

2:12 And they all continued in amazement and great perplexity, saying to one another, "What does this mean?"

2:13 But others were mocking and saying, "They are full of sweet wine."

The speaking in tongues generated two different responses. Some wanted to know what it all meant; others thought the disciples were drunk. Peter explains both the meaning of the phenomena and answers the accusation of drunkenness in the verses that follow.

V. The preaching of Peter (2:14-40)

The speech of Peter falls into four parts: (1) the announcement that the fulfillment of the OT has taken place; (2) a review of the ministry, death, and victory of Christ, (3) the presentation of OT passages that show that Jesus is the Messiah, (4) a call to repent.

What is of the greatest importance to see in the preaching of Peter is that the coming of the Spirit is not at the center, Christ is. When Peter explains the coming of the Spirit he preaches Christ. In John 16:13-14, Jesus, in speaking of the Holy Spirit to the disciples said, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but *whatever He hears, He will speak*; and He will disclose to you what is to come. *He will glorify Me, for He will take of Mine and will disclose it to you.*" The coming of the Spirit is about the glorification of Christ among His people. This is why the Spirit-filled Christian is the Christ-glorifying Christian.

A. The announcement that the fulfillment of the OT has taken place (2:14-21)

2:14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words

2:15 "For these men are not drunk, as you suppose, for it is only the third hour of the day;

(note: the third hour is the third hour since sunrise, or about 9:00 a.m. – an hour too early to already be drunk)

2:16 but this is what was spoken of through the prophet Joel (Joel 2:28-32):

2:17 'AND IT SHALL BE IN THE LAST DAYS,' God says, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS;

2:18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT and they shall prophesy.

2:19 'AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE.

2:20 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.

2:21 'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.'

The Day of Pentecost marks the transition from the Old Covenant to the New Covenant. It fulfills the promise to Abraham: "in you all the families of the earth will be blessed" (Gen. 12:3). It is a fulfillment of Joel's prophecy of the eschatological outpouring of the Spirit.

Peter calls this "*the last days*." The "last days" are the days when the messianic age exists. Hebrews 1:1-2 says, "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

in these last days has spoken to us in His Son." 1 Peter 1:20: "Christ was foreknown before the foundation of the world but was made manifest *at the last of the times* for your sake." 1 Corinthians 10:11: "These things happened to them as a warning, but they were written down for our instruction, upon whom *the end of the ages has come*." 1 John 2:18: "Children, *it is the last hour*; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that *it is the last hour*." The coming of the Spirit signaled the beginning of the end—the beginning of the "last days." It inaugurated a time when the life of the future invades and begins to permeate this present evil age. The end of the ages has dawned upon those who are in Christ through the coming of the Spirit.

In quoting Joel it is very difficult to see all the events spoken of fulfilled on Pentecost. For example, it is doubtful that the great cosmic wonders in heaven and signs on the earth predicted before the coming of the day of the Lord (vv. 19-20) occurred. It is easier to assume that Peter is *not* indicating that the entirety of Joel's prophecy has been fulfilled.

The best explanation I have read comes from an unpublished paper by Robert Saucy. In it he says,

When Joel wrote, he was addressing his fellow countrymen and predicted that there would be an era when revelation from God would be so abundant that every Jew would be a prophet, whether male or female, young or old, slave or free. Peter wasn't seeing anything like that in his day. Nor were the cataclysmic events in earth and heaven taking place – signs of the judgment of the unbelieving world. Nevertheless, there were similarities. The Spirit was poured out and the Jews were the recipients of it. As we continue to read the book of Acts we see that there was an era of divine revelation, so much so that the entire New Testament came into existence.

Probably the best way in dealing with the discrepancies is to see the outpouring of the Spirit in the Book of Acts as the beginning of the days spoken of in Joel that would reach full completion when Christ returns. Acts 2 could be called the firstfruits of the promises in Joel. It was the inauguration of the age of the Spirit, a herald that announced the age that would reach its climax at the second coming of Christ and His rule upon the earth. Peter focused on the beginning of the last days, while Joel emphasized their culmination. Both form a generic whole.

...

Two thoughts may be offered as to why Peter continued his citation of Joel to include things that were not fulfilled on Pentecost: (1) He sought to proclaim the opportunity for his hearers to be saved before the judgment of the "Day of the Lord" and thus wanted to include the content of Joel cited in Acts 2:21; (2) All of the events of Joel's prophecy were anticipated for the "last days." Peter did not know that some of the events in Joel's prophecy would not occur for more than 2000 years, thus they were always imminent [among] the New Testament believers.

