses received the law.
 - ii. At Mt. Sinai, God gave his redeemed people the way of life by which they carry out his purposes.
 - d. On this Pentecost in Acts 2, God shows his redeemed people the way of life by which they **now** carry out his purposes.
 - i. The way of life means that we were created for union with God through Jesus (John 15:5).

- ii. This way of life is not lived by my own power but by the Spirit of Christ who lives in me, for I am now the temple (dwelling place) of God by his Spirit (1 Corinthians 6:19).
 - iii. On this Pentecost in Acts 2, the apostles were filled with the Spirit and then went out to bear powerful witness to Jesus and his resurrection and to win converts from the very first day.
 - iv. Like the agricultural festival of Pentecost, the outpouring of the Spirit and the anointed witness of the disciples was a sign that this beginning is **like the sheaf which is offered to God as the sign of the great harvest to come.**
- e. **The gift of the Spirit at Pentecost is the direct result of the ascension of Jesus and the promise of God** (Matthew 3:11; John 16:7-8).
- i. John the Baptist prophesied that Jesus would baptize us with the Holy Spirit and fire (Matthew 3:11).
 - ii. Jesus promises in John 16:7-8 that he would send his Spirit to us.
 - iii. In his ascension, Jesus has joined together heaven and earth, matter and spirit.
 - iv. Throughout the Old Testament, wind and fire **“both are images in the Old Testament associated with God’s presence—the disciples are being commissioned by God in his council like the prophets of old.... The wind and fire in Acts 2 signified to readers... that the gathered followers of Jesus were being commissioned by divine encounter.”** (Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*, First Edition. (Bellingham, WA: Lexham Press, 2015), 297.)
 - v. The outpouring of the Spirit on earth is the presence of the power and energy of heaven itself in our sphere.
 - vi. Because Jesus is the Lord of all, his power to be and to do something quite new is available through the Spirit to all who call on him, to all who follow him, and to all who trust him.
- f. *When the day of Pentecost came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them (Acts 2:1–4 NIV84).*
2. **God intentionally has brought people from the table of nations of the known world together in Jerusalem to launch Acts 1:8.**
- a. *But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth (Acts 1:8 ESV).*

b. In Acts 2:1-13, Jesus is undoing the fall of the nations from Genesis 11 at the Tower of Babel.

- i. *5 Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. 6 When they heard this sound, a crowd came together in **bewilderment** [Greek root: suncheo; to confuse], because each one heard them speaking in his own language. 7 Utterly amazed, they asked: "Are not all these men who are speaking Galileans? 8 Then how is it that each of us hears them in his own native language? 9 Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome 11 (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" 12 Amazed and perplexed, they asked one another, "What does this mean?" 13 Some, however, made fun of them and said, "They have had too much wine."*

c. What happened in Genesis 11 at the Tower of Babel?

- i. *Come, let us go down and there **confuse** [Septuagint root: suncheo; to confuse] their language, so that they may not understand one another's speech." 8 So the LORD dispersed them from there over the face of all the earth, and they left off building the city. 9 Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth (Genesis 11:7–9 ESV).*

1. Compare the use of the word **confuse** in Genesis 11:7 with what happened in Acts 2:6. *When they heard this sound, a crowd came together in **bewilderment** [Greek root: suncheo; to confuse], because each one heard them speaking in his own language.*

- ii. *When the Most High gave to the nations their inheritance, when he **divided** [Septuagint: diamerizo] mankind, he fixed the borders of the peoples according to the number of the sons of God. 9 But the LORD's portion is his people, Jacob his allotted heritage (Deuteronomy 32:8-9 ESV).*

1. *And **divided** [diamerizo] tongues as of fire appeared to them and rested on each one of them (Acts 2:3 ESV).*

- iii. The Jews of the Second Temple period had a thesaurus, vocabulary, and Scriptural understanding. The use of these words in their Biblical, historical, spiritual, and worldview

context took the hearers and early readers back to story of the Tower of Babel.

- d. This is a strong indication that Luke is drawing on the Septuagint (Old Testament translated into Greek), and specifically the Tower of Babel story in Genesis 11 and Deuteronomy 32:8–9, to describe the events on Pentecost. What happened [at Pentecost] has some relationship to what happened at Babel.... At Pentecost the tongues are “divided” (diamerizo) or... “distributed” among the disciples as they are commissioned to preach the good news to the throngs at Pentecost. As Jews gathered in Jerusalem for the celebration heard and embraced the news of Jesus and his resurrection, Jews who embraced Jesus as messiah would carry that message back to their home countries—the nations. Babel’s disinheritance was going to be rectified by the message of Jesus, the second Yahweh incarnate, and his Spirit. The nations would again be his. (Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*, First Edition. (Bellingham, WA: Lexham Press, 2015), 299–302).
- e. And so it was that a room full of Jews, commissioned directly by the Spirit, went out and began the process by which the disinherited nations would be brought back into Yahweh’s family. Pentecost marked the beginning of an unstoppable march across the known world—and our world, a world they didn’t know—that would culminate in a global Eden [restoration project]. (Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*, First Edition. (Bellingham, WA: Lexham Press, 2015), 305–306.)

