

St. Andrew's Presbyterian Church, Perth  
Sunday, May 10<sup>th</sup>, 2026  
Rev. Gerry Gallant

**Know for Certain: This Jesus Is Both Lord and Christ**  
**Sixth Sunday of Easter**  
**Acts 2:22-36**

### Welcome

### Announcements

### Call to Worship

The Lord reigns, let the earth rejoice! He is robed in majesty and armed with strength.  
**Righteousness and justice are the foundation of His throne.**

He has revealed His holy arm in the sight of all the nations, and conquered the grave by His mighty power.

**All the ends of the earth have seen the salvation of our God!**

Come, let us worship the King of Kings and Lord of Lords.

**We lift our hearts in praise to the One who lives forever and rules over all!**

### Prayer of Adoration and Invocation

Almighty and everlasting God,  
we adore You as the fountain of all life, the giver of every good gift, and the steady refuge of Your people. You are holy in Your glory, righteous in Your ways, and abundant in steadfast love. You are not distant from Your creation, but present to uphold, to guide, and to renew.

Receive the praise of Your people today—not as a performance, but as the offering of hearts made alive by Your grace. Quiet what is restless within us; cleanse what is distracted; strengthen what is weary. By Your Holy Spirit, gather our scattered thoughts, awaken our faith, and kindle in us a deep love for You and for one another.

Meet us here with Your living presence. Shape us in humility, unite us in peace, and lead us in joyful obedience, that Your name may be honored among us in all we do and say.  
Through Jesus Christ our Lord we pray. **Amen.**

### Puppet Show

**Call to Confession**

Friends, God calls us into the light—not to shame us, but to heal us; not to crush us, but to restore us. When we hide, we remain burdened; when we confess, we make room for mercy. So with honesty and hope, let us confess our sin together.

**Prayer of Confession**

**Almighty God,  
 we confess that we have not always lived as citizens of Your kingdom.  
 We have treated Your grace casually and resisted Your lordship in our daily lives.  
 We have sought comfort over obedience,  
 suppressed the truths we already know,  
 and allowed the idols of this world to capture our affections.  
 Forgive us for our indifference, our compromise, and our rebellion.  
 Wash us clean, O Lord.  
 Grant us the power of Your Spirit to turn from our selfish ways,  
 to rest in Your sovereign plan,  
 and to walk joyfully in the light of Your truth.  
 Amen.**

**Assurance of Pardon**

Hear the good news: God’s mercy is greater than our sin, and God’s compassion is stronger than our shame. In Jesus Christ, God welcomes all who repent with sincere hearts, forgives fully, and restores completely.  
 So receive this promise with faith: **your sins are forgiven**; your guilt is lifted; your life is made new by grace.  
 Thanks be to God.

**The Lord’s Prayer**

**Our Father, who art in heaven, hallowed be thy name  
 Thy Kingdom come; Thy will be done on earth as it is in heaven  
 Give us this day our daily bread  
 And forgive us our debts, as we forgive our debtors  
 And lead us not into temptation, but deliver us from the evil one  
 For Thine is the kingdom, the power, and the glory,  
 Forever and ever, Amen.**

**Hymn: “Your Will Be Done” (V 1, 2, 4)**

Your will be done, my God and Father  
 As in heaven, so on earth  
 My heart is drawn to self-exalting  
 Help me seek Your kingdom first  
 As Jesus walked, so I shall walk  
 Held by Your same unchanging love

Be still my soul, O lift your voice and pray:

'Father, not my will but Yours be done'

How in that Garden he persisted

I may never fully know

The fearful weight of true obedience

It was held by him alone

What wondrous faith, to bear that cross!

To bear my sin, what wondrous love!

My hope was sure, when there my Saviour prayed:

'Father, not my will but Yours be done'

As we go forth, our God and Father

Lead us daily in the fight

That all the world might see Your glory

And Your Name be lifted high

And in this Name we overcome

For You shall see us safely home

Now as your church, we lift our voice and pray:

'Father, not my will but Yours be done!'

