

I'm the Problem, It's Me.

Introduction

The Text

- A. Let me remind you that, in our journey through the book of Acts, we have come now to the day of Pentecost.
1. It's situated some fifty days after Jesus' crucifixion and likely about ten days following his ascension.
 2. The Spirit has been poured out in power.
 3. The disciples are proclaiming the good news of Jesus in the languages of the nations.
 4. And the crowds, hearing the commotion, have gathered around them now there in Jerusalem.
 5. And they are asking amongst themselves: *"What does this mean?"* (Acts 2:12).
- B. And so now here we come again to these words which compose Peter's response to that question.
1. It began back up in v. 14, but we pick it up here in v. 22 . . .

²² "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—²³ this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.²⁴ God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.²⁵ For David says concerning him, 'I saw the Lord always before me, for he is at my right hand that I may not be shaken;²⁶ therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.²⁷ For you will not abandon my soul to Hades, or let your Holy One see corruption.²⁸ You have made known to me the paths of life; you will make me full of gladness with your presence.'

²⁹ Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.³⁰ Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne,³¹ he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.³² This Jesus God raised up, and of that we all are witnesses.³³ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.³⁴ For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, "Sit at my right hand,³⁵ until I make your enemies your footstool.'³⁶ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

³⁷ Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?"³⁸ And Peter said to them, "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 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself."⁴⁰ And with many other words he bore witness and continued to exhort

them, saying, “Save yourselves from this crooked generation.”⁴¹ So those who received his word were baptized, and there were added that day about three thousand souls. (Acts 2:22–41)

The Bigger Picture

- A. With all of these verses piled up here, it’s easy—perhaps especially for me!—to miss the forest for the trees. I’m tempted to take this or that verse and go in all sorts of different directions. But I’ve decided to try to stay above that this morning.
 - 1. And here, I think, the big picture is simply this: Peter is trying to persuade this crowd of Jews and Jewish proselytes that Jesus is in the fact the Christ, the Savior of the world; that all the OT—and indeed all of history—has been pointing towards, and anticipating, and building up to this very moment.
 - a. Such a fact ought to lay hold of us. And it calls for a response from us.
- B. And so, as we watch Peter try to engage this crowd, we learn something of how a person comes to be a Christian in the first place—how we might ourselves become such a thing; and how we might, like Peter, help others along their way as well.

Three Elements

- A. I see three elements in play here and I’ll just identify them for you straightaway: (1) Head; (2) Heart; and (3) Hand.
 - 1. We’re going to tackle the first two this morning in full and only touch on that third—but we’ll circle back to it next time and complete the thought.
- B. Before we dive into these one by one though, I do want to say just one more thing about this dynamic as a whole.
 - 1. I really do see Christianity and coming to Christ as a journey from the head, through the heart, to the hand. All are required or something isn’t quite right.
 - a. I don’t post very often to Facebook, but I do remember a long while back posting this: “As Christians, the full range of religious motion must move from our heads through our hearts to our hands. If knowledge of God and the gospel only fills our heads and nothing more, then we are self-blinding hypocrites. If it travels on to fill our hearts and nothing more, then we are self-centered sentimentalists. But if knowledge of God and the gospel moves from our heads through our hearts to our hands, well then my friends . . . we are Christians after all!”
- C. You see how one or two without the others is not good enough.
 - 1. So you’ve got a head full of knowledge. That’s great.
 - a. So did the Pharisees. They knew all about God and his Word and they were nothing short of a “brood of vipers” (Matt. 3:7).

2. So you've got your heart involved and you feel something—you're moved by the gospel or whatever.
 - a. Well, so did that rocky ground Jesus refers to in the parable of the Sower. They heard the word; they understood it; they even received it "with joy" ([Matt. 13:20](#)). But it all had a shallow root and, consequently, they never bore good fruit.
 - i. It went from head to heart, you could say. But it withered up before getting to the hand.
3. So all three of these have to be engaged or something is amiss.

D. And what's beautiful is that, with Peter and this crowd, we're going to see all of this come into play. Head. Heart. Hand. So let's go!

(1) Head

- A. So Peter begins by reasoning with this crowd. In other words: he addresses the head.
 1. The first goal we should have is to help a person understand the gospel and see it as true and relevant and deeply significant.