We have looked at the divine setup and background from Acts 2:1-13. Now, lets consider:

The Divine Revelation: The Meaning of Easter in Peter’s Sermon (Acts 2:14-40).

1. **What happened at Easter is a downpayment on the fulfillment of Joel’s prophecy.**
 - a. *14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. 15 These men are not drunk, as you suppose. It’s only nine in the morning! 16 No, this is what was spoken by the prophet Joel: 17 “ ‘In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. 18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. 19 I will show wonders in the heaven*

above and signs on the earth below, blood and fire and billows of smoke. 20 The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. 21 And everyone who calls on the name of the Lord will be saved.'

- i. The early Christians believed, in other words, that they were living in a period of time between the moment when 'the last days' had been launched and the moment when even those 'last days' would come to an end on 'the day of the Lord', the moment when, with Jesus' final reappearance (already promised in Acts 1:11), heaven and earth would be joined together in the great coming renewal of all things (see 3:21). (NT Wright, *Acts for Everyone, Part 1: Chapters 1-12* (London: Society for Promoting Christian Knowledge, 2008), 32–33.)
 - ii. In the light of this hope, we shouldn't be surprised that among the signs of things coming true there would be 'signs in heaven and earth'. But nor should we imagine that people in the first century would necessarily have taken these, as we say, 'literally'.... But those who were used to the language of biblical prophecy knew well enough that these were regular ways of referring to what we would call 'earth-shattering' events, things in society and global politics that would shake to the foundations what we call 'the fabric of society'. Terrifying times, in other words; times of great instability and uncertainty. (NT Wright, *Acts for Everyone, Part 1: Chapters 1-12* (London: Society for Promoting Christian Knowledge, 2008), 33.)
 - iii. Up to this moment, God has acted by his spirit among his people, but it's always been by inspiring one person here, one or two there—kings and prophets and priests and righteous men and women. Now, in a sudden burst of fresh divine energy released through the death and resurrection of Jesus, God's spirit has been poured out upon a lot of people all at once. There is no discrimination between slaves and free, male and female, young and old. They are all marked out, side by side, as the nucleus of God's true people.... This work of God is wonderfully inclusive, because there is no category of people which is left out: both genders, all ages, all social classes. But it is wonderfully focused, because it happens to all 'who call on the name of the Lord' (verse 21). (NT Wright, *Acts for Everyone, Part 1: Chapters 1-12* (London: Society for Promoting Christian Knowledge, 2008), 33–34.)
- b. What happened at Easter is a downpayment on the fulfillment of Joel's prophecy.

2. **What happened at Easter in the death, burial, and resurrection of Jesus proved that Jesus was the One whom both God and Jesus said he was.**
 - a. 22 *“Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.*
 - i. **Jesus is a human being: Jesus of Nazareth was a man** (Acts 2:22a).
 1. **Jesus is the unique, divine Son of God who became a man** (Philippians 2:5-10).
 2. **Jesus often referred to himself as the Son of Man.**
 - a. See Daniel 7:13-14 for context.
 - b. The phrase “one like a son of man,” denotes a human-looking figure who is given privileges normally reserved for God: authority, glory, sovereign power, the worship of men of every language, and an eternal kingdom (Dan 7:14). (Leslie T. Hardin and Derek Brown, “Son of Man,” ed. John D. Barry et al., The Lexham Bible Dictionary (Bellingham, WA: Lexham Press, 2016.)
 - c. Jesus’ use of “Son of Man” language in the New Testament Gospels draw on Jewish traditions regarding the phrase found in both the Old Testament and apocalyptic literature. In particular, Jesus’ “Son of Man” sayings reflect the connection between the themes of suffering, enthronement, and authority that appear in the narrative of Daniel’s vision. **There are four general ways in which Jesus uses “Son of Man” language in the New Testament Gospels:** 1) to refer to Himself; 2) to describe His authority and earthly ministry; 3) to anticipate His suffering and death; and 4) to anticipate His future exaltation and glory. (Leslie T. Hardin and Derek Brown, “Son of Man,” ed. John D. Barry et al., The Lexham Bible Dictionary (Bellingham, WA: Lexham Press, 2016.)
 3. Jesus is depicted by Peter in Acts 2:22-35 “in his earthly ministry [and exaltation] as being designated by God as Messiah...” (John B. Polhill, *Acts, vol. 26, The New*

American Commentary (Nashville: Broadman & Holman Publishers, 1992), 111.)