### **Responsive Reading**

#### **Philippians 2:5-11**

<sup>5</sup> Have this mind among yourselves, which is yours in Christ Jesus,

<sup>6</sup> **who, though he was in the form of God, did not count equality with God a thing to be grasped,**

<sup>7</sup> but emptied himself, by taking the form of a servant, being born in the likeness of men.

<sup>8</sup> **And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.**

<sup>9</sup> Therefore God has highly exalted him and bestowed on him the name that is above every name,

<sup>10</sup> **so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,** <sup>11</sup> **and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.**

### **Anthem (Music Ministry): "A Prayer for Humility"**

#### **Prayer for Illumination**

## Scripture

### Acts 2:22-36

<sup>22</sup> “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— <sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup> God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. <sup>25</sup> 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;  
<sup>26</sup> therefore my heart was glad, and my tongue rejoiced;  
my flesh also will dwell in hope.

<sup>27</sup> For you will not abandon my soul to Hades,  
or let your Holy One see corruption.

<sup>28</sup> You have made known to me the paths of life;  
you will make me full of gladness with your presence.’

<sup>29</sup> “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. <sup>30</sup> 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, <sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus God raised up, and of that we all are witnesses. <sup>33</sup> 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. <sup>34</sup> For David did not ascend into the heavens, but he himself says,

“ ‘The Lord said to my Lord,  
“Sit at my right hand,  
<sup>35</sup> until I make your enemies your footstool.” ’

<sup>36</sup> Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

## Sermon

As we have seen over the last few weeks, Acts 2 drops us straight into a city that is bursting with life and tension.

Jerusalem is overflowing, not only with local residents but with tens of thousands of pilgrims from all across the known world, all who have come for Shavuot, the Feast of Weeks. Which means it is harvest time. The firstfruits of the earth are carried to the temple with songs of thanksgiving to the Lord of the harvest.

Yet Shavuot is far more than just an agricultural festival. It commemorates the giving of God’s Law at Mount Sinai. The city pulses with spiritual expectancy. The ancient Scriptures have been read in the synagogues, prayers have been offered in the temple courts, and the ancient cry of the subjugated nation of Israel rises once more:

**‘When will God act? When will He rend the heavens and come down? When will He redeem His people and fulfill the promises made to Abraham, Isaac, and Jacob?’**

Devout Jews from Parthia, Media, Elam, Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Rome, Crete, and Arabia fill the streets. They have come to worship, remember their heritage, and renew their hope.

And in His sovereign wisdom, God chose this precise moment. Pentecost gathers the nations into Jerusalem so that, from this epicenter, God might begin gathering the nations together into the singular person of Jesus Christ.

Suddenly, heaven breaks into the scene. A sound like a mighty rushing wind fills the house where the disciples are gathered. Divided tongues as of fire appear and rest on each of them. These ordinary Galileans begin declaring the mighty works of God in the languages and dialects of the pilgrims, languages they had never learned.

The crowd’s reaction is immediate and varied: some are amazed, others perplexed, and still others mock, accusing the disciples of being filled with new wine.

And that mix of wonder and mockery is exactly the moment Peter seizes—because the signs were never meant to end in confusion, but to press the crowd toward a clear verdict about who Jesus is.

Peter stands up with the eleven. He does not rise as a mild-mannered teacher offering gentle reflections. He stands as a royal herald, boldly proclaiming God’s verdict and truths to a rebellious world.

He first addresses the mockery directly:

**Acts 2:14–15**

**<sup>14</sup>But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. <sup>15</sup>For these people are not drunk, as you suppose, since it is only the third hour of the day.**

At nine in the morning, drunkenness is not plausible. Peter clears away the shallow dismissal so the crowd can hear the true message.

He clears the smoke first—because if you mislabel what God is doing, you’ll never hear what God is saying.

