

# THE SCHEME OF REDEMPTION GOD'S PLAN IN PERFECTION

*Program #1038*

**Eddie Parrish & Mark Teske**

EDDIE: God's wisdom is seen in His plan for the redemption of mankind. We're studying God's scheme of redemption on *The Truth In Love* today.

EDDIE: Thank you for joining us today on *The Truth In Love*. I'm Eddie Parrish and along with Mark Teske, we welcome you to our program today as we continue our series of lessons on God's plan for the redemption of mankind. Mark, why don't you tell us what we've studied so far in the series?

MARK: Eddie, as we talk about God's scheme of redemption, we are not speaking of a sinister plot. The word 'scheme' sometimes makes people think of that. But the scheme of redemption is really God's plan put together, or His whole method for bringing about our salvation. And we see how that unfolds through the ages. We talked in the first episode about the purpose that He had. Before the foundation of the world, He planned this, laid it out and really put the pieces together. Then we talked in the next episode about the promises that He made starting in Genesis 3 on through Genesis 12 and Genesis 22, and moving right on through, about how God planned and promised that He would bring about man's redemption. We talked about some of the prophecies that we see in the Old Testament, specifically looking at Daniel 2 and Isaiah 2. We also looked at some things that the prophecies are not. We talked about the way the prophecies don't work and the misconceptions they had even in the days of Jesus. And some of those misconceptions continue on to this day. That brings us to today's lesson.

EDDIE: Yes, we're going to talk today about God's plan in

perfection. We're trying to keep that alliteration going. After the preparatory work of John the Baptist and some of the things that Jesus taught, we're now ready to see how God's plan comes to its ultimate fruition with the establishing of the kingdom that the prophets predicted, the kingdom that Jesus said would come in the days of some of His contemporaries, and the kingdom that John said was near (Matthew 3:2). Today we come to that event in history. It is recorded for us in the second chapter of the book of Acts. I invite all of you to open your Bibles to Acts 2. We're going to survey that chapter today and see what the Bible has to say about the coming of the kingdom, the establishment of the church.

The first thing we're going to do is look at the setting for the sermon. Peter is the one who's going to take the lead here in preaching. All of the apostles did some teaching that day. Peter's sermon is recorded for us by inspiration, so we're going to focus on what he said. But to give some background for what's taking place, we notice in the first few verses of chapter 2 that it was the Day of Pentecost. "When the Day of Pentecost had fully come," the text says in verse 1, "they were all with one accord in one place." The Day of Pentecost was one of the Jewish feast days.

MARK: Of all the feast days, this is one of the five special days when all the men of Israel were required to be in Jerusalem and partake in the festivities. It's almost as if God planned that this would occur on such a feast day, when all the men had to be there, as a way of making sure that the whole nation heard about what was going to happen.

EDDIE: That's right. It was all a part of God's plan. There were people in Jerusalem from all over the place. Verse 5 will refer to Jews in Jerusalem "from every nation under heaven." The Pentecost Day always came 50 days after the Passover meal was eaten. So fifty days after the Passover, they came together from all nations under heaven. Notice Acts 2:5: "There were dwelling in Jerusalem Jews, devout men, from every nation under heaven." And while they were there, the apostles were in a particular place themselves. That's who the "they" were in Acts 2:1. It says they were all together in one place. If you go back to the end of chapter 1, it tells you who "they" are.

MARK: Right.

EDDIE: The apostles. Matthias was numbered with the 11 apostles, and when the Day of Pentecost was fully come, they (the apostles) were all together in one place.

MARK: When Luke originally wrote the book, he didn't have the chapter breaks there, and the story just unfolded, and the natural progression could be seen. Chapter headings are good, but sometimes it can be a little misleading as we look for the antecedent of that pronoun "they." It helps us to go back to the previous chapter.

EDDIE: Yes. The breakdown of chapters and verses is good in some ways, like you say. It's excellent for finding particular references and statements that you want to find in scripture. But if we think that one thought always ends at the end of a chapter and a totally new one begins with the next one, that's not always the case.

MARK: We can get ourselves in trouble with that.

EDDIE: That's right. In reading the account through from chapter 1 to chapter 2, without that man-made and man-inserted chapter division, it's easy to see who's being spoken of in these early verses. The apostles were together in one place when, we're told in verse 2 that, "there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." We see in these first few verses that the apostles here are baptized in the Holy Spirit.

MARK: The 'baptism of the Holy Spirit' is a phrase that really gets a lot of discussion among some religious circles. As we look at this example of when that really happened, we see some things that people aren't claiming today, even though they claim Holy Spirit baptism.