Starting Points

- A. Now, when it comes to reasoning with people about the truths of Christianity and the gospel, I want to talk with you for a little bit here about starting points—where do we begin with folks?
- B. We can learn a lot from what Peter does here in [Acts 2](#) and what we see these early disciples do elsewhere in the book of Acts.
 1. What we notice is that they don't often start at the same point. They always try to get to the same place by the end—to the gospel and the reality of Jesus' life, death, resurrection, ascension, and all this—but how they get there is often quite different.
 - a. They try to meet people in their world, wherever they may be. And only then do they proceed to walk with them towards the world of the Bible—the world as it really is.
 2. In other words: In order to reach people where they're at, the apostles and early church start with people right where they're at. Whatever their assumptions, their values, their pursuits, their longings—we can start with those things and walk them towards the Scriptures and the gospel.
 - a. So when they're trying to reach the Gentiles, they might quote from their poets or their philosophers and lead them from there to Jesus (cf. Paul in Athens in [Acts 17](#)).

- b. But then, of course, here, as we'll get to in a moment, with Peter, when trying to reach Jews, because they value the Bible, he can start with the OT that they held to.

For Us in Our Culture

A. So before I really get going with Peter's approach here in particular, I did want to consider the matter with you generally as we think about our own culture and the people we rub shoulders with in the day to day.

- 1. What do they value? Who are their authorities they look to for guidance? What are their assumptions? What are they pursuing and longing for?

B. I'll just give a few examples to consider and get you started . . .

Example #1: Science and Reason

A. Certainly a lot of people around here value science and the human intellect. This is Silicon Valley. It's filled with some of the brightest minds in the world. So a lot folks believe in reason not faith, science not religion. Maybe that's you.

B. But I wonder if you realize: modern science as we know it grew out of the Christian worldview. It only later tried to abandon the very foundations upon which it was built.

- 1. Science, for it to work, requires a stable universe, where there are natural laws and regular and repeatable realities.

- a. But here's the dilemma: Without God, on what basis can you assume such stability?

- i. The big bang goes off and suddenly we have order and design and natural law that carries on in itself? Really? An explosion? From utter chaos came remarkable and enduring order?

C. I challenge you, go home tonight and light off a stick of dynamite in your living room. Make your own little big bang. You tell me: how much order and beauty will come of it when the smoke clears?

- 1. All of this didn't come from some senseless explosion billions of years ago. It came from God. If you want a Big Bang, he's the Big Bang. "God said, 'Let there be light,' and there was light" (Gen. 1:3). There's your dynamite.

- a. The reason there's stability in the universe, the reason there's science, is because there's a God superintending over it all. The laws of nature presuppose a law-giver presiding over nature.

D. So, in our culture, you might start with science and all this and then from there lead them back into the biblical worldview, the only worldview in which such things make rational sense.

Example #2: Pop Culture and Relationships

- A. There are, of course, others who are not so interested in science and all this. They're more into pop-culture—movies and music and things like that.
 - 1. And, as such, they may buy into that Hollywood idea that their life will be complete when they have a relationship, a significant other, or something like this. That's how you get a "storybook ending" right?

- B. So imagine you're talking to a friend or coworker who's longing for such a thing.
 - 1. We should say first that certainly this can be a healthy, natural longing, God says it's not good to be alone. We were created for relationships. It's good.
 - 2. But often we take a good thing and make of it a god. And we can tell them it's not going to do everything you're hoping it will do for you.

- C. And we don't have to go straight to Scripture to show you that. We can go to your sources. Go to pop culture.
 - 1. Just turn on the radio. I listen to country music sometimes and, it seems to me, the songs oscillate between two poles.
 - a. Either it's a song saying: "I love you, you're everything, you fill me, you complete me, we're dancing on the bed of my truck under the moonlight," or whatever.
 - b. Or it's a song saying: "I can't stand you, you broke my heart, now I'm sitting in a bar somewhere, I can't get you off my mind, I need something 'you proof'", and on it goes.
 - i. I mean we've got to read between the lines on that. We think it's going to be awesome, then we realize it's not everything we thought. That's the lesson.