Isn’t it ironic that the world still dismisses the work of God with cynical explanations, just like those men who called this miracle drunkenness—calling genuine spiritual power emotionalism or hype.

Christians when you witness a transformed life, a restored marriage, or bold faith, do not let fear of ridicule silence you. Offer a calm, Biblical response, just like Peter did. God's truth spoken in love can open even tightly closed hearts.

Peter does not stop at the explanation of the phenomenon. The wind, fire, and tongues are all merely signposts. The Holy Spirit has come with one burning purpose: to glorify the crucified and risen Jesus Christ and make Him known to the world.

So, Peter does not camp at the sign, instead he follows it to its destination, and that destination is the Person of Jesus Christ.

Peter draws a clear, undeniable line from Jesus' public ministry, through His death, to His resurrection and His heavenly exaltation. He drives the sermon to a conclusion that makes neutrality about who Jesus Christ is impossible.

He begins with what his hearers already know from personal experience:

**Acts 2:22**

**<sup>22</sup>“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—**

That phrase 'Men of Israel' carries deep covenantal weight. Peter reminds them of their privileged heritage before issuing their indictment.

He uses the seemingly ordinary, even scorned title 'Jesus of Nazareth.'

Remember that Nazareth was a small, insignificant village in Galilee, often the butt of jokes. Yet Peter thrusts it forward boldly: This carpenter from the backwaters is the One whom God has publicly attested as Messiah.

The reality is that Christianity is rooted in verifiable history, real places, real people, real events. This anchors our faith in facts rather than speculation.

But it also raises the stakes: if God demonstrated Jesus' identity so clearly, rejecting Him is never just an innocent mistake. It is a willful suppression and rejection of a clear and known truth.

And once the Gospel is anchored in what is publicly known, Peter's next move is unavoidable: evidence received brings responsibility, and responsibility demands a response from all that hear the truth.

Peter highlights this through three key descriptions of Jesus' miracles:

- **Mighty Works (*dynameis*)** The word from which we get dynamite, this is the raw, explosive power of God breaking into our physical reality. This is the "dynamite" of heaven—the sovereign authority that allows Jesus to command the wind, heal the withered limb, and multiply the meager loaf. It tells us that Jesus isn't just a teacher with good ideas, but the Creator Himself with the power to reorganize a broken world. In

your life, this means that no situation is too chaotic for His hand; His *dynameis* is the proof that He has the "how" covered, possessing the inherent ability to do what is humanly impossible.

- Wonders (*terata*). This term describes the psychological impact of God's movement; the sense of awe, astonishment, and holy fear that seized the crowds. A wonder is an event so extraordinary that it stops us in our tracks and demands our full attention. In a world where we often become spiritually "numb" or cynical, the wonders of Jesus serve as a divine wake-up call. They are designed to pull us out of the mundane and remind us that we serve a God who is still capable of leaving us breathless. If the mighty work is the act itself, the wonder is the "wow" that echoes in the hearts of those who witness it.
- Signs (*semeia*), which reveal the ultimate purpose behind every miracle. A sign is never about itself; it is a pointer to a greater reality. When Jesus healed the blind, the "sign" was that He is the Light of the World; when He raised Lazarus, the "sign" was that He is the Resurrection and the Life. If you receive a miracle but miss the sign, you have seen the show but missed the Savior. A sign demands a decision; it asks us to look past the gift to the Giver and recognize that the Kingdom of God has finally arrived. For the believer, this means that every blessing in our lives is actually a finger pointing us back toward the heart and identity of Jesus Christ.

Peter is saying that these acts were heaven's public seal of approval. The evidence was so widespread and undeniable that Peter could appeal confidently to all the gathered crowd saying: 'as you yourselves know.'

Even today there are many of us who suppress the truth we already know.

Many people have seen God's faithfulness in prayer, provision, or changed lives, yet they still hold back from full surrender to the Lord.