In other words, when Joel looked into the future, God didn't tell him how many years would separate the different parts of the last days that he was describing. Earlier in Acts 1:6, the disciples had been asking if it was the time when Jesus was going to restore the kingdom of Israel. They did not know the times or the epochs of the end time events (Act. 1:7). Peter saw the last days as one event. Some of what he saw was nearer to the beginning of the last days, and some was nearer to the end of the last days. He saw parts of Joel's prophesy being fulfilled, and he also knew that some parts were still yet to come.

The events in Acts 2 were the inauguration of the age of the Spirit, the herald that announced the age that would reach its climax at the second coming of Christ. [Eschatological events stretching from the Christian era to the Second Advent are found elsewhere in the NT – Heb. 1:1-2; I Pet. 1:20; II Pet. 3:3]. The pouring out of the Spirit at Pentecost anticipated the final day when the Spirit would be poured out on “all flesh” (Kaiser, *Toward and OT Theology*, 189). What Moses mentioned as a wishful ideal for every Israelite (Num. 11:29, Exo. 19:6) would become a reality.

ADDITIONAL NOTES ON JOEL 2:28-32

According to Joel, the Spirit comes from above and is given in abundance. He will be poured out upon all mankind. Isaiah saw a time of peace, justice, and righteousness that would accompany the outpouring of the Spirit (Isa. 32:15-18). Ezekiel saw that men would be cleansed and receive new hearts (Ezek. 36:25-27). Zechariah predicted that when the Spirit was poured out there would be great sorrow for the years that Israel had rejected God (Zech. 12:10). All four prophets saw different aspects of the same event.

The pouring out of the Spirit in Joel is taken from the analogy of the rain in the preceding verses (Joel 2:23-27). Just as the physical rain had a visible effect on the earth, so the Spirit’s outpouring would have a visible manifestation. The people of Israel will prophesy, dream dreams, and see visions. In other words, there will be an era when the entire nation will become prophets; men, women, young, old, master and slaves will all receive revelation from God in order to encourage each other to turn to God and to warn the nations.

The day will also be a day of wrath for the unbelieving. Just as the locust darkened the sky in Joel’s day (Joel 2:10) there will be mighty transformations in the sky when this future day came – the sun will be darkened and the moon turned to blood; there will be visible pillars of smoke (cf. Jer. 30:4-9). Nevertheless, the outpouring of the Spirit will result in salvation. God calls the people and the people then call upon God to be saved.

Although it is also important to observe that although much of the prophecy was not fulfilled when Peter spoke, there were also some similarities. First, Joel predicted that the Lord pours out His Spirit upon the Israelites; Peter and the others who received the Spirit were Jews and those who heard them speaking were Jews who had gathered from many nations to celebrate Pentecost. Second, Joel speaks of prophetic activity beyond anything that happened in Peter’s day; there was a tremendous outburst of revelatory activity, so much so that the New Testament came into existence. There are numerous visions and new revelation found throughout the Book of Acts (see Finley, *Joel*, 57 for examples).

B. A review of the ministry, death, and victory of Christ - 2:22-25

2:22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—

How was it ever possible for a man crucified in weakness to have the power or authority to pour out the Holy Spirit of God? How could the crucified one become the exalted one and the Spirit-sending one? These are the questions that Peter will answer for the people in verses 22 and following; but he is headed for verse 33. This is the pivotal point in his message: “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.” So Peter wants to move from how the crucified one became the exalted one. He needs to put Pentecost into its historical/redemptive context.

He begins by appealing to the facts of Jesus’ life. He then establishes the God-ordained significance of His death. Lastly, he magnifies the glory of His resurrection from the dead. His life, death, and resurrection explain how Jesus, the crucified one, became the exalted, Spirit-sending one.

a man attested to you by God: To the early church, the miracles of Jesus were much more than historical events or wonders to experience; they were “mighty works,” signs that pointed beyond themselves (Heb. 6:5; cf. F.F. Bruce, *The New Testament Documents, are they reliable?*, 62-75). Jesus’ miracles proved that He was a man “attested by God.” When something is “attested” the quality of the object is seen; God showed the people of Israel who Jesus was. In other words, Jesus’ miraculous ministry was God’s evidence, God’s public approval of who Jesus is.

