

# “This Jesus”

## A Pentecost Quiz

Before we get started today, I'd like to give you a little Bible quiz to test your knowledge of Pentecost. It shouldn't be too hard for you because you have undoubtedly heard many teachings on Acts 1 and 2 through the years.

I'm looking for one new term in Acts 1 and one new term in Acts 2. Here are the criteria:

- It can be one or more words.
- It can be a person, a place, or a thing.
- It occurs here for the very first time in the New Testament.

[PAUSE FOR STUDENTS TO GIVE ANSWERS]

The first new term appears in Acts 1:21 and 22:

So one of the men who have accompanied us during all the time that the **Lord Jesus** went in and out among us,

beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection.”

The new term is “Lord Jesus”.

This is the first occurrence of this name in the New Testament.

The second new term appears in Acts 2:38:

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**.”

The new term is “Jesus Christ”.

This is the first occurrence of this name in the New Testament.

## A New Understanding of Who Jesus Is

So why is this significant in terms of Pentecost? Because the subject of Peter's sermon is Jesus of Nazareth.

Listen to Peter's fearless rejoinder at the end of his speech that day.

Acts 2:36:

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

God wanted His people to know two things about His Son, "this Jesus", on Pentecost; specifically, that He had made him:

1. Lord, and;
2. Christ

That exact same message is conveyed in the two new terms we just looked at:

1. Lord Jesus, and;
2. Jesus Christ

While Jesus had been with the disciples on earth, he had been known to them by many names: Jesus, Lord, Master, Son of God, Son of Man, and Christ, to name a few. However, never did they call him "Lord Jesus" or "Jesus Christ" in the Gospels. Clearly, something had changed with the ascension that required these new designations.

## Transition to a New Era

The angels clued the apostles into the transition to a new era when they addressed them as they watched Jesus ascending into heaven.

Acts 1:9-11:

And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight.

And while they were gazing into heaven as he went, behold, two men stood by them in white robes,

and said, “Men of Galilee, why do you stand looking into heaven? **This Jesus**, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Why “*this Jesus*”? The name Jesus was a common male name in Israel. Now that Jesus of Nazareth was no longer physically present on earth, other titles would be required to mark him out as “*this Jesus*”, notably *Lord* and *Christ*.

The phrase “*this Jesus*” occurs several times in Acts. Let’s take a look at the various occurrences.

## A Man Attested to and Raised from the Dead by God

Why should anyone have given credence to *this* man — this Jesus of Nazareth — as the Lord? Peter tells them with boldfaced assurance.

Acts 2:22-25:

“Men of Israel, hear these words: **Jesus of Nazareth**, a man attested to you by **God** [God is the One Who attests to who Jesus is] with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—

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

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

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;

## Seated at God's Right Hand

Peter affirmed that God had indeed placed Jesus at His own right hand.

Acts 2:31-33:

he [David] foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

This Jesus God raised up, and of that we all are witnesses.

Being therefore exalted at the right hand of God, and having received from the Father [God is his Father, Jesus is His Son] the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

From his lofty position in the heavens, "this Jesus" was able to freely pour forth the promise of the holy spirit to all who believed that day.

## Two Lords: Father and Son

Furthermore, Peter goes on to prove that in this heavenly, seated position, all the enemies of his Lord are thenceforth under his feet.

Acts 2:34, 35:

For David did not ascend into the heavens, but he himself says,

“The Lord [God] said to my Lord [Jesus],

“Sit at my right hand,

until I make your enemies your footstool.”

He cites David's words from Psalm 110:1, a figure of speech serving to underline the primary point that there are in truth two Lords:

1. *The Lord* (the Lord God), and;
2. *My Lord* (the Lord Jesus Christ).

Revolutionary!

As “Lord of all the earth”<sup>1</sup>,  
God the Father is and forevermore will be  
the one and only *Lord God*.

As “Lord of all”<sup>2</sup>,  
the Son of God, man’s Redeemer, is and forevermore will be  
the *Lord Jesus Christ*, the Savior of all men.

The second Lord is subject to none, other than the First.

1 Corinthians 15:27, 28:

For “*God* has put all things in subjection under his feet.” But when  
it says, “all things are put in subjection,” it is plain that he is  
excepted who put all things in subjection under him.

When all things are subjected to him, then the *Son* himself will  
also be subjected to him who put all things in subjection under  
him, that *God* may be all in all.

## Born Again in the Name of Jesus Christ

Returning to Peter’s Pentecost address, note in whose name he made  
his final call to action.

Acts 2:37-39:

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?”

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*.”

For the promise is for you and for your children and for all who  
are far off, everyone whom the *Lord our God* calls [God the Father  
is the One Who does the calling] to himself.”

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<sup>1</sup> Joshua 3:11, 13; Psalm 97:5; Zech. 6:5

<sup>2</sup> Acts 10:36; Romans 10:12

This is the first reference to “the name of **Jesus Christ**” in the New Testament, and it is in the context of getting born again of God’s spirit.

## Saved and Made Whole in the Name of Jesus Christ

The second New Testament reference to “the name of **Jesus Christ**” is in the context of ministering healing and deliverance.

Acts 3:6-8:

But Peter said, “I have no silver and gold, but what I do have I give to you. In the name of **Jesus Christ** of Nazareth, rise up and walk!”