Peter's words confront us: Stop pretending you don't know. The light you've received carries a responsibility. If you have tasted of the Lord's goodness, if you have received His blessings, turn toward Him with wholehearted trust.

For those who are doubters, Christianity welcomes an honest examination of the evidence. Jesus meets sincere seekers there and shows them the truth.

So if the evidence is that clear, only one question hangs in the air: how did the publicly proclaimed Messiah end up nailed to a Roman cross?

Having established Jesus' divine credentials, Peter then turns to the darkest moment of human history—the cross:

**Acts 2:23**

**<sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.**

In one sentence, Peter holds two profound truths together without softening either: God's absolute sovereignty and human moral responsibility.

The cross was no accident. Before the foundation of the world, God, in His Divine Counsel of the Father, the Son and the Holy Spirit, decreed the redemption of sinners through the Son's blood.

The 'definite plan and foreknowledge' speak of God's fixed eternal counsel, -the Father, the Son and the Holy Spirit - and intimate, purposeful knowing. The crucifixion stood at the very center of God's saving purpose.

Yet Peter does not let his listeners hide behind God's divine sovereignty. They can say it happened simply because God preordained it to happen. He declares their guilt plainly: 'you crucified and killed' Him. Roman soldiers may have carried out the brutal execution, but the moral responsibility rested with those who had demanded it, those who had cried out 'Crucify him'

This is what is known as the Biblical doctrine of concurrence:

God sovereignly ordains all things, even evil deeds, yet He never authors sin or cancels genuine human responsibility. The cross was simultaneously the greatest display of divine love and humanity's most heinous crime.

And Peter's point is not to teach them this concept—it's a pastoral force: this doctrine is meant to steady the hearts of those who sufferer and humble sinners at the same time.

This truth brings both freedom and sobriety to everyday life.

When suffering or injustice comes, rest in God's sovereign plan—nothing escapes His control. The God who ordained the cross for our salvation also ordains your trials for your good and His glory.

Yet, at the same time, you remain fully responsible for your responses to the things of this world—your anger, bitterness, or obedience.

Do not use sovereignty as an excuse for passivity or to live in sin. Trust God's plan while actively repenting and walking in obedience.

Parents, teach your children both realities: God is in control, and their choices matter deeply. For those facing temptation or discouragement, remember: God's sovereignty does not cancel your responsibility—it empowers your faithful obedience.

Peter was also dealing with another challenge for first-century Jews, a crucified Messiah was a massive stumbling block.

**Deuteronomy 21:22-23**

<sup>22</sup>“And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, <sup>23</sup>his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the Lord your God is giving you for an inheritance.

According to Jewish understandings anyone hanged on a tree ‘cursed.’ Crucifixion was Rome’s tree, an instrument of terror—designed for public humiliation and slow, agonizing death.

Peter completely overturns the human understanding of Jesus death.

He tells them You called Him cursed; God declared Him the Christ. You saw defeat; God brought victory. The curse Jesus bore was the very means of our salvation. The Holy One took our guilt so we could be forgiven.

Many today still stumble at the thought of a suffering Savior. In a culture obsessed with success and strength, a crucified Lord can seem weak or foolish to many.

Yet this is our deepest comfort: Jesus understands your shame, pain, rejection, and failure. He bore the curse so you never have to. If past sins, addiction, or brokenness make you feel cursed, hear the Good News: the curse was transferred to Him. His wounds bring your healing. Run to the cross—the place where your greatest enemies, sin and death, were defeated once and for all.

And just when it seems the cross has had the final word, Peter announces God’s decisive answer to the world’s verdict.

Peter then proclaims the glorious reversal:

**Acts 2:24**

<sup>24</sup>**God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.**

The resurrection was not merely a surprising happy ending; it was a legal and theological necessity.