- D. Another thing you could do is just look at the statistics. Look at how many marriages end in divorce (if people even get married at all anymore).
 - 1. Most of us have probably heard: pretty much half of all marriages end in divorce.
 - 2. But I wonder if you realize: this only applies to first marriages. Those who get married multiple times face a far higher rate of divorce. In fact, 67% of second marriages and 73% of third marriages don't make it ([Psychology Today, "The High Failure Rate of Second and Third Marriages"](#)).
 - 3. Beyond this, even the marriages that do stick together, talk to them. Don't just look at all their happy little posts on Instagram where everybody tries to put their life in the best light. Really talk to them. If they're honest, they'll tell you. Marriage is hard. It can be great, but it's always hard. It takes a lot of work.
 - a. If you're thinking it's just going to fill you up and not feel like a drain sometimes, you're wrong and you're going to be let down. And you're going to be a statistic.

- E. So what do you do with that longing for someone who really knows you truly and loves you fully?

1. Just give up on that? No. You've got to realize it's not going to come from another person, from another broken sinner like you.
 2. But it can come from God. The deep longing you have is ultimately pointing you towards relationship with God, through Jesus. He's the one who knows you and loves you and fills you in a way no one else can.
 - a. And his commitment to a sinner like you enables you to commit to the sinner you're married to.
- F. As we saw when Tolu preached a couple weeks back, this is what Jesus is doing with the woman at the well in [John 4](#).
1. "You're looking for guys to do for you what only I can. I'll give you living water. I know you. I love you. I'll fill you."
 - a. "Then you go and have your broken human relationships, but they're in their place and you have staying power because you have me."
- G. So you start with this thing people value and you walk with them from their towards Jesus and the cross. You locate it within the broader context of the Bible, where it actually makes sense.

Example #3: Social Justice and Action

- A. I'll give you just one more. Maybe you're dealing with a person very concerned for social justice and social action out in the world. Maybe that's you here this morning.
1. You feel like you don't need Jesus. You're already a pretty good person anyways.
 2. And besides that there's just too much to be done out there. You don't want to waste your time in here worshiping on Sundays bickering about doctrine and doing whatever else the church does. You're not interested in that.
- B. But I wonder if you realize: ethics, right and wrong, issues of justice and things make no real logical sense outside of the biblical worldview.
- C. Let me give you one illustration of this:
1. I imagine a lot of us are torn up over what's happening in Ukraine, and rightfully so. It's dreadful. From what I can tell, it's evil. It shouldn't be. And it's not just the Christians who are saying this, it's all the secular folks around our country as well.
- D. But here's the question that you really must consider if that's you: on what basis is it wrong? I mean that with all respect.
1. If you, as many in our city and country are, are given over to the secular, atheistic, evolutionary view of things—where there's no God and there's no real objective reality or truth, where it's survival of the fittest and all of this—why is it wrong from Russia to beat up

on Ukraine? Why do you feel in your bones that it must not be so? Why do you feel stirred to help or do something about it?

a. How do you make sense of that on the basis of your assumptions and worldview? You can't! So far as I can tell, there's nothing wrong with it according to an evolutionary worldview.

i. Wrong itself is a nonsensical category within that framework. You might not like it, but it isn't, objectively speaking, wrong. There is no right and wrong.

(1) "Might is right." Let the strong eat the weak, the whole race will improve then right?

E. Don't you see? On the basis of your own assumptions and values, we can deconstruct your own worldview and bring you into the world as it truly is, the world as God created it, the world as he's revealed it to us in the Bible.

1. God defines what's right and wrong, and he's written his law on the hearts of men and women, it's woven into our DNA, and you feel it. And he'll make things right, bring about justice, and all of this. It makes sense why you feel this way.

* * *

A. I could just keep giving you examples, but I think you get it. I can start where you are, with whatever you value, and I'm confident I can walk with you from there into the world of the Bible . . . because it's the world as it truly is.

1. You live in God's world and you're made in God's image. Whether you claim to believe in him or not, your thoughts, feelings, actions will betray you and, in the end, they will validate and legitimize the biblical worldview you might say you reject.

B. In all this, I'm certainly not saying you can't start with the Bible with people you're trying to reach. Of course you can.

1. But I am saying: in it all, try to really tune in to what people value and the assumptions they have, and try to show them the validity of the gospel and Christianity on the basis of those things. I think, in the end, they'll be more likely to listen to you.

