

Review (Acts 2:14-21)

14 ...Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15 For these are not drunk, as you suppose, since it is only the third hour of the day. 16 But this is what was spoken by the prophet Joel:

17 'And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. 18 And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy. 19 I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor of smoke. 20 The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD. 21 And it shall come to pass that whoever calls on the name of the LORD shall be saved.'

- God had made many wonderful promises concerning the activity of the Spirit among the people of Israel.
- These miraculous events were in line with Jewish expectations for the end of the age – and they were additional proofs of Jesus' identity and His resurrection.

Peter focuses on three areas:

- First, the Spirit is being poured out on all flesh.
- Second, these events are pointing us to the coming *Day of the Lord*.
- Third, these events mean that it's vital for people to call upon the Lord and be saved. All are welcome to come!

God's Holy One (2:22-18)

22 "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— 23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; 24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. 25 For David says concerning Him:

*'I foresaw the LORD always before my face,
For He is at my right hand, that I may not be shaken.
26 Therefore my heart rejoiced, and my tongue was glad;
Moreover my flesh also will rest in hope.
27 For You will not leave my soul in Hades,
Nor will You allow Your Holy One to see corruption.
28 You have made known to me the ways of life;
You will make me full of joy in Your presence.'"*

- Peter begins by calling for their attention.
- Acts can be described as a book of speeches. A lot of the action is moved along by the speeches or addresses of the characters.
- Peter’s overarching goal is to help the people conclude that they should accept Jesus as the Messiah—and even more—and then become followers of Jesus.
- He begins by reminding them that God attested to Jesus through miracles, wonders, and signs. These were God’s seal of approval upon Jesus.
- The three words Peter uses to describe God’s miraculous activity in Jesus can be observed all over the New Testament: ***miracles, wonders, and signs***.
 - The first word, “miracle,” doesn’t mean what it usually means in English. Peter uses the word *dunamis*, the supernatural power of God. Rather than say “miracle,” with all its English connotations, it would be better to say, “acts of power” or “manifestations of divine power.”
 - God wants to use us in deeds of power. Jesus said that the one who believes in Him will do the works that He had been doing, and even greater works (see John 14:12).
 - The next word, *wonders*, means something that causes awe; it’s something that amazes people.
 - The third word, *signs*, means something that points us to something.
- Putting it all together, Jesus was doing deeds of power, things that caused amazement, and things that pointed people to God.
- Peter reminds them that they have witnessed all these things in Jesus’ ministry. They could only get around this by attributing His works to the power of Satan.

- In verse 23, Peter lays out the mystery of God’s purpose and foreknowledge:
...Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death...
- Despite the malice and the lawlessness of those who put Jesus to death, it was **also** the work of God to deliver Jesus to them for crucifixion.
- We will probably never be able to reconcile these two principles—God’s Purpose and Man’s Will—to everyone’s satisfaction. However, we know that God always planned that Jesus should go to the Cross:

All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.... yet it pleased the LORD to bruise Him; He has put Him to grief. (See Isaiah 53:6ff.)

So, yes, the *Jews* and the *Romans* killed Jesus, but it also happened by the Will of God, and its purpose was to deal with the guilt of *all humanity*.

Now Peter confronts them with Jesus’ resurrection, using Psalm 16. He will assert that this is a *Messianic prophecy*, one that applies not to David himself, but to Jesus:

25 “For David says concerning Him: ‘I foresaw the LORD always before my face, for He is at my right hand, that I may not be shaken. 26 Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also will rest in hope. 27 For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption. 28 You have made known to me the ways of life; You will make me full of joy in Your presence.’”

Arguing From David (2:29-32)

29 “Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, 31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32 This Jesus God has raised up, of which we are all witnesses.

- David died and his body underwent decay. No one ever claimed that David had risen from death, but God said that someone would rule from his throne forever.
- David must have meant that the Messiah’s soul would not be left in the underworld, nor would His flesh decay. The Jewish people believed that decay began after the third day and then, death became irreversible.
- Peter says that David spoke of Jesus, and that they have all seen Him alive.

Exalted To The Right Hand Of God (2:33-36)

33 Therefore being 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. 34 “For David did not ascend into the heavens, but he says himself: ‘The LORD said to my Lord, “Sit at My right hand, 35 till I make Your enemies Your footstool.”’ 36 “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”

- *Acts* demonstrates that power evangelism (evangelism with signs and wonders) can be very effective. When people see “God at work,” they are usually open to hear you explain what is taking place.
- Jesus being exalted to the right hand of God would mean, in their minds, that He had been elevated to the highest place of authority.
- For us, “Son of God” is a statement about Jesus’ **being** – in other words, **who or what** is He? But in the ancient world, being a son of a god meant that you were *ruling* for that god on the Earth.
- Peter explains the phenomenon of tongues: he says Jesus has received the Promise of the Father, the prophesied gift of the Spirit, and has poured it out.

To demonstrate from the Word that some Divine person would be raised to the right hand of God, Peter makes use of Psalm 110.

- Psalm 110 is the portion of Old Testament Scripture that is the most frequently used in the New Testament. It shows how David has a *Lord* who would be summoned up by *the LORD (YHWH)* to sit beside Him.
- Jesus used this same passage to argue against the Pharisees, quizzing them about how the Messiah could be the Son of David.
- God has made Jesus both Lord and Christ. He is the Messiah and the Son of God – God’s chosen Ruler. But He’s also David’s Lord, a *Divine Man*.
- The prophet Daniel saw this reality (see: Daniel 7).
- Why did Jesus favor the title *Son of Man* rather than *Son of God*?
- The title *Son of Man* has, in many ways, an even greater significance than the title *Son of God*.

“I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed” (Dan. 7:13-14).

- Sometimes people think *Son of Man* refers to Jesus’ humanity and *Son of God* to His Deity, but this is incorrect. *The Son of Man* is a Divine figure in Heaven. When Jesus calls Himself *Son of Man*, He’s not merely being humble, or simply identifying with us in our humanity.
- To be the Son of Man is to be the One who will be presented to the Father in the clouds of Heaven, then sent into the world to rule it. How did the Son of Man get into Heaven to be sent down to reign?
- He is the Divine Human who ascended to Heaven, is seated at the right hand of the Father, and will come again in glory to judge the living and the dead.
- Not everyone in the Acts 2 crowd understood Peter’s point, but many likely did.

*61 ...He [Jesus] kept silent and answered nothing. Again the high priest asked Him, saying to Him, “Are You the Christ, the Son of the Blessed?” 62 Jesus said, “I am. And **you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.**” 63 Then the high priest tore his clothes and said, “What further need do we have of witnesses? 64 You have heard the blasphemy! What do you think?” And they all condemned Him to be deserving of death. (Mark 14:61-64)*

Peter is saying that Jesus' miracles and resurrection—and now the outpouring of the Holy Spirit by Him—tell us that Jesus really is the Son of Man, the Lord and Messiah.

What Shall We Do? (2:37-40)

37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" 38 Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. 39 For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." 40 And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation."

- The crowd is under the conviction of the Holy Spirit. Peter tells them to repent and be baptized. This is a new baptism, different from John's. John's baptism was preparatory, but Christian baptism relates to the remission of sins.
- Peter says that God extends this promise, the gift of the Holy Spirit, to everyone that He will call, even their children, and people far away.
- Peter spoke many other words, so what is recorded here is only a part of the speech and perhaps just a part of the ministry that happened that day.

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