Death is the wages of sin. Jesus, the sinless Lamb of God, bore our sin completely on the cross and exhausted God’s wrath. Therefore, death had no rightful claim on Him. The tomb became like a womb, and Jesus burst forth in indestructible resurrection life. The ‘pangs of death’ evoke both the agonies of childbirth and the breaking of death’s bonds.

The resurrection is the Father’s public declaration that the Son’s sacrifice was accepted. Our debt is paid in full. Our forgiveness is a living reality.

This means that if you are grieving or facing your own mortality, let the empty tomb fill you with hope. Because Jesus lives, death is not the final word for those who repent and place their trust in Him.

The same resurrection power works in Christians today through the Holy Spirit, bringing new life to dead areas in their marriage, emotions, witness, or church.

When guilt feels overwhelming—'How can God forgive what I've done?'—remember: the resurrection proves the payment was complete. Rise and walk in the freedom Christ has purchased for you.

Peter grounds his message in Scripture, quoting Psalm 16:

**Psalm 16:10**

<sup>10</sup>**For you will not abandon my soul to Sheol, or let your holy one see corruption.**

David died and was buried; his tomb was still known in Jerusalem, and his body saw corruption. Therefore, David spoke prophetically of the Messiah.

**Acts 2:32**

<sup>32</sup>**This Jesus God raised up, and of that we all are witnesses.**

The word 'witnesses' (*martyres*) speaks of lives that have been radically transformed—men who were willing to suffer and die for what they had seen. Peter himself, once a fearful denier, now stands as a courageous lion.

The resurrection is not a dry doctrine; it is one that transforms fearful people into bold witnesses. If you ever feel inadequate or afraid to share your faith, look at Peter.

The same Holy Spirit who changed him dwells in you. Your past failures do not disqualify you. Draw near to the risen Christ through His Word and prayer, and courage will rise. We are called to be true witnesses—people whose lives declare with both lips and actions that, 'Jesus is alive!'

But Peter will not let us stop at 'He lives'—because the Gospel is not only that Jesus rose, but that Jesus rules.

The risen Jesus is not merely alive—He is exalted at the right hand of God and has poured out the promised Holy Spirit. The events of Pentecost are visible proof that Christ is reigning. He sits in the place of supreme authority until every enemy is placed beneath His feet.

Peter quotes Psalm 110 to show that David spoke of a greater Lord, invited by Yahweh to share the divine throne.

In our chaotic world of political unrest, economic pressure, and personal struggles, this truth is your steady anchor: Jesus reigns right now.

No boss, fear, or circumstance is ultimate. The enthroned Christ rules over them all.

When anxiety rises, preach to your own heart: 'He is at the right hand of God, exercising authority for my good and His glory.' Live as citizens of His kingdom—generous, holy, and hopeful—because the King who poured out His Spirit still empowers His people today.

Peter then gathers every thread of evidence together and delivers the sermon's powerful conclusion.

Because the signs were public, the cross was purposeful, the tomb is empty, and the Spirit is poured out—Peter says there is only one honest conclusion left.

**Acts 2:36**

**<sup>36</sup>Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."**

'Know for certain'—there are no vague opinions or endless debates.

God has publicly vindicated and enthroned this Jesus as both **Christ**—the fulfillment of every covenant promise—and **Lord** (*Kyrios*), the very name of God in the Greek Old Testament.

Confessing Jesus as Lord means total allegiance over every area of life: mind, body, time, money, relationships, and future.

In the first century, it was political treason. Today, it confronts every competing idol.

Peter presses the point home without softening it at all: the enthroned King is the very One they had crucified.

And this reality should land with both conviction and mercy on our hearts today.

Many of us have treated Jesus casually in our lives—admiring His teachings while resisting His lordship. Living the sinful lives that we want instead of living in obedience to His teachings. Justifying our actions with excuses and explanations rather than accepting the truth of God's words, saying we have not yet been convicted, or that there is another interpretation, so we can live as we choose.