4. **Jesus came to show us how men and women were supposed to live** in union with God (John 10:30), dependency upon the Holy Spirit (Luke 4:14-19), total surrender and service to the will of God (Hebrews 10:7), and full partnership with God and others (John 20:21).
- ii. **Jesus is a man accredited by God to you.**
 1. Listen to how the Amplified Bible unpacks the word “accredited.”
 2. *Jesus of Nazareth, a Man accredited and pointed out and shown forth and commended and attested to you by God by the mighty works and [the power of performing] wonders and signs which God worked through Him [right] in your midst, as you yourselves know (Acts 2:22 AMP).*
- b. *23 This man was handed over to you by God’s set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.*
 - i. Far from seeing in Jesus God’s designated Messiah, they rejected him and gave him over to “wicked men” to be crucified (v. 23). All of this was, however, according to God’s plan and foreknowledge. Peter carefully balanced the elements of God’s divine purposes and the human responsibility for the crucifixion of Jesus. In the paradox of divine sovereignty and human freedom, Jesus died as the result of deliberate human decision made in the exercise of their God-given freedom of choice. The Jewish crowd at Pentecost could not avoid their responsibility in Jesus’ death. Nonetheless, in the mystery of the divine will, God was working in these events of willful human rebellion to bring about his eternal purposes, bringing out of the tragedy of the cross the triumph of the resurrection. The Jews were not alone in their responsibility for Jesus’ death, however. They worked through the agency of “lawless men” (“wicked,” NIV), a term used by Jews to designate Gentiles. Jesus died on a Roman cross; Gentiles too shared the guilt. **Peter carefully balanced all the participants in the drama of Jesus’ death—the guilt of Jew and Gentile alike, the triumphal sovereignty of God.** (John B. Polhill, *Acts, vol. 26, The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 112.)
- c. *24 But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.*

- i. Humans nailed Jesus to a cross, but God raised him from the dead. This is further defined in an unusual manner: literally, “loosing him from the birth pangs [ōdinas] of death” (“freeing him from the agony of death”). “Birth pangs” seems an unusual metaphor to apply to death.... Still, one could perhaps see some appropriateness in the metaphor of “birth pangs,” since resurrection in a real sense is a new birth from death. (John B. Polhill, *Acts*, vol. 26, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 112–113.)
 - d. What happened at Easter in the death, burial, and resurrection of Jesus proved that Jesus was the One whom both God and Jesus said he was.
- 3. **What happened at Easter is the fulfillment of the promises made by God through King David.**
 - a. Up to now, [Peter] has been showing that the extraordinary phenomenon of the wind, the fire and the tongues are best explained by claiming that the ‘last days’ have arrived, the time which the prophet Joel had spoken of. But now he changes tack. **The reason the ‘last days’ are here is because of the resurrection of Jesus**, nothing more nor less. But the resurrection of Jesus demands to be explained, not as an odd, isolated ‘miracle’, as though God suddenly thought of doing something totally bizarre to show how powerful he is. **The resurrection of Jesus is best explained as the fulfillment of specific promises made by God through King David**. And they show that the one who has been raised from the dead is the true son and heir of David. **He, in other words, is the rightful king of Israel**. (NT Wright, *Acts for Everyone, Part 1: Chapters 1-12* (London: Society for Promoting Christian Knowledge, 2008), 36.)
 - b. *25 David said about him: “ I saw the Lord always before me. Because he is at my right hand, I will not be shaken. 26 Therefore my heart is glad and my tongue rejoices; my body also will live in hope, 27 because you will not abandon me to the grave, nor will you let your Holy One see decay. 28 You have made known to me the paths of life; you will fill me with joy in your presence.’ 29 “Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. 30 But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. 31 Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay. 32 God has raised this Jesus to life, and we are all witnesses of the fact. 33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. 34 For David did not ascend to heaven, and yet he said, “ ‘The Lord said to my Lord: “Sit at my right hand 35 until I make your enemies a footstool for your*

feet.”’ 36 “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.”