For Peter in Acts 2

A. That's precisely what Peter is doing here. Now, as I've said, in our text Peter is addressing a crowd filled with Jews and proselytes—people who already highly esteem the Bible and look to it as their authority.

1. So that is why he can and should start straightaway with it.

B. Remember, these people had rejected Jesus, ironically, on the basis of their Bibles (which of course at the time would have just been the OT).

1. But now Peter is tasked with showing them, on the basis of the OT, we actually see quite the opposite:
 - a. Jesus was not a blasphemer deserving of death.
 - b. He's truly is the Messiah it's been pointing to all along.
 - i. Without him the whole thing falls apart and there's no hope for us. Without Jesus and the cross, the Bible doesn't make any sense, and the world doesn't have any hope.
- C. And so that's what he's going to try to persuade them towards here.
1. Of course, he starts with the prophecy from Joel ([vv. 14-21](#)). "When Joel wrote this, he was talking about Jesus and what's happening before you right now." But we've already looked at that.
 2. What we need to see now is that he goes on to point them to David and some of his words in the Psalms.
 - a. They valued David, they appreciated David, they longed for another king like David, as God had promised. So Peter takes them to David.
- D. Now certainly he could have taken them anywhere in the OT, as Jesus had done with them just a few weeks prior: "⁴⁴ 'These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.'⁴⁵ Then he opened their minds to understand the Scriptures" ([Luke 24:44-45](#)). "I'm at the center of it all."
1. So Peter could have talked about the sacrifices of the OT Levitical system and how they all anticipated the sacrifice of Jesus.
 2. He could have talked about the priesthood and how it pointed to the ministry of Jesus before God on our behalf.
 3. He could have talked about the tabernacle and temple and how Jesus is God come to dwell with us.
 4. He could have talked about Jonah and how he was thrown into the sea to stop the raging waters and Jesus said he'd do the same for us at the cross.
 5. He could have talked about [Isa. 53](#) and the Suffering Servant who dies for the sins of God's people.
 6. He could have talked about Noah's arc, Jacob's ladder, the Passover lamb, the manna from heaven, the water from the rock, the serpent on a pole, the angel of the Lord, and on and on.
 - a. He could have gone so many places. Every page. Every verse.
 - b. But he goes to David. And in particular he goes to [Ps. 16](#) and [Ps. 110](#).
- E. When we look at Peter's words here in [Acts 2](#), it's actually quite amazing. He really is giving us a perfect gospel outline:

1. He talks first about Jesus' sinless life there in v. 22 when he mentions the "mighty works and wonders and signs that God did through him in your midst . . ."
2. Then he talks about his sin-bearing death there in v. 23: "[T]his Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men."
3. Next, of course, comes the vindication of his resurrection, v. 24: "God raised him up, loosing the pangs of death, because it was not possible for him to be held by it."
4. And then he concludes with the ascension and his ongoing ministry there in v. 33: "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing."

a. Life, death, resurrection, ascension. It's all there.

- F. And if you noticed, to make the case for Jesus' resurrection and his ascension in particular, in both instances, as we've said, he turns to the OT words of David. So let's look briefly at what he says now . . .

The Resurrection: Psalm 16

- A. In the first case, regarding the resurrection of Jesus, he directs his audience to Ps. 16 as we see there in vv. 25-28: " ²⁵ For David says concerning him, 'I saw the Lord always before me, for he is at my right hand that I may not be shaken; ²⁶ therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. ²⁷ For you will not abandon my soul to Hades, or let your Holy One see corruption. ²⁸ You have made known to me the paths of life; you will make me full of gladness with your presence.'"

1. These are David's words, written some thousand years before Christ. They sound harmless enough. And you might just read over them without a second thought.
2. But Peter won't let us do that. He sounds the alarm: "Hold on. Did you hear that? Think with me for a moment. David says to God: '[Y]ou will not abandon my soul to Hades, or let your Holy One see corruption' (v. 27). But there's a big problem with this, isn't there? We have David's bones. I could walk with you right now over to his tomb and you can see for yourself: his body saw corruption."

a. The Greek word is referring or decay or rot, which certainly includes the sort of thing a body goes through when it starts to decompose.

