

# Acts 2 | Ted Tash

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[ 0 : 00 ] Good morning. We're going to hit the ground running here. It's not that I have that much material. Today at the book of Acts chapter 2, we're not going to cover the whole thing.

And actually, that's a good reminder. We are starting, or I guess we started technically last week, a new study. So we have been in the book of Matthew for like two and a half years, verse by verse, expository, line by line, go through the whole thing study, which I thought was a really great study. And we weren't exactly sure where to go next. And so Brad came up with a dozen or so of these select passages from the book of Acts. And that's what we're going to do.

And we chose not to go line by line expository through the book of Acts because it's also 28 chapters. And we didn't quite want to commit to another two and a half year study. So Tom introduced the book of Acts last week and kind of what was going on.

But again, if you weren't here, we have a dozen or so of these select passages. And the charge to the folks who are going to speak from these passages was pick out an interesting thing or what stood out to you the most from these passages and then speak on that.

[ 1 : 40 ] So it's a little bit of a more topical study. The goal is 100% not to go line by line through these passages.

You know, the chapter 2 in Acts, I think, is like 50 verses long. We're not going to go line by line through those today, but rather we're going to just look at a select topic.

And if you can see it up there, we're going to look at Peter at Pentecost and we're going to look at the hope of the resurrection. So we're really going to just pull like 15 verses out from the passage today.

And so again, yeah. All right. Now I've got to remember, which we'll see microplastics, if clicking this moves that, but not this. So there we go.

Double click. Cool. There's two passages that really stood out to me looking at Acts chapter 2 over the last couple of weeks. Obviously, verse 42 is the big one, right?

[ 2 : 38 ] They devoted themselves to the apostles' teaching, to fellowship, to breaking of bread, and to prayer. Those are kind of the main four pillars that the New Testament church is built on.

And so that one stuck out to me. And then verses 22 to 36, which is what we're going to look at today. There's some interesting stuff in 22 to 36 that is maybe a little bit harder to explain.

And so truth be told, I was planning to take the layup, take the easy verse 42, and then we ended up hearing quite a bit of that last week from time. And so it was good.

It pushed me to scramble, which is not really true. I had looked quite a bit at 22 to 36. So anyway, we're going to look at that today. So just to set the stage, early in chapter 2, like verses 1 to 12 or so, you have a large gathering on the day of Pentecost.

And so Pentecost, Penta means like 50. It was like 50 days after the Passover. It was a Jewish holiday. And so this would have been like seven weeks or 50 days roughly after the events of the cross.

[ 3 : 55 ] Remember, Jesus celebrated the Passover with his disciples. And then we had the Maundy Thursday. We had Good Friday. He went and was crucified and then rose again.

And so this gathering, if you will, at Pentecost is seven weeks, 50 days-ish after those events. So those events are still pretty fresh in everyone's mind.

And you have this large crowd. I wrote up there thousands. It was probably like tens of thousands. And we can gather that because at the end of chapter 2, we see that 3,000 people were saved on that day.

3,000 people. So that doesn't count the people that were already believers or the people that were not saved. So we can surmise as a huge group. Huge group gathered together. And of course, the

Holy Spirit is poured out.

And that's in the very first part of Acts chapter 2. It said that it came down like flaming tongues of fire. And so that was the first pouring out of the Holy Spirit. We're going to look later in the book of Acts.

[ 4 : 53 ] It may be Dave Stout that has Acts 10. Somebody's got Acts 10 where the Holy Spirit comes to the Gentiles, which might not even be in Acts 10 now that I say that out loud. I think it is. So the Holy Spirit at least is getting poured out to the Jews here.

And so then Peter is going to address the crowd. And so that's kind of setting the stage for where we're at. Like what has happened so far? Jesus has ascended. They cast lots to replace Judas. The lot fell on Matthias.

We're at the Pentecost now. And we have this large crowd gathered. Holy Spirit has come. Peter's going to get up and share an address. And so here is actually a picture of Peter at the Pentecost. If I can get it to go. Big money no whammies. Come on. Help me out, Anna. There it is.