And he took him by the right hand and raised him up, and immediately his feet and ankles were made strong.

And leaping up, he stood and began to walk, and entered the temple with them, walking and leaping and praising **God**.

Notice that when the lame man was healed in the name of Jesus Christ, the one he praised was God, not Jesus.

Acts 4:8-12:

Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders,

if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed,

let it be known to all of you and to all the people of Israel that by the name of **Jesus Christ** of Nazareth, whom you crucified, whom **God** raised from the dead [he didn’t raise himself by his own power]—by him this man is standing before you well.

**This Jesus** is the stone that was rejected by you, the builders, which has become the cornerstone.

And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

To clarify exactly who “**this Jesus**” was, Peter referred to him as “**Jesus Christ** of Nazareth.” No one needed guess just who he was talking about! This was the man they all knew who had been crucified, rose again, and ascended. Only by his name could men be saved – made whole, in body, soul, and spirit.

## *This Jesus is the Christ*

The final occurrence in Acts of the phrase “this Jesus” appears in chapter 17, when Paul preached salvation to the Thessalonians.

Acts 17:1-3:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures,

explaining and proving that it was necessary for **the Christ** to suffer and to rise from the dead, and saying, “**This Jesus**, whom I proclaim to you, is **the Christ**.”

Paul drove home his point. It wasn’t just a matter of reviewing what the Scriptures said about Christ; it was a matter of understanding on a heart level that “*this Jesus*” – the man from Nazareth – was indeed the Christ of whom all Scripture had spoken. Get that, and you would get everything that God had to offer.

## *The Lord Jesus Christ*

This is why Peter’s final exhortation pointed back to “this Jesus”.

Acts 2:36:

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

As we have seen, the first-century apostles faithfully expounded the two central aspects of who Jesus was:

## The *Lord Jesus Christ*

When Peter reported the conversion of the Gentiles to the Church at Jerusalem, he used the title “Lord Jesus Christ” to prove beyond a shadow of a doubt that these uncircumcised were in fact born again.

Acts 11:17:

If then God gave the same gift to them as he gave to us when we believed in the *Lord Jesus Christ*, who was I that I could stand in God's way?”

They had believed on the *Christ*, confessing him as *Lord*. Nothing else could be required of them, not even circumcision. “Who [then] was I that I could stand in God’s way?”

## Another Jesus, or This Jesus?

Sadly, others later came along who actually did stand in God’s way. Paul warned the Corinthian Church against such deceivers.

1 Corinthians 11:3, 4:

But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to *Christ*.

For if someone comes and proclaims *another Jesus* than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.

What is “another Jesus”? A different Jesus than “this Jesus” – the one who has been proclaimed by faithful ministers of God starting at Pentecost and continuing to the present day.

- “This Jesus” was taken up from the disciples into heaven, where he will remain until returning to earth the same way. (Acts 1:11)
- “This Jesus” was raised from the dead, not through his own power, but by the Almighty God. (Acts 2:23)
- “This Jesus” is now exalted at the right hand of God, and that is where he resides, not on the earth. (Acts 2:33-35)



- God is the One Who made “this Jesus” both Lord and Christ. Jesus did not take that honor for himself. (Acts 2:36)
- “This Jesus” has become the cornerstone of God’s dwelling place, the Church; and by no other name can men be saved. (Acts 4:11)
- “This Jesus” is nothing other than what the Scriptures foretold and promised that he would be. (Acts 17:3)

We would do well, therefore, to ask ourselves if the Jesus we know aligns with “this Jesus”, or if we have been seduced into relating to “another Jesus.”

## Everything about Christ is from God

2 Corinthians offers a clarion call to the walk in newness of life in the age of Grace.

2 Corinthians 5:16-18:

From now on, therefore, we regard no one according to the flesh. Even though we once regarded **Christ** according to the flesh, we regard him thus no longer.

Therefore, if anyone is in **Christ**, he is a new creation. The old has passed away; behold, the new has come.

All this is from **God**, who through **Christ** reconciled us to himself...

Everything about Christ is from God, the ultimate Author of our salvation.

In the first century, there were numerous individuals who had personally known Christ. Nevertheless, these men and women were exhorted to no longer try to relate to him according to the flesh, for he is no longer here.

Instead, they were to walk in the glorious freedom of the new creation of God’s spirit within, praising God their Father and praying to Him in the name of Jesus Christ. The time they would see “this Jesus” again would be when he returned, “the same way as you saw him go into heaven.”

## Teaching about the Lord Jesus Christ

Fully understanding the import of these truths, what should we teach when we speak of Jesus to others? The same things that were taught and practiced by all the apostles, including Paul. We find him observing these truths right up to the end of his life.

Acts 28:30, 31:

He [Paul] lived there two whole years at his own expense, and welcomed all who came to him,

proclaiming the kingdom of **God** and teaching about the **Lord Jesus Christ** with all boldness and without hindrance.

We preach and teach **Jesus** as **Lord**, and **Jesus** as **Christ**; nothing more, nothing less.

May our lives be such a witness to the **Lord Jesus Christ**, and may we continue to preach and teach the message of who he truly is with all boldness and without hindrance.