

Missio Dei Fellowship exists to glorify God by delighting in Him and making Him known through the proclamation of the gospel of Jesus Christ.

Jesus and His Titles

Acts 3:13-26

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SermonAudio Blurb: Peter preaches his second recorded sermon after Pentecost to a crowd of Jews at the Temple. His message has little to do with the man he just healed; but everything to do with Jesus Christ, in whose name Peter healed the man. In this message Peter not only is bold and confronts the people with their guilt before God, but he invokes several titles from the Old Testament that he attaches to Jesus. This is our focus in this sermon

I. Introduction.

- A. Read Acts 3:13-26.
- B. Last sermon we saw a boldness of Peter when confronted with a large crowd.
 - 1. We saw his bluntness as well as he did not shy from the facts, however inconvenient.
 - 2. We saw his knowledge of the Word and the readiness to speak to people about sin, wrath and the hope found in Jesus Christ.
 - 3. We saw how the whole situation was not about him, the miracle of healing or the man healed. It was about the person and power of Jesus.
- C. From there I exhorted you to consider yourself in light of what we saw.
 - 1. To be bold with the gospel.
 - 2. To know the bible and gospel well enough that you can speak and share it with ease.
 - 3. To stop waiting for someone to come to you but rather that you would look at the mission field that God has placed you and that you act like a missionary.
 - 4. To love someone like you were loved by someone else.
- D. But sometimes this doesn't work out in our mind as it ought. And part of the reason is that we become too familiar with our salvation.
 - 1. Like a long time marriage vs the first blush of love.
 - 2. Aesop made an excellent point when he coined the phrase, "Familiarity breeds contempt." And long time marriage partners can attest to this if

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they do not honor the Lord in their marriage by being faithful to their duties.

3. But this becomes true for the Christian and the gospel. We sing it, hear it, and talk about it among one another until it becomes a by-line rather than the foundation of all we do and are.
 4. And beneath this is that Jesus then becomes a passing concept rather than our Lord. The risen King who shall judge the living and the dead. Instead He is merely a name we paste at the end of a prayer.
- E. So today we want to continue to look at this sermon of Peter's but we want to focus on the many ways he refers to Jesus in it. Notice vs 16.
1. Twice Peter mentions the "name of Jesus." Actually, in this section it is used repeatedly, Acts 3:6, 16; 4:7, 10, 12, 17-18, 30; 5:28, 40, 41.
 2. Recall that this is not a magic word that somehow brings about miracles or signs and wonders. That is how it is too often treated in many circles but that is wrong and even evil.
 3. To have faith in His name here is simply that the apostle Peter is operating under Jesus' authority.
 4. But here it is also used to make it clear who the promised One from God is. We can't be vague about the "Christ" like so many in the New Age and mystical religions. It is Jesus.

II. The Titles of Jesus.

A. Servant (13, 26).

1. Isaiah 42:8-9.
 - a. Here we have the idea of servant being applied to Israel. And Peter invokes the "Fathers," Abraham, Isaac and Jacob. All who were given the covenant promises.
 - b. Much like the term "son."
 - (1) In Exodus 4 Israel is called God's son, His first-born.
 - (2) Then in 2 Samuel 7 the promised King from the line of David is now called "son."
 - (3) Then in Psalm 2 the term becomes even more explicit to speak of the one who was God's Son.

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- c. In a similar way the idea of the servant as Israel morphed into the coming messiah as the Servant. You will see this in the next few passages.
2. Isaiah 49:1-9.
 - a. Here the Servant is doing the speaking and in vs 3 the Servant calls himself “Israel” and note God’s purpose in the Servant.
 - b. But then notice the shift in vs 5. Now the Servant is outside of Israel in a sense and is the One who will bring the nation back to God.
 - (1) Such a beautiful picture of a wayward nation being led back to the one, true God by the Servant.
 - (2) This is what Grayson is showing you over and over in the prophets as he preaches.
 - c. This idea continues into vss 6-8.
3. Isaiah 52:13-15.
 - a. In vs 13 the Servant will suffer (high and lifted up) and also be exalted.
 - b. This is repeated in vss 14-15.
4. Isaiah 53:11-12.
 - a. This is the great prophecy of the death of Christ.
 - b. The Servant now clearly is a person. One who takes on the guilt and sin of Israel.
 - c. Through this we see that they then shall be made righteous (11) not because of what they did but what He did on their behalf. The Servant becomes the glorious Substitute.
5. Notice 3:26.
 - a. It was to Israel that God first came to bring salvation.
 - b. He did not abandon them for He would have to abandon His own character.
 - c. He did not send Jesus to judge, but to save. And the same is now for you. More on that in a bit.

B. Holy One (14).

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1. YHWH:
 - a. Psalm 16:10
 - b. Psalm 89:18
 - c. Isaiah 1:4; Holy One of Israel is one of Isaiah's favorite divine titles for God. It pictures the Lord as the sovereign king who rules over his covenant people and exercises moral authority over them. (NET translation notes)
 - d. Isaiah 60:9.
 - (1) Whole chapter is about the time when God restores and saves Israel.
 - (2) So here and in vs 14 the title is invoked to speak of that coming hope that every Jew was to have, when the Messiah would come, sent by God. Where the Holy One would lift them up from sin and its consequences and would dwell with them.
2. Righteous One (14).
 - a. Isaiah 24:16
 - b. Isaiah 53:11 (key)
 - c. But in Acts 3:14 Peter puts both Holy and Righteous together. And this simply drives home the damning truth of what Israel had done to Jesus.
 - d. The One promised from old. The One who would save the nation and bring it into eternal life. The One who would bring the restoration of all things. The One who is Holy, Holy, Holy. The One who is the standard of all that could be called righteous.
 - e. This One, you rejected. This One, you disowned for a murderer instead.
3. Prince of Life (15).
 - a. Note the word play in vs 15. They put to death/murdered the One who both has life and is life. But God raised Him from the dead.
 - b. This is a beautiful image if you let your mind consider it for a moment. In John 10 we have the powerful, and yet, tranquil picture of Jesus as the Great Shepherd.