Aha! That was worth the wait. If you guys ever miss Bethel on a given Sunday, just go to Sam's Club afterwards.

[ 5 : 54 ] And you will see all the Bethel people there. We're not so much a Costco church. But that's okay. All right. So let's go ahead and we'll pray here.

And then we're going to dive in to verse 22. So yeah. Let's go ahead and pray. And then we'll get into it. Father God, just thank you for loving us. Thank you for giving us your word. Thank you for giving us just the book of Acts.

The Acts of the Apostles, Lord. What happened after you went up to heaven and you left the gospel, the most important message on earth with just this group of, a small group of men, Lord. And just thank you that you wrote all this down for us to see how powerful it was and just how it changed the whole world.

And so we're thankful for that. And I pray you just bless the reading of your word this morning and pray all these things in Jesus' name. Amen. All right. So if you will, look at verse 22 of the book of Acts.

And like I said, we're just going to look at Peter's message to this large crowd and specifically pull out a few things about the resurrection from it.

[ 6 : 59 ] So verse 22 says this, And then we can pause there.

Peter starts out just by laying the foundation. Jesus was a man that was also God. He was fully man, fully God. He said the proof of him being God, the proof of his deity was in his works. Even Jesus said that. He said, if you're not going to believe what I say, at least believe the works on the account of the works. Do you remember hearing that in the book of Matthew? He said, at least believe me because of the signs. You know, you think back over the book of Matthew that we just went through.

Jesus, he started his ministry, you know, with John the Baptist getting baptized. And that was quite the sign. You know, the heavens open up, the dove descends, you hear a voice from heaven. This is my son in whom I'm well pleased. But even before that, you had his birth, which was a pretty miraculous sign. You know, big star hung up there. You have the men from the east that come.

[ 8 : 09 ] You know, it was such a disruption that even King Herod knew about it. And even before that, you had John the Baptist coming in his pregnancy. And you had the mouth shut up, you know, what's his name going to be?

And so there's signs and wonders all throughout. And then you go through the book of the Gospels and you see that Jesus healed the blind. He raised the dead.

He healed the lame. Kevin mentioned it during the breaking of bread. He cursed a fig tree towards the end. He healed Malchus' ear at the end after Peter cut it off.

Of course, he went to the cross and the sky was dark. And it said there was an earthquake and the graves were opened. We gloss over that fact all the time, right? The graves were opened. Dead people were raised when Christ was on the cross.

Like, that's a pretty wild thing. And then, of course, the resurrection and then the ascension. And so there's all kinds of wonders and signs and works that were done. And Peter says, you guys know this.

[ 9 : 09 ] That he did these things in your midst. It wasn't that he did them privately. He did these things out publicly for three and a half years. You know, I would imagine in a crowd the size that

Peter was addressing, there's probably everybody there was two or three degrees removed from a miracle of some kind.

I would think. Maybe not. I don't know. But, like, you would think everybody there would have a friend of a friend who had at least encountered something that Jesus had done. So, anyway, all that to say, Peter's opening up saying, Jesus was a special guy.

He was not only man. He was God. You guys know this. And so then he says, this Jesus delivered up according to the definite plan and foreknowledge of God.

You crucified and killed by the hands of lawless men. It's kind of an interesting verse. I think we all recognize that God is omniscient, right?

He's all-knowing. I think we all recognize that God is sovereign. He has a plan for things. But it's kind of an interesting thought to think that Jesus was delivered up according to a definite plan and the foreknowledge of God.

[10:19] So, the cross not only known but planned. Kind of an interesting thought to think of. And so let me ask you this question. This will be a little bit of discussion here.

Just generally speaking, what would have been perhaps the motive, just thinking about God's sovereignty and God's plans, what would have been his motive behind creation?

And I'll give you the easy out here. It was for, because he wanted to, because he's the ultimate authority and that was what he deemed best.

I'm not a vessel here talking to the potter, why did you make me this way? That's not what I'm trying to do. But just interesting thought experiment. Why did God create the earth? Why did God create mankind? I'll throw that out there.