- B. So here's his point. Look at vv. 29-32: " ²⁹ Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰ Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, ³¹ he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³² This Jesus God raised up, and of that we all are witnesses."
1. Peter is claiming here for David the same sort of thing he would write about later in 1 Pet. 1:10-12: " ¹⁰ Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, ¹¹ inquiring what person or time the Spirit of

Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.¹² It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven”

2. So here’s his answer to the apparent conundrum in [Ps. 16](#): David wasn’t writing about himself. He was looking beyond himself to the greater David who was to come—to the Christ. And he saw the [sufferings](#) and [subsequent glories](#) of this one whom God said would yet sit on his throne forever.
 - a. Jesus was not [abandoned to Hades](#). His body did not [see corruption](#). He was raised, just three days after being laid in the tomb. Death could not hold him down!

The Ascension: Psalm 110

- A. But in the second case, with regard to the ascension, Peter leverages the same sort of argument, this time quoting David’s words from [Ps. 110](#) as we see there in [vv. 34-35](#): “³⁴ For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord, “Sit at my right hand,³⁵ until I make your enemies your footstool.””
 1. His point in this is quite simple: David is talking here to the Lord about someone he also calls his Lord whom the Lord will raise up and set at his right hand.
 - a. And here’s the burning question: who is this Lord of David sitting at the right hand of the Lord of David?
 - b. And here’s Peter’s answer, his solution to the riddle: it’s the Messiah, it’s Jesus.
- B. And he’s not alone in reading it this way.
 1. Jesus himself uses this text to make the same sort of point in the gospels (cf. [Luke 20:41-44](#)).
 2. Paul picks it up and applies it to Jesus in [1 Cor. 15:25](#).
 3. The author of Hebrews does the same in [Heb. 1:13](#).
 - a. Bottom line: the entire NT reads a reference to Jesus here.

* * *

- A. This is why Peter comes down after all of this and concludes in [v. 36](#): “Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”
 1. He wants them and us to know such things “for certain.”
- B. One of the ways we can know such things for certain is we have all this evidence of Jesus in the OT, books that were written many centuries before he ever showed up on the scene.

1. And he fulfills all of it. It all hangs together in him. It makes no coherent sense without him. He is the answer to all the questions. He is the solution to all the riddles. He is the key that unlocks the treasure chest of God’s revelation and redemption.
 - a. It’s like those old 3-D pictures we used to have when I was a kid, where you have to squint at these seemingly disparate patterns and then, suddenly, an image comes into view and you see it.
 - b. Well, looking at the OT with Peter, it was if they were squinting and then, all at once, the Holy Spirit opened their eyes and they could see: the cross of Jesus was the center of it all! They got it.
 - i. You start to see that—the striking unity that subsists between the Old and New Testaments, all centered on Jesus and the cross—and you can know for certain: he is “both Lord and Christ, this Jesus whom you crucified.”

C. Peter is going after the head.

1. But of course the point is to get to the heart, to move the affections, to get people beyond just knowing something, to truly knowing it, deep in their bones. And that’s what starts to happen next . . .

(2) Heart

When the Spirit Stabs You

A. We looked at this a bit last week, but here we return to it again. How did the people respond to all this reasoning and persuasion from Peter?

1. Look at v. 37: “Now when they heard this they were cut to the heart . . .”

- a. It’s an interesting word there. It literally means to be “pierced” or “stabbed” . . . on the inside.

B. They’re not just convinced in the head, they are pierced in the heart. The rhetorical spear was thrust through their chest. They didn’t just get it. They got it. The penny dropped.

Cut in Two Directions

A. When you truly get the gospel it’s always going to cut you in two directions at once . . .

Direction #1: I’m a Great Sinner

A. On the one hand, you see your sin. You realize: I’ve rejected him. I’ve turned on him. As Peter says, I’ve “crucified” him. I drove in the nails. I wanted God out of my life. I wanted to run things my way. “I’m the problem, it’s me.”

B. I was wanting to work on being more relevant and hip a few weeks back (I feel like I’m getting old!). So, in Spotify, instead of listening to my old school favorites, I thought I’d listen instead to a playlist

they put together that has all the stuff on top of the charts these days. I just wanted to see what people are listening to and what artists are singing are about.