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- (1) The wolves are there and He is the One who lays down His love in the place of the sheep. And we are the sheep.
 - (2) But listen to vss 17-18.
 - (3) The Prince of Life who lays down a life no one could take and then take is back up for in Him is life.
- c. And so we see that though they killed Jesus the Father raised Him from the dead. And it is that fact to which the Apostles were witnesses.
- d. But notice that your translation might not render it as “Prince.” ESV and NIV use “author” and the NET uses “originator.” Why?
- e. The word is one that carries many shades of meaning, all overlapping. So it can emphasize the preeminent position, like a prince or ruler—the one who leads. Or one who originates or begins something. There is the flavor of founding or establishing.
- f. I prefer “author” not because it is right but because in our culture it captures the sense here.
- (1) Picture this wordplay as describing the one who comes to be the hero. He leads the way in battle to victory.
 - (2) What is the battle? It is over our enemies of sin, Satan and death.
 - (3) How can he do this? Because in Him is true life. And so He leads us, fights for us, and accomplishes the victory because it is bound up within Him.
4. Christ (18, 20).
- a. Note the modifier “His” and the definite article “the.”
 - b. The Old Testament term from which we get “Christ” means the anointed one. This is because these people would be anointed with oil to mark them out as God’s choice for some task.
 - c. Over time this developed into a term that spoke of the One who would go and make all things right. So “the kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed” (Psalm 2:2)
 - d. In Daniel the prophet speaks of the coming Messiah/anointed one.

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- e. And this is what the gospels all do. John 20:31 is a simple illustration of this.
 - f. But grasp this clearly. The prophet Malachi ends the message from God with a promise of the coming Messiah. 400 years of silence and then Jesus comes into the picture. He teaches, heals, raises the dead, performs miracles and casts out demons. He says clearly He is the Christ and they kill Him.
5. Prophet (22).
- a. At the end of this message confronting Israel, Peter calls upon the final term to drive home the guilt of Israel. This is all built off of the call to repent and return to YHWH in 10.
 - (1) Realize that they think that they never left Him. Again remember the messages of Grayson.
 - (2) But the harsh reality is that the nation has been under His judgment for centuries and they are still working hard to rationalize it all.
 - b. He quotes Moses and it is a famous passage for Israelites. They loved Abraham and Moses. Moses was more than a prophet because he was also the leader of Israel, the one who led them from enslavement to freedom.
 - c. Deuteronomy 18:15, 18-19.
 - d. Jesus is just like Moses, only greater. And just like how the nation rejected Moses at the very edge of entering the land of promise, so too, did Israel.
 - e. “The woman said to Him, ‘I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.’ Jesus said to her, ‘I who speak to you am He.’” (John 4:25-26)
 - (1) This captures our last two points.
 - (2) The people, even people on the edges of Israel’s society like the hated half-breed Samaritans, knew of the Messiah/Christ and that He would come as a prophet.
 - f. The expectation by God of Israel was to listen and obey what this One would speak.

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g. Vs 23 gives the consequences if they do not.

III. Conclusion.

- A. So here we are at the end of this message. More to say on it but enough for now. A man is healed, the people are amazed and excited and a sermon is preached.
 - 1. This sermon was blunt and brutal.
 - 2. And it is a sermon that will get the Apostles into trouble as what was preached was not appreciated.
 - 3. But it needed to be said.
- B. So let's do a quick review to grasp how clever and effective Peter's words were in this message to Israel.
 - 1. The God of their fathers sent you the promised savior and servant and you delivered Him to be killed.
 - 2. God sent the One who is holy and righteous to you and you chose the murderer instead.
 - 3. God sends you the Author of life and you kill Him.
 - 4. God sent you the Messiah, the Christ so that you might find all that is wrong in the world made finally right, but you turn away.
 - 5. God sends you the perfect Prophet so that you might listen and live, but you reject Him and therefore place yourself in the certainty of eternal, divine judgment.
- C. And what of you and I?
 - 1. Look at vs 26 again.
 - 2. How do you view Jesus? The rule maker? The denier of joy and fun? The judge? Or do you see Him as life?
 - 3. The wrath of God, the judgment comes because of our sin. It falls upon us if we do one thing, we reject Jesus.
 - 4. God offers you and I life, forgiveness, and hope. He offers you restoration and an existence where sin, injustice, disease and wrong simply do not have a place.
 - 5. He calls you to turn from whatever you are looking at for your hope and to turn to Jesus Christ. And in doing so you are then blessed in ways you cannot fathom.

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Benediction

May you go in the love of the Father resting in the fulness of His grace. May you walk in hope through the rich calling in which you have in Jesus Christ our Lord. May your power not be found in you but through the presence of the Holy Spirit. And may we all continue to grow together in true unity.

Community Group Questions

- **If you did not meet last week then take them through those questions and tasks first.**
- **If you did meet then ask them who is their “one?” Review again with different people what is the gospel? Talk about how that intersects with how we talk to people (in other words, how do we go from talking about the Packers to the gospel?)**
- **What stood out in this sermon in relation to the titles Peter applied to Jesus? What are some connections that you had not seen before?**
- **How would these titles be a source of encouragement or of horror and dread to a person? Why?**