For his glory. For his glory. That's a great answer. That's the only one I don't have a good rebuttal to. That's a great answer. Anyone else besides Brad want to answer?

[11:20] For his good pleasure. His good pleasure. Also a good one. Don't have a rebuttal for that one. That's exactly it. Yeah. I think a lot of times you'll hear people answer this question for fellowship with man.

And I think that's pretty wrong. I think that God had plenty of fellowship without the need to create man. I think you see fellowship within the Trinity. I think you can see fellowship with the angels. Sometimes people will say that he needed us to worship him. I think that's pretty wrong as well. I think the cherubim had that covered. They're flying with a set of wings.

They're covering their feet, covering their face with a set of wings. That's way better than what I can sing over here. But yeah, for his good pleasure, for his glory, I think those are great answers.

I'll get to another answer that's kind of an interesting one towards the end here. We'll circle back to this. But for now, I think it's worthwhile to say that God did not need anything in creation.

[12:23] He had no needs. God was not lacking in any way when he created the world. And so he had a plan. He had foreknowledge. We can leave it at that for now. So then going on to verse 24.

This is a great verse. This verse, we should be celebrating the reading of this verse. It says this, God raised him up, Jesus, loosing the pangs of death, because it was not possible for him to be held by it.

That's a great verse. That verse is like the cornerstone of the Christian faith, whether you realize it or not. It was not possible for Jesus to be held by death.

I'll say it again. That is not possible for Jesus to be held by death. That is the foundation of everything we believe.

Rest on that. That it was not possible for Jesus to be held by death. And I would say, imagine the contrary. Imagine if it was possible for Jesus to be held by death.

[13:35] And in fact, we don't have to imagine. We can look at it in 1 Corinthians 15. Pretty big block of text. Hopefully you can read it. If not, grab your phone or your Bible. Here Paul expands on the thought of what would happen if Jesus was not raised.

It says this, verse 12. If Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? And then he goes into this hypothetical.

If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is in vain, and your faith is in vain.

You get that? It is in vain. It is vanity. It is worthless. It is futile. There's no point to it. There's no point to it. Me standing up here and preaching?

Worthless. You guys out there listening and having faith? Worthless. Did you guys enjoy the extra hour of daylight saving sleep? I know I definitely did.

[ 14 : 46 ] If Christ was not raised, we could have an extra four hours of sleep every Sunday morning. You ever think about that? There would be no point in coming here. Right?

It would be worthless. It would be brunch all around. Right? My friend Will and I have talked a lot about this.

There's an entire part of the American culture centered around Sunday mornings that we as Christians don't subscribe to because it's much better to spend the time worshiping the Lord and being with the Lord's people on Sunday.

But if Christ had not been raised, we're missing out on a great part of the American culture. The Sunday morning. Right? Yeah. If you're playing Bethel bingo today, it would not be a message for me if I didn't sing to you.

So help me out. It's easy. Easy like a... Sunday morning. For the younger people, I'm driving slow on Sunday morning. Man. Maybe that's more like my age people.

[ 15 : 52 ] I don't know. What I'm saying is, if Christ had not been raised from the dead, it's all worthless. There's no point in being here. It is in vain. It is vanity. Go have the bottomless mimosas.

Whatever. If Christ had not been raised, there's no point to this. Verse 15, and even more serious things, he says, if we're found to be mis...

We are found to be misrepresenting God because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised.

You know, that's a pretty serious... pretty serious thing to misrepresent God. If the resurrection had not happened, we would be misrepresenting God. That's a serious charge.

And then even worse, verse 16 and 17, if the dead are not raised, not even Christ has been raised. And if Christ has not been raised, your faith is futile and you are still in your sins.

[ 16 : 49 ] That's the worst part, is we'd still be condemned. Do you get that? We would still be condemned, dead in our sins, headed to hell, if Christ had not been raised. Then those who have fallen asleep in Christ have perished.

There'd be no hope for them. If in Christ we have hope in this life only, we are of all people to be most pitied. We'd be the saddest bunch of people there is if Christ had not been raised.

And so when we read that verse of it was not possible for him to be held by it, it's at the top there. What a great verse, right? Like, the whole thing hinges on Christ being raised.