When we do that, we have, in a sense, 'crucified' Him afresh, we are the ones who are driving that nail into his flesh, through our indifference, our compromise, or our rebellion. The Holy Spirit uses this truth to cut to the heart.

And once Jesus is named 'Lord and Christ,' Peter's sermon naturally turns from explanation to invitation, something we will cover in more detail next week. Peter asks the crowd not 'what do you think?' but 'what will you do?'

If you have never truly surrendered to Jesus as Lord, today is the day of salvation. Repent—turn away from sin and self-rule—and trust in Him fully. The promise of forgiveness and the Holy Spirit is for you.

For those who already believe, this calls for fresh repentance and renewed obedience. Ask yourself honestly: Where is Jesus not yet fully Lord in my life—in my schedule, spending, entertainment, or attitudes? Confess it, receive His forgiveness, and ask the Spirit for power to live under Christ's joyful rule.

Next week we will see that on that Pentecost day, the crowd was ‘**cut to the heart**’ and cried out, ‘**Brothers, what shall we do?**’. Peter gave them the Gospel invitation, that still echoes in true churches all around the world to this day: ‘**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.**’

People of God, the same Spirit who empowered Peter is available to us today. The same risen, reigning Lord who saved multitudes before still saves, transforms, and empowers today.

Do not leave this message in the past. Let it confront your sin, comfort your grief, embolden your witness, and ignite your worship.

Know for certain: Jesus is both Lord and Christ—the One who was crucified for you, raised for you, and now reigns for you.

He invites you right now to come to Him.

Will you respond?

Will you walk as the Salt and Light of His Word in this dark and broken world.

Let us pray,

Almighty God, heavenly Father, we give You thanks that You have been pleased to feed us with Your spiritual food in the preaching of Your holy Word. Grant us, we pray, that through the power of Your Holy Spirit this Word may take deep root in our hearts, that we may not only hear it but also live by it, bringing forth the fruit of a holy life to Your praise and glory.

Increase our faith, we beseech You, and so enlighten our hearts with Your Holy Spirit that we may walk in all godliness and integrity of life. Defend Your Church, strengthen Your servants everywhere, and grant that we may boldly proclaim the gospel of Your grace. Direct our whole life to Your service, that whether we live or die, we may be Yours. All this we ask through Jesus Christ our Lord.

**Amen.**

*John Calvin*

### **Invitation to Offering**

#### **Offering Prayer**

#### **Closing Hymn #431: “Jesus Where’er Thy People Meet”**

Jesus, wher e'er thy people meet,  
there they behold thy mercy seat;  
where'er they seek thee thou art found,  
and every place is hallowed ground.

Here may we prove the power of prayer  
to strengthen faith and sweeten care,  
to teach our faint desires to rise,  
and bring all heaven before our eyes.

Lord, we are few, but thou art near,  
nor short thine arm, nor deaf thine ear;  
oh rend the heavens, come quickly down  
and make a thousand hearts thine own.

### **Pastoral Prayer**

Lord of all, we thank You for the truth we have heard and the grace we have received today. As we prepare to step back into a chaotic and broken world, anchor our souls in the absolute certainty of Your reign. Empower us to be faithful, courageous witnesses in our homes, our workplaces, and our communities. We pray for those among us who are hurting, that they would find profound comfort in the wounds of our Savior, knowing that no situation is too chaotic for Your mighty hand.

And now, Lord, we ask Your blessing upon the time of fellowship that follows. Bless the food prepared and the hands that prepared it. May our conversations be seasoned with grace, building one another up in love and unity. Let our joy together reflect the eternal joy of Your kingdom.

In the mighty name of Jesus Christ we pray, **Amen.**

### **Benediction**

Now may the God fill you with all joy and peace in believing,  
so that by the power of the Holy Spirit you may abound in hope.  
And may the grace of the Lord Jesus Christ,  
the love of God the Father,  
and the fellowship of the Holy Spirit be with you all,  
both now and forevermore.  
**Amen.**