EDDIE: Right. This baptism of the Holy Spirit on the apostles was something that Jesus had promised. He told the apostles that this would happen to them. As a matter of fact, in Acts 1:4-5, we read about that promise that Jesus made to them, and we notice also the scope of the promise. Luke writes, beginning in Acts 1:4, "And being assembled together with them" (referring to the apostles as seen in the previous verses) "He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, 'which,' He said, 'you have heard from Me; for John truly baptized with water, but you" (the apostles) "shall be baptized with the Holy Spirit not many days from now."

MARK: That's the promise that John records for us in that great discourse that He had with His disciples, in the upper room when He instituted the Lord's Supper.

EDDIE: Right.

MARK: He promised them that He would send them a Comforter. He is speaking about that promise in these verses.

EDDIE: That's the fulfillment of it. When the Spirit comes upon the apostles and they're baptized in the Spirit, the text says that they "began to speak with other tongues, as the Spirit gave them utterance," or as the Spirit directed them in what they would say.

MARK: That phrase, "tongues," confuses a lot of people, because we don't often use that in today's vernacular. We don't say "He speaks the Spanish tongue" or "He speaks the Chinese tongue." We say "language." The word that's translated here really does mean different languages.

EDDIE: That's right. It's one of the mistakes that some people have made regarding speaking in tongues. Some people today think that speaking in tongues is some kind of unintelligible gibberish that people can't understand and that is supposed to be some kind of miraculous event. Yet when you read about the meaning of speaking in tongues in the New Testament, that's not what it was.

MARK: It was indeed a miraculous event. But let's just fast-forward here for a little bit to verse 11. As he is going through the list of people who were there from other nations, Luke says, "Cretans and Arabs, we hear them speaking in our own tongues," (or our own languages) "the wonderful works of God."

EDDIE: Right.

MARK: So it wasn't unintelligible gibberish. They were speaking in the native languages of these men of all these different nations.

EDDIE: That's right. The same point is made in verse 6. When this sound occurred, the multitude came together and were confused because everyone heard them speak in his own language. So the miraculous event was not that the 12 apostles were standing around speaking garbled, unintelligible noise. The miracle was these 12 men were speaking in languages that they had never before studied nor been able to speak in. And these people that had come from every nation under heaven (Acts 2:5), many of them speaking different languages, were able to hear and understand these Galileans speaking in their own native tongues.

MARK: Clearly miraculous. If anybody today would do this very thing, to suddenly start speaking in a language they'd never heard or

studied before, yet speaking it well so that other people could understand it, that would be a true miracle.

EDDIE: Exactly. I have never studied, for example, the Chinese language. If I were to all of a sudden just begin speaking fluent Chinese where if somebody who knew the Chinese language could hear that and understand that I was speaking it fluently, that would clearly be a miracle. But I've never studied that language, and I don't know how to speak it, and therefore, there's no chance that I'm going to do that. But this was something that was clearly miraculous. It doesn't take a miracle or any kind of inspiration from the Holy Spirit to be able to garble your words and speak in something that nobody can understand. That's no miracle.

MARK: Absolutely. As we go through these different languages, then we get into the sermon itself that's talked about here.

EDDIE: Yes. The reaction is fairly mixed to what the people see. In verses 12 and 13, the text says, "So they were all amazed and perplexed, saying to one another, 'Whatever could this mean?'" And then others, it says, mocked by saying "They are full of new wine." They thought that the men were just drunk. But Peter responds to that and says that is not the case. "For these are not drunk, as you suppose, since it is only the third hour of the day" (Acts 2:15). The way they reckoned time, that would be like our 9:00 o'clock in the morning. It's interesting that evidently things culturally weren't like they are today. Peter's whole explanation is that these guys can't be drunk because it is only 9:00 o'clock in the morning. There are a lot of people today that are drunk by 9:00 o'clock in the morning.

MARK: Sad, but true.

EDDIE: Sad, but true. But he says that is not what this is about. He says that what they are witnessing is a fulfillment of prophecy. He begins to quote from Joel 2 as evidence that what they are seeing should not surprise them, because they're doing exactly what Joel the prophet said they would do. If you'll notice in verse 16, he says, "But this is what was spoken by the prophet Joel," and he begins to quote, "It shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh." He talks about some of the results of that as he quotes the prophet.

MARK: This prophecy from Joel 2 was one that the people had all along. They just didn't understand what it meant.

EDDIE: Right.

MARK: They had misconstrued it. We've seen that, and we've had a whole lesson devoted to the misunderstanding of these prophecies in Jesus' day. This is just another example of that, where they didn't really understand what it was talking about.

EDDIE: Right. Peter is trying to help them to tie together these Old Testament passages with New Testament reality. After he explains to them what they're witnessing, he then launches into the main part of his sermon, beginning in Acts 2:22, when he says, "Men of Israel, hear these words: Jesus of Nazareth, a man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know, Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death."