Like, the resurrection is the thing. It is the central thing. Right. Maybe it's the microplastics. But just in like the last year, year and a half, has this really come around to me that the resurrection is, that's the big deal.

You know, we celebrate Christmas, it feels like for like two months. Like we're having a pseudo holiday gathering today. You know, we're 60 days out from Christmas. And we're getting ready to do it.

[ 17 : 56 ] And you throw up the lights and you have the tree and the kids get the matching jammies and the cards go out. And Christmas is great. Don't get me wrong. The advent of Christ is great. But man, Easter seems like when we need to be throwing the big party.

Maybe that's, again, maybe that's just me. Maybe it's this. I don't know. It doesn't taste bad. I don't know how water can go bad, honestly.

Anyway, resurrection is what it's all about. And here we get into a bit of prophecy that Peter calls back to from King David.

It says this. David says concerning him, I saw the Lord always before me. He is at my right hand. And then he says four things here that are really cool.

That I may not be shaken. Therefore my heart was glad. My tongue rejoiced. My flesh will dwell in hope. And then why? For you will not abandon my soul to Hades or let your Holy One see corruption.

[ 19 : 00 ] The why is the resurrection. The fact that Jesus was raised gives David and Peter here the ability to say that he's not going to be shaken. He can stand firm. He can stand fast.

He will not be moved. His heart will be glad. My tongue will rejoice. My flesh will dwell in hope. That joy and that gladness and that hope it all comes from the resurrection.

It's a pretty cool thought. So yeah, the note I have here is that our hope is 100% based on the resurrection. Flip or look here at Romans chapter 8.

It talks about the hope that a believer has. This is something that previously I may have missed. But it says this.

It says, I consider the sufferings of this present time not worth comparing to the glory that is to be revealed. It's a future revelation. It's something that has not happened yet.

[ 20 : 00 ] Is to be revealed. Future tense. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it in hope that the creation itself, again future tense, will be set free from its bondage to corruption and obtain the freedom of glory of the children of God.

Verse 22. For we know that the whole creation has been groaning together in the pains of childbirth until now. And then he flips the script and stops talking about creation and starts talking about us as believers.

Us as believers. Not only the creation, verse 23, but we ourselves who have, currently have, present tense, the first fruits of the Spirit.

Talking about us as believers. We groan inwardly as we wait eagerly for the adoption of sons, the redemption of our bodies.

Do you get that? We as believers who are already saved, who already have the Holy Spirit, who are already going to heaven, we groan as we wait for something yet future.

[ 21 : 13 ] And that thing we wait for and the thing that we groan for is the redemption of our bodies. Do you get that? It's our resurrection. It is putting off the mortal for the immortal, as Corinthians says.

That's what we groan for. That is what we wait for. It is the hope that we have is that redemption of our bodies. You know, people will look at Romans, like chapter 7, and they'll say that we're free from the penalty of sin, and we're free from the power of sin, but we're not yet free from the presence of sin.

And someday, we will be set free from the presence of sin, and that's what we wait for, the redemption of our bodies. And then it says this in verse 24, He's saying salvation is not the hope. We already have that. You don't hope for something you already have. You hope for something else. So yeah, again, our hope is the result of our salvation, but our hope is not our salvation. Our hope is the redemption of our body. The hope is our resurrection. A little bubble chart here.

From Romans 5, we know that sin entered the world through Adam, right?

[ 22 : 34 ] Eve was deceived, Adam was not. Sin entered the world then in the garden. And then it says that death entered through sin. The result of the sin was death.

Then it says that death spread to all men, which we know to be universally true, we all die, because all have sinned. And so you have this nice little flow.

Sin came from Adam, through sin came death, death spread to all men, for all have sinned. That's the nuts and the bolts of Romans chapter 5.

But here's a little more complicated bubble chart that shows what happened through one man's obedience, which was Jesus. He was obedient to the point of death, but then He rose.

He had that resurrection, which was the victory over death. And in 1 Corinthians 15, at the end there, Paul lays out really clearly that the power of sin is death.