- i. Note how Luke insists that, for him as for all the early Christians, ‘resurrection’ wasn’t about a disembodied spirit going off to heaven, leaving a body behind in a tomb. That is precisely what the word ‘resurrection’ did not mean. ‘Resurrection’ was and is about a physical body being very thoroughly dead, but then being very thoroughly alive again, so that the normal corruption and decay which follows death wouldn’t even begin. This point is made graphically through Peter’s quoting from Psalm 16 in verses 25–28, and returning to it again in verse 31. The Psalm—which both Luke and Peter take as having been written by David himself—speaks of a ‘way of life’ in which one who dies will not be abandoned, and will not suffer the usual fate of the dissolution of the flesh. Instead, because of God’s utter and faithful reliability, the person in question will somehow come through death and out the other side. (NT Wright, *Acts for Everyone, Part 1: Chapters 1-12* (London: Society for Promoting Christian Knowledge, 2008), 36–37.)
- ii. It is well known that David died, so the psalm could not apply to him (v. 29). The psalm is thus a prophecy of David intended for a descendant who would sit on the Davidic throne (v. 30). The psalm applies to Christ, who indeed has risen and is thus the messianic descendant of whom David spoke (v. 31). The psalm is not used to prove the resurrection but rather the messianic status of Jesus. The proof of the resurrection is the eyewitness report of the disciples (v. 32). The psalm depicts David’s vision that the Messiah would not be bound by death. **Since Christ alone has burst the bonds of death by virtue of his resurrection, then he alone is the Messiah whom David foresaw.** (John B. Polhill, *Acts, vol. 26, The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 114.)
- iii. It is only in the light of this that we can begin to understand verse 27, which summarizes, in a sharp and difficult way, the point of view of the whole New Testament. On the one hand, Jesus’ shameful and horrible death was the act of wicked, unscrupulous, lawless people. The leaders of the Jewish people had handed Jesus over to the pagans, in full knowledge of the brutally effective torture and death they would inflict on him. At every stage of the process—Judas’ betrayal, Peter’s denial, the trumped-up charge, the kangaroo court, the cynicism of the Jewish leaders, Pilate’s vacillation, cowardice, and indifference

to justice, the crowd baying for blood, the mocking of the soldiers and one at least of those crucified alongside him—**Jesus' path to his death had been marked by all kinds of evil, doing its worst to him.** But the early Christians quickly came to see, in the light of the resurrection and the gift of the spirit, that even this, all this, was what Israel's God, the creator God, had determined must take place. **God's plan of salvation, Peter is saying, was always intended to reach its climax with Israel's Messiah undertaking his ultimate rescuing task. The anointed king would come to the place where evil was reaching its height, where the greatest human systems would reveal their greatest corruption (Rome, with its much-vaunted system of justice revealing itself rotten at the core; Israel, with its celebrated Temple and hierarchy, revealing itself hollow at its heart), and where this accumulated evil would blow itself out in one great act of unwarranted violence against the person who, of all, had done nothing to deserve it.** That, the early Christians believed, was what God had always intended.... (a) God intended Jesus to die as the climax of his rescue operation; (b) the intentions and actions that sent Jesus to his death were desperately wicked. This doesn't for a moment justify the wickedness. Rather, it declares that God, knowing how powerful that wickedness was, had long planned to nullify its power by taking its full force upon himself, in the person of his Messiah, the man in whom God himself would be embodied. (NT Wright, *Acts for Everyone, Part 1: Chapters 1-12* (London: Society for Promoting Christian Knowledge, 2008), 38–39.

- c. **Here is the meaning of Easter:** *God has made this Jesus, whom you crucified, both Lord and Messiah (Acts 2:36).*
 - i. Jesus is King of Kings and Lord of Lords.
 - ii. And, Jesus is Messiah, the Christ, the appointed and anointed One of God.
 - d. What happened at Easter is the fulfillment of the promises made by God through King David.
4. **What happened at Easter is an invitation that demands a response.**
- a. *37 When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" 38 Peter replied, "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. 39 The promise is for you and your children and for all who are far off—for all whom the Lord our God will call." 40 With many other*

words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation" (Acts 2:1–40).

- b. **Here is what we do in response to this good news.**
 - i. In Jesus, we are repent-and-be-baptized people (Acts 2:38).
 - ii. We are turn-back-and-be-rescued people (Acts 2:40).

Here is the meaning of Easter in the first sermon after the resurrection of Jesus: *God has made this Jesus, whom you crucified, both Lord and Messiah (Acts 2:36).*

And here is what we do in response to this good news.

- 1. In Jesus, we are repent-and-be-baptized people (Acts 2:38).
 - a. We turn around and start following Jesus.
 - b. We publicly profess our fellowship and identify with Jesus through baptism.
- 2. In Jesus, we are turn-back-and-be-rescued people (Acts 2:40).
 - a. We turn back to God from our waywardness and going astray.
 - b. We are saved or rescued by Jesus to God and become a part of God's forever family.