MARK: As you read that passage, there are a few things that really come out. One of them is the miracles, wonders and signs that are mentioned. We find that the reason Jesus did all these miraculous things, and that their whole purpose was to prove that He was indeed who He said He was.

EDDIE: That's right.

MARK: That's evidence.

EDDIE: Exactly. Remember Nicodemus had figured that out very early on. In John 3:2, Nicodemus said to Jesus, "We know that you are a teacher come from God; for no one can do these signs that You do, unless God is with him." Nicodemus was able to look at the evidence, the miracles that Jesus was performing, and he reached the right conclusion, that Jesus had to have come from God, or He couldn't do the things that He did. And Peter is making that point here, that Jesus of Nazareth, a man that this audience would have been very familiar with, seeing that He had just been crucified not too many weeks before, he says this Jesus was approved by God. He approved him and showed His approval of Him by the signs, wonders and miracles that He did. It's interesting that Peter says, He did these "in your midst," (right in the middle of you), "as you yourselves also know" (Acts 2:22). He says they were fully aware of what He did.

MARK: We don't have any record of somebody saying, "Wait a second, I don't remember, I didn't see." It's presented as though everybody knew that Peter was right. They had seen these things.

EDDIE: Right.

MARK: They had seen the signs, and they had read the prophecies. Now Peter is just putting it all together for them.

EDDIE: As Paul would later say to Agrippa in Acts 26 when he's telling Agrippa about all the things that he was preaching about Jesus, he said to him that these things were not "done in a corner" (Acts 26:26). In other words, he says, "You know that what I'm telling you is the truth because Jesus did not do these things off in some corner somewhere where He couldn't be and wasn't seen. These things were done in the open. These things were done in public where people could see them and people knew it." And Peter reminds them of that. He said that He did these things right in the middle of you, and you're well aware of that. But what they, his audience, had not yet done was connect the dots, if you will. They could have and should have reached the conclusion Nicodemus had, that Jesus was from God, because nobody could do the miracles He did without God.

MARK: In verse 23, one of the things that we've been talking about God's fore-ordained plan, here Jesus, "Him," as the verse starts out, "being delivered by the determined purpose" (God's eternal purpose, as we have been discussing) "and foreknowledge of God." The Father knew this was going to happen. This was His plan. This was His method to bring about man's redemption. Continuing in verse 23, "have taken by lawless hands, have crucified and put to death." That proves that Jesus going to the cross was God's intention from the beginning. That was His plan. So anybody who says that Jesus called an audible (in football language) at the line of scrimmage and said, "No, I'm not going to set up my kingdom. I'm going to have a church instead," needs to study this passage. This scripture clearly proves that idea is wrong. Jesus being put to death was God's plan from the beginning. It was His "determined purpose and foreknowledge."

EDDIE: That's right. Peter, in referencing God's counsel and His foreknowledge, doesn't leave it to his audience to just trust him that what he's saying is true. He goes right to the Old Testament scriptures and proves by prophecies made there that this was actually the case, and that it was God's plan. He says they took Him by the hands of wicked, lawless men and killed Him, but God raised Him up, because it was not possible that death should keep Him.

Then Peter goes directly to the evidence for the resurrection by

looking at what David said in Psalm 16. Peter, in Acts 2:25-28 quotes from Psalm 16 and says that the Psalm speaks of One whose body would not see corruption, and One whose soul would not be left unto the Hadean realm, but would rise from the dead. After he quotes that, Peter makes the point that David in that passage could not have been talking about himself because, he says that David is “buried, and his tomb is with us unto this day” (Acts 2:29). In other words, David's bones are still rotting in the ground. So when David spoke and wrote this, he had to have been talking about somebody else. Peter then says that “somebody else” is Jesus. David, being a prophet, foreseeing this, spoke of the resurrection of Christ, that His body would not remain in the tomb. So the testimony of David is proof of the resurrection of Christ. And then Peter says that the testimony of the 12 of us, (the 12 apostles) is also evidence of the resurrection of Christ, because he says in Acts 2:32, “This Jesus God has raised up, of which we are all witnesses.”

MARK: As we talked before about the miracles that were done by Jesus in their midst, the people were not arguing about that. When Peter gets to this point about the resurrection, that's a very bold claim, and we don't hear an argument there. People say yes, you're right. This happened. As Jesus went through this process, we had graves that were opened up and people were walking around, we had the tearing of the curtain in the temple, the earthquake and the darkness, all these signs from God, so that the Roman centurion who was there at the cross said, “Surely this is the Son of God.”