[ 23 : 36 ] And so when Jesus rose, His resurrection was declaring victory not only over death, but over sin, whose power is death.

And so that's bubbles 3 and 4, that the resurrection was victory over death and victory over sin, which then gives us life, if you believe.

And then you see that it splits there. You have the soul redemption, which we currently have, which we don't hope for, we currently have that. And we look forward to our hope of the bodily redemption.

Does that all make sense? Does that all flow? Well, the resurrection is what it's all about. That is what the cross was for, was so that Jesus could die according to God's definite plan and that He could be raised victorious over sin and over death.

And so back to our question from earlier, why did God create the earth? I 100% agree. It's for His glory. It's for His pleasure. It was because He could and He wanted to and has the authority He can.

[ 24 : 43 ] But, I would also offer that it was to vindicate Himself before Satan and the fallen angels. They had this power of sin, which was death, and He came and He displayed Himself victorious over them.

I really believe that that's true. You look at what it says about Jesus. He went down and He ministered to the spirits in prison. That's what it says. Again, I wouldn't die on that hill, but it's an interesting thought at least.

The cross and the plan of the cross was the vindication of God. I really think that that's true. Alright, I've got a couple leftovers here that I want to hit from this passage that don't necessarily tie into the resurrection.

So, let me hit these here. Verse 32, I guess this one does tie into the resurrection. I've never thought about this before. This was a good lesson for me.

For those in the room that don't know what T-I-L stands for, it is Today I Learned. Which wasn't really today, it was like, you know, a month ago, but I'm presenting it today.

[ 25 : 53 ] Verse 32 says this, it says, This Jesus God raised up, and of that we are all witnesses, being therefore exalted at the right hand of God, having received from the Father the promise of the Holy Spirit, He has poured out this, talking about the Holy Spirit, that you yourselves are seeing and hearing.

Again, remember at the first part of the chapter, the Holy Spirit had come down, it was like flaming tongues of fire, and they all saw that, and they all heard that. And in fact, they said that it was such a spectacular sight that they thought the believers there were drunk.

That's what they thought. And so actually, his speech says, it starts out with, we're not drunk, which is a great way to open a speech. But they were witnesses to it. That's the point, is they witnessed the Holy Spirit coming down.

And Peter here gives this as a proof of Jesus' resurrection, which I had never connected those dots before, but if you look at John 15 and 16, I threw them up there. Jesus clearly promised that he himself would be the one to send the Holy Spirit, that it would be Jesus who sent it.

And so Peter's saying, hey, if the Holy Spirit's here, and it was Jesus who promised to send him, Jesus must still be alive. Right? He can't be dead if the Holy Spirit is here.

[ 27 : 10 ] And so I've never thought about that before, but it's really a cool concept that the giving of the Holy Spirit is proof of Jesus' resurrection. So I wanted to at least include that. All right, I got a little homework for you.

at the very end of the call back to David, there's a really sweet verse, verse 28, that I skipped, but I want to circle back and I want to assign that as your homework to go back and meditate on.

It says this, you have made known to me the paths of life. That's a, there's a lot packed in that sentence. You know, I don't know about your life, but my life has not been a straight line.

There's been a lot of ups and downs and circles and go back to go, do not collect \$200. You've made known to me the paths of life. You know, we've gotten to, Lydia and I have gotten to counsel some younger folks and there's a very common theme amongst younger folks that they don't really know what to do with their life.

You know, you grow up in the school system, you're told, you know, follow your heart, do whatever you want. And then you turn 20, you're like, man, I need to make some money. Like, what, what do I do? And, and even now at my age, sometimes you don't know what to do.

[ 28 : 29 ] And I see folks that are in retirement age that don't know what to do. And so the, the fact is, the paths of life have a lot of unknown. It says, you've made known to me the paths of life.

So go back and meditate on that. And then look at the second half. You will make me full of gladness with your presence. Even if life is unknown and uncertain, there is gladness in the presence of the Lord.

And so go back and meditate on that verse a little bit. And then also, while I'm in Acts 2, definitely go back and look at verse 42. Tom did a great, a great job explaining that.