- C. And, of course, I saw Taylor Swift on the list multiple times. I keep seeing her in the news—she’s always breaking Ticketmaster and all that. I know she’s a big deal, but I don’t know her music at all. So I clicked on that song “Anti-Hero” and gave it a listen.
1. Now I can’t claim to know exactly what is meant by the lyrics (I can see at least couple ways of taking it). But it’s the chorus that really stood out to me, where she just opens it up saying: “It’s me, hi, I’m the problem, it’s me.”
 - a. It seems to be an admission of guilt in some way. There’s an ownership of her own junk. And it’s stuff that she’d been pushing down for a long time.
 2. So she goes on and says: “I’ll stare directly at the sun but never in the mirror.” You get that?
 - a. “I’ll blind myself with this idea that I’m great and good and all that. I’ll stare at the sun.”
 - b. “But I don’t want to look in the mirror. I don’t want to actually face up to reality that I’m a mess, that it’s not just everyone else that’s the problem. I’m the problem it’s me.”
 3. And then she comes out with that last line: “It must be exhausting always rooting for the anti-hero.”
 - a. It’s a brilliant line. And it’s something all of us experience: trying to pretend you’re the hero and everyone else is the villain, when truly you’re a part of the problem—it’s exhausting. You always have to cover up and blame and make excuses for yourself.
 - i. That’s why she literally sounds exhausted when she’s singing the chorus near the end of the song. She’s embodying this exhaustion that comes from trying to hide who you truly are from others . . . and even from yourself.
- D. But one of the things that happens when the gospel breaks in from your head to your heart, is you see it. You can’t deny it or hide it anymore. “I crucified him. I’m not the hero. I’m the anti-hero. I’m the villain. I’m the problem, it’s me.”
- E. And, now, of course you know one of the reasons we try to hide this in the first place is we fear being rejected—being exposed and shamed and shunned and all of this if it really comes out.
1. But this leads to the second direction I referred to . . .

Direction #2: He’s an Even Greater Savior

- A. When the gospel penny drops, when I’m cut to the heart, I don’t just see my sin. I also see his love.
1. I don’t just see myself as the problem. I see him and his cross as the solution.

2. I hung him on that cross because I despised him. He went to the cross because he loves me.
3. I'm not the hero; I'm the anti-hero. But on the flip side, he's not the anti-hero we made him out to be; he's the hero come to save.

- a. He's not dying for his own blasphemy and sin. He's dying for mine.

B. And when you really get the gospel, from head to heart, you feel that. You feel the weight of your sin, but you feel the warmth of his love.

(3) Hand

Repent and Receive

A. And now I can't say much about Hand. As I mentioned earlier, we'll return to this next time and I'll preach a whole sermon on it. But I at least wanted to touch on it for a moment.

B. Because this crowd doesn't just stop with head and heart. They realize it's got to get to the hand. It's got to change the life. Steps need to be taken.

1. We don't just learn something, or feel something. We do something. But what?

C. And so that's what they ask next. Look at v. 37 in full: ["Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, 'Brothers, what shall we do?'"](#)

1. I love that. Their line of questioning evolves from ["What does this mean?"](#) (v. 12) to ["\[W\]hat shall we do?"](#) (v. 37).

- a. Oh if we could all get there this morning! We Christians love to just camp out on ["What does it mean? That was a good Bible study pastor. Very informative."](#) But it's all supposed to climax in this: ["What shall I do?! I feel convicted. I feel the truth of this pressing on me. I can't be the same. What do I do?"](#)

D. And I'd distill Peter's response into just two steps for now: repent and receive. Repent of your sin and receive his forgiveness.

1. Own up to your junk. Come out of hiding, stop looking in the sun and avoiding the mirror. Let him hold your face there. See it. You're a jacked up sinner like we all are. Repent.
2. But then receive—his mercy, grace, forgiveness, love.

- a. You don't have to be exhausted anymore, rooting for the anti-hero.

- b. No, as Peter will say in a later sermon: ["¹⁹Repent . . . and turn back, that your sins may be blotted out,²⁰ that times of refreshing may come from the presence of the Lord" \(Acts 3:19–20\).](#)

- i. I want you to have that this morning. Not exhaustion. But ["times of refreshing."](#) So let's turn to him together now.