Numerous examples could be cited that show that Jesus’ miracles were intended to reveal who He was:

- When Jesus turned water into wine (Jn. 2:1-11), it says that *it was a sign* that revealed His glory; upon seeing it His disciples believed in Him.
- In Mark 6 Jesus walked on the Sea while the disciples were crossing in a boat. In 6:51-52 it says that “He got into the boat with them, and the wind stopped; and they were utterly astonished.” But this time they weren’t seeing in the miracles what they needed to see; it says, “for they had not gained any insight from the incident of the loaves, but their heart was hardened” (Mk. 6:52). In other words, “they had not drawn from the miracle of the loaves the conclusion which they might have drawn, that all natural forces were subject to their Master’s sovereignty” (Ellicott). If they had but reflected upon the miracle of the loaves that they had just seen a few hours before, they wouldn’t have been surprised by anything He did in the realm of power over nature.
- When Jesus cast a demon out He argued that if He drove out the demon by the Spirit of God, then the Kingdom of God has come (Lk. 11:14-20). His miracle showed that He was the one promised who would sit on David’s throne.
- When Jesus healed people He was fulfilling what was spoken about Messiah in Isaiah 35:5-6; “Then the eyes of the blind will be opened and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and the tongue of the mute will shout for joy. For waters will break forth in the wilderness and streams in the Arabah.”

These and the other miracles that Jesus performed demonstrated to those who had eyes to see, that He was attested by God. In other words, Peter appeals to the incontestable, irrefutable facts of Jesus’ life that show that He was accredited by God. God had confronted the people in Christ in an undeniable way - “As you yourselves know.”

It is interesting to note that “miracles” (δύναμις *dunamis*) appears 10 more times in Acts to describe the work of the church; the church’s miracles were Jesus’ works displayed through Spirit empowered people (see note on “the things Jesus began to do and teach” in Acts 1:1).

just as you yourselves know: The miracles, signs, and wonders that Jesus performed didn’t first need to be explained, for they were done openly and were well known. Even the enemies of Jesus acknowledged their supernatural character though they didn’t like the theological ramifications of them (Matt. 12:22 ff).

2:23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Secondly, in explaining how the crucified one has become the exalted one who gives the Spirit of God, Peter establishes the God-ordained significance of Jesus' death.

this Man: That is, this God-accredited, wonder-working man – you put to death.

delivered over by the predetermined plan and foreknowledge of God: The writings of Luke emphasize the sovereign, predetermined plan of God often.

- God's plan included Messiah's suffering (Lk. 24:7, 25, 45-48; Acts 17:2-3; 26:22-23).
- The word "predetermined" (*ὁρίζω horizo*) occurs numerous places in Luke and Acts (Lk. 22:22; Acts 10:42; 11:29; 17:26, 31; as well as in Rom. 1:4 and Heb. 1:7).
- The *concept* of a predetermined plan also appears often (Lk. 9:21-22, 44-45; 13:33; 17:25; 18:31-33; 22:37; 24:46-47).
- The word "plan" occurs often. Nine of the twelve times that the word "plan" appears in the Bible are in Luke/Acts (Lk. 7:30; 23:51; Acts 2:23; 4:28; 5:38; 13:26; 20:27; 27:12, 42; but also I Cor. 4:5; Eph. 1:11; Heb. 6:17) A "Plan" indicates that a course of action is being carried out.
- In verse 23 the verb "delivered over" is passive – God delivered Jesus over which also demonstrates His sovereign enactment of a divine plan.

Peter is establishing that the cross wasn't evidence against Jesus' messiahship, nor was it a tragedy that God had to pick up the pieces after it had happened, but that it had always been part of the saving plan and purposes of God.

godless men: The wicked men that put Jesus to death were Romans (often referred to as "wicked men" or "lawless" in Jewish literature – Longenecker, 279), but the instigators of the crucifixion were the Jews. The priestly leaders devised the plan to put Jesus to death, and the angry mob agreed to the suggestion. But every one of them was unconsciously fulfilling the predetermined plan of God (Psa. 16:8-11). Literally, they were "lawless men" (ESV *-ἀνομος anomos*). "Lawless men" refers to the gentiles who saw no need to submit to the law of God.

you nailed to a cross by the hands of godless men and put Him to death: Peter is convinced that God's purposes stand behind everything that happens; at the same time, he is very direct about human responsibility. God delivered Jesus over to be crucified, but it came about "through (or, 'by') the hands of godless men." The death of Christ was particularly the sin of the Jewish nation; it was the sin of their rulers and with the full consent of the people – they were the ones who cried, "His blood shall be on us and on our children!" (Matt. 27:25).