He gave the example of four spokes on a wheel. The apostles teaching, fellowship, prayer, breaking of bread. And he did a good job marching through all those. So there's the time stamp. YouTube wouldn't let me link directly to the time stamp, so it's like 20 seconds off.

But there it is if you want to go catch that or it's just on our YouTube stream. It'll be under the live tab on the YouTube stream. So if you weren't here last week, go back and catch verse 42 out of the book of Acts.

[ 29 : 32 ] And then finally, if the musicians want to come up, the last verse in our little passage here, I think is a great verse. And I think it's especially a great verse when you think about who it is that is sharing the verse.

And of course, it's Peter. And it's really interesting. If you think about Peter in the Gospels and then you think about Peter in the book of Acts, it's almost a totally different person. You ever think about that?

Peter in the Gospels, you almost kind of think of him as like a dunce or like, you know, this guy never could, ah, I got to skip. I forgot. I got microplastics. See, I told you, the longer we go, the more they seep in.

Peter in the Gospels seems to get it wrong a lot. He gets it right a lot too, but he always kind of seems to be as the spokesperson of the disciples in the wrong a lot. Like, Jesus said to him, get behind me, Satan.

But when you get to Acts, it's like Peter's doing some really cool stuff, you know? Like, he's a totally different guy. Totally different guy. Then Peter in the Gospels. And so I love this.

[ 30 : 41 ] He's in front of this huge crowd, boldly proclaiming the Gospel to the point where 3,000 souls get saved immediately after this.

And this is the crowd, by the way, that seven weeks prior had killed Jesus. And he nails them. He says, let the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucify.

I mean, he puts it, he gives it to them. And I love that he says, for certain. Like, there's no doubt, I'm not going to beat around the bush, you guys did this. And it's a totally different Peter.

It's totally different than when we last saw him, right? Where he denies the Lord three times. I don't know him. Wasn't me. I wasn't with him. You know, he caves to a little girl around a fire.

You know, he denies the Lord and rushes out. And so let me ask you this. What changed between the denial, you know, around a little fire with a little girl and Peter's bold stand in front of this massive crowd?

[ 31 : 51 ] What changed in his life? What flipped the switch between Gospel Peter and Acts Peter? And my answer would be that he saw the resurrected Lord. He saw the power of the resurrection. I mean, that to me is the answer.

He saw how powerful that is and what that means. That victory over sin, that victory over death, that made all the difference in Peter's life. I think that is 100% what flipped the switch for him.

Through some pictures up, you know, just a couple chapters from now, we're going to see the stoning of Stephen. You know, the mob came in and got Stephen. And Stephen gave basically the exact same message that Peter just gave.

Yeah, Israel, he was the one and you killed him. That's what Stephen said. He marched through the prophets just a little bit more. But other than that, it was basically the same message and they killed Stephen. So Peter is up here giving this message with the risk of death.

And again, I think it all comes back to he saw the power of the resurrection. You know, Jesus had breakfast with him on the beach, you know, gave him the Peter, do you love me? Peter, do you love me? And at the end of it, he said, Peter, when you're old, somebody's going to bind you and they're going to lead you where you don't want to go.

[ 33 : 02 ] They're going to kill you. You're going to be martyred on my behalf. And I love, I think it's just so cool that Peter, knowing that, still stood and gave a sure testimony of the Lord in front of this crowd.

And obviously, the Lord used it mightily and added 3,000 souls to the church. And that's what's so cool about the book of Acts. You know, just a small group of guys ends up spreading the gospel and here we are 2,000 years later worshiping and remembering because of that.

Father God, just thank you that you love us. Thank you for your word. Thank you for the power of the resurrection. Just without it, we would be completely hopeless, Lord. Our faith would be in vain. We would still be condemned under sin.

We would be, of all people, the most pitiable. And so, Lord, thank you that you vindicated yourself on the cross, vindicated yourself through the resurrection. And Lord, that is our hope that one day we will be resurrected and set free from these bodies and set free from the presence of sin here on earth, Lord.

And we look forward to that and we thank you for it. And do you see.