EDDIE: That's right. The evidence was overwhelming. The Law said, “at the mouth of two or three witnesses, let every word be established.” Well, here were 12 witnesses. And there were others as well. So the testimony of scripture from Psalm 16, the testimony of the eyewitnesses, as well as the apostles, and the testimony of the baptism of the Holy Spirit, all proved that Jesus was raised from the dead and that He was responsible for what they were seeing and hearing. In Acts 2:33-35, he makes that point by basically saying in verse 33 that this Jesus, now “exalted to the right hand of God and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.” He says that “what you're witnessing in our being able to speak in these other languages that we've never studied before, is evidence and proof that Jesus has ascended back to the Father, and He is now responsible for what you're witnessing.”

MARK: God doesn't intend for us to take a leap into the dark, because Peter, being inspired by God, is giving the very first gospel sermon the way it should be given. He gives proof and solid evidence in a logical and rational way. He is being very purposeful in basically saying, "This is the way things are, therefore, this is what you need to believe and do."

EDDIE: Right. That is how he concludes the sermon in verse 36. He concludes it in much the same way as he started it by saying, "Let all the house of Israel know assuredly." In other words, this is not guesswork or a case of just trusting Peter. He says that you can know with certainty that this "Jesus whom you crucified," God has made Him "both Lord and Christ."

MARK: I can just imagine being part of the crowd that heard this sermon and after being given all this evidence, said, "Oh, you're right. He was the Christ, the Messiah." Peter then says "whom you crucified," because many of these same people were there in the crowd shouting, "Crucify him, crucify him." They were a part of that. And now they are realizing, after the fact, that God made Him both Lord and Christ.

EDDIE: Master and Messiah. That really gets to them. The lesson hit its target. We know that as we look at the response to Peter's sermon, verse 37 says "They were all pricked in their hearts," (or cut to the heart), "and they cried out to Peter and the rest of the apostles, 'Men and brethren, what shall we do?'" They finally were struck with the guilt of their own sin. And they said, "We've got to do something. What do we do now? We've crucified our king." Peter's response to them was, "Repent and let every one of you be baptized in the name of Jesus Christ" (by His authority), "for the forgiveness" (or for the remission) "of your sins, and you will receive the gift of the Holy Spirit" (Acts 2:38).

MARK: At this point, their sin would be right in front of their face, because they had, indeed, been a part of this crucifixion of the Master and the Messiah, the Lord and Christ. They realized their sin, and knew that they needed to get it taken care of quickly. They thought, "This is God's redemption for us, and we've kind of stepped in the way," not realizing fully that they were actually doing what was...

EDDIE: Part of the plan.

MARK: Yes, a part of the plan.

EDDIE: Sure. They were very much ready to do whatever they were supposed to do to make that right. That is evidenced by their reaction

when Peter said, "Repent and be baptized, turn from your sin, and be immersed for the forgiveness of your sins." Then, of course, he said some other things, too, like "Save yourselves from this crooked generation." And from verse 40, "And with many other words" Peter preached to them." But verse 41 says, "Those that gladly received his word were baptized, and there were added unto them that day about 3000 souls." The message cut them to the heart, and they did what anyone who is honest and is cut to the heart will do. They cried out "What shall we do?" and Peter gave them the answer to their question. Then they obeyed, and the Lord added them to the church, or to the kingdom.

MARK: It is interesting to note that so many people, when they think of what preaching should be today, want to walk away with a good feeling. They just want to be told that they are good. When we look at Peter's sermon here, it was very focused and directed. People could walk away feeling good, but it required them to do something, and to change their life in some way. Peter laid forth those instructions. As a preacher, I think this really does a good job of giving a layout of how a sermon should work and what it should do. And as people in the pews, we should expect this type of preaching.

EDDIE: That's right.

MARK: This is the evidence, this is what I need to do, and convince me and then help me to do that which you've asked me to do.

EDDIE: That's right. And that's what we place upon you today, is the responsibility, not because we say so, but because that's what God's word says, to do what His word says. Now that the church has become a reality in Acts 2, you can be a part of that church if you'll simply do today what those people did then. It's that simple. Obey the gospel, the Lord will add you to the church, Acts 2:41-47.

If you'd like to have a copy of today's lesson, then we'd love for you to have one absolutely free of charge. Just contact us at P.O. Box 865, Hurst, Texas 76053. Or you can e-mail us at [requests@thetruthinlove.com](mailto:requests@thetruthinlove.com), or you can go to our website, and contact us by that means, [www.thetruthinlove.com](http://www.thetruthinlove.com). We would be glad to send you a cassette tape, a CD, or a DVD. Just let us know which format you'd like to have that in.

Mark, thank you for joining us today, and thank you for joining us,

and we'll see you again next time.

© 2006 The Truth in Love

Eddie Parrish, Speaker  
Mark Teske, Executive Director

The Truth in Love  
P.O. Box 865  
Hurst, TX 76053

[www.thetruthinlove.com](http://www.thetruthinlove.com)  
[requests@thetruthinlove.com](mailto:requests@thetruthinlove.com)