2:24 "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

But God: These are just two small words, but they have brought immeasurable hope throughout the ages.

raised Him up again: Though the people sentenced Jesus to death, God reversed the sentence and raised Him from the dead. Jesus' power to give life is evidenced by His power over death (Jn. 5:25-26). Both His death and resurrection were ordained by God and both attest to (2:22) who Jesus was. The resurrection was the Father's public vindication of the Son and it focused on the significance of what He had just done. Verse 36 says, "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified."

it was impossible for Him to be held in its power: The idea of being held by death comes from places like 2 Samuel and Psalms 116:3. 2 Samuel 22:6 states, "The cords of Sheol surrounded me; the snares of death confronted me." But death was unable to hold Christ. In Revelation, death is viewed as a prison house; Christ is the one who has the authority to open the door. Revelation 1:17-18: "I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades."

C. The presentation of OT passages that show that Jesus is the Messiah -2:25-36

2:25 "For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN.

2:26 'THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE;

2:27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.

2:28 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.' (Psa. 16:8-11)

The thought that Messiah could die was inconceivable to the Jews; it was even worse to imagine that He would die like a common criminal on a cross. Peter anticipates his listeners' doubts and will argue that if the resurrection of Messiah was prophesied, then His death must have also been in God's plan. He begins by quoting Psalm 16:8-11 (an exact quote from the LXX).

Verse 25 is a bit unusual in that David places God at his right hand, the place where a helper would be. Of course, the language is figurative and simply means that David was confident that God would help him in times of distress and not abandon his soul in the grave (Hades). But David's words have a secondary meaning that extend beyond David; he is also speaking prophetically of Messiah (2:30; 13:35). Neither David nor Messiah need to fear; they need not be shaken; their hearts can be glad; they can live in hope; because God will not abandon them in Hades.

David had been speaking in the first person (I, my), but in verse 27b he suddenly changes to the third person; he says "**NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.**" In the OT context reference to "Your Holy One" could include David, but is a general reference to a person who has been set apart for God. Although a "holy one" could be anyone, here it is a specific person. Although readers may conclude that David is referring to one who would rule on the Davidic throne, "the nonabandonment to Hades, the declaration that this one will not see corruption, and the idea of the person being secure, including his flesh, lead Peter to argue that the resurrection, even an immediate bodily resurrection, is affirmed here (Acts2:30-31)" (Bock, 124).

The hope expressed in verse 28 operates like a promise of God's protection that extends even beyond death. Instead of abandonment in Hades the person finds gladness in God's presence. God not only delivers from death, He promises His abiding presence.

2:29 "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day.

2:30 "And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, (Psalm 132:11; 2 Sam 7:12-13)

2:31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.

2:32 "This Jesus God raised up again, to which we are all witnesses

David . . . both died and was buried, and his tomb is with us to this day: In verse 29 Peter begins to expound upon the meaning of Psalm 16 in relation to Christ. Peter interprets the passage very literally. His argument is that this Psalm could not be referring to David because David's body remained in the grave and experienced corruption (his tomb was just south of the city). David's tomb bore silent but eloquent testimony that he had not been delivered from the grave. Therefore, the only other available conclusion was that David was speaking prophetically of the King greater than he, his greater descendant who would rule an everlasting kingdom (Isa. 9:6-7; Dan. 7:14). The resurrection of Christ in connection with the psalm shows that God's plan for Messiah included death and resurrection and it attests that Jesus is the Christ, the Holy One of whom God approved.

GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE: Acts 2:30 comes from Psalm 132:11, which itself comes from 2 Samuel 7:12 and 13. It is a promise that someone would sit on the throne of David forever; this is fulfilled in a particular descendant, Christ. Seated on the throne of David, Jesus is both Christ and Lord (3:36; Bock, 128). His exercise of messianic authority is seen in His sending of the Spirit (2:33). His lordship is seen in His exaltation to the Father's right hand (2:34-35).

he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY: Verse 31 repeats what he had said in verse 27 with one major change. In verse 27 the quote of David is in the future tense; in verse 31 when it is applied to Christ it is in the past tense, for it is something that has now come to pass. By using the past tense Peter confirms that David was speaking prophetically of Christ's resurrection; Jesus was neither abandoned, nor did His flesh suffer decay.

to which we are all witnesses: Jesus had told the disciples that they were to testify of the resurrection (Lk. 24:48; Acts 1:8, 21-22) which they were now doing. They had seen the resurrection and it changed their lives.

2:33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

The "therefore" of verse 33 applies what Peter has said to the question originally asked in 2:21, "What does this mean?" The speaking in tongues that they were hearing meant that Jesus had been exalted to the right hand of God, had received from the Father the promise of the Holy Spirit, and had poured forth the Spirit upon men.

The giving of the Spirit provided proof that Jesus was the Messiah. The reality that the Spirit had been poured out was seen and heard (evidenced) through the speaking in tongues. But the triumph of Jesus was also attested to by OT prophecy (2:34-35).

2:34 "For it was not David who ascended into heaven, but he himself says: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, 2:35 UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'"

Peter's aim is to show that Jesus is not only the Messiah, but that He is also Lord. In Psalm 110:1 David said, "The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet." The LORD is God the Father. Who then is David's Lord who was told to sit at the Father's right hand? David never ascended to heaven to sit at the right hand of the Father; therefore, the words must point to someone greater than him. Peter concludes that he prophesied of Jesus (cf. Mk. 12:35 ff.; Matt. 22:41 ff.; Lk. 20:41 ff.). The right hand of God is a place of honor.

The resurrection and exaltation lifts the veil of a great mystery. How can the Messiah be both David's son and David's Lord? Because He is the God-appointed incarnate redeemer who, through the incarnation, has come from heaven into the line of David.

2:36 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified."

Once again "therefore" signals a conclusion. What do these events and scriptures teach Israel about who Jesus was? They demonstrate that He is both Lord and Christ.

God has made Him both Lord and Christ: Some try to say that "made" means Jesus wasn't always Lord and Christ, but He became these things when He was raised from the dead and exalted. But in functional contexts, the Greek word "made" has the idea of "appointed" (cf. I Sam. 12:6 LXX; I Ki. 12:31 LXX; Mk. 3:14; Heb. 3:2), and this is the way it is used here. *The resurrection of Jesus demonstrated that the messianic work was done and He has full right to the titles He has* (Longenecker, 280-281).

In Jewish thought no one could claim the title of Messiah until He had done the work of Messiah. Because Jesus had accomplished His messianic mission, had risen from the dead, and had been exalted by the Father, the titles of Christ (Greek for the Hebrew "Messiah") and Lord were rightfully His. (This theme of having a basis to claim a title is also found in Ro. 1:4; Phil. 2:9-11; Heb. 2:14; I Jn. 5:6; Longenecker, 280).

Bock gives an excellent summary of this section:

In sum, Peter's speech proclaims that the distribution of the Spirit is the sign of the last days, the movement to the day of the Lord, the fulfilment of God's promise, and, most important, the indication that Jesus is vindicated, so that this crucified one now sits at God's side, mediating God's salvific blessing as both Lord and Christ. Scripture shows this, as Joel 3 (2 Eng.) is linked to Psalm 16, then to Psalm 132, and finally to Psalm 110. To understand who Jesus is, one must look to both what God did and what Scripture says. The speech highlights that it is God who acted through Jesus. God pours out his Spirit (v.17), worked miracles through Jesus (v.22), and then raised and exalted him (vv. 24, 32-33), thereby showing Jesus to be Lord and Christ (v. 36).

One cannot think of God's activity without thinking of Jesus, and Jesus cannot be who he is without the work of God. The unity of their work is affirmed in the speech.

The speech thus shows how God's activity through Jesus stands at the core of the Christian message. Jesus' resurrection means far more than merely that there is life after death. It is a vindication of Jesus' life and mission, a demonstration that Jesus lives and still rules, and a reflection that Jesus is a unique person, sharing the precious presence and glory of God in a unique way. Christ's death led to Christ's victory and rule (Fernando 1998: 108-9). The reality of the resurrection transformed the apostles from those who were timid to those who were bold to share Jesus with others. Peter also makes clear that the sin of rejecting God's unique messenger stands at the base of why Jesus had to die and that forgiveness and the Spirit are what the gospel offers, as the next unit will show. The Spirit's central place in the promise of God also is highlighted here. The Spirit is the evidence that Jesus is raised and reigns with God. The believer's changed life is a testimony to Jesus' current activity in the world and enables the mission. So God works through the Son and gives the Spirit. Undergirding the salvation message is the united work of the Father, Son, and Spirit (Bock, Acts, ECNT, 137).