

The First Sermon of the New Covenant

Acts 2:14–40

Attribution

- Much of this second chapter of Acts is **composed of the sermon** which Peter delivered on this **special occasion**.
 - This was a **masterpiece of a sermon**. Peter had **three main points** to the sermon.

1. The Prelude to the Sermon

- Peter **had been the acknowledged leader** and often the **spokesman for the apostles** during Christ's earthly ministry.
 - In **all four lists of apostles, his name is first** (Matt. 10:2–4; Mark 3:16–19; Luke 6:14–16; Acts 1:13).
 - He now **continues** in that role, **taking his stand**, along **with the eleven** other apostles, **facing the crowd**.
 - The **eleven** included Matthias, chosen earlier to replace the traitor Judas and complete the ranks of the twelve.
 - As eyewitnesses of the resurrected Christ themselves, they supported Peter.
- Peter **raised his voice** so the **huge crowd** could hear him.
 - The verb translated **declared** also appears in **2:4**.
 - Here, as there, it **refers to a Spirit-inspired utterance**.
 - Peter probably **spoke in Aramaic**, the **vernacular** language of Palestine and thus familiar to his hearers,
 - who included the **men of Judea** (The residents of **Jerusalem**),
 - and **all who live in Jerusalem** (The multitudes who had **flocked there to celebrate Pentecost**).
 - Pentecost - The **Feast of Weeks**

¹⁵ *‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. ¹⁶ Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. (Leviticus 23:15–16)*

- In the Hebrew Bible, Pentecost is “**the feast of weeks**”, an annual harvest festival that occurs seven weeks (49 days) after Passover.
 - The intent was **not as these festivals were in Pagan lands**
 - **Rather** it was to acknowledge the **goodness and grace of God**
- It means “fiftieth”, found **only in the New Testament** (Acts 2:1; 20:16; 1 Cor. 16:8).
 - The festival so named is **first spoken of in Ex. 23:16** as “**the feast of harvest**,” and again in Ex. 34:22 as “**the day of the firstfruits**” (Num. 28:26).
 - **From the sixteenth of the month of Nisan** (the second day of the Passover), “**seven complete weeks**”, i.e., **forty-nine days**, were to be reckoned, and this **feast was held on the fiftieth day**.
 - The manner in which it was to be kept is **described in Lev. 23:15–19; Num. 28:27–29**.
 - **Besides the sacrifices** prescribed for the occasion, everyone was to bring to the Lord his “**tribute of a free-will offering**” (Deut. 16:9–11).
 - The purpose of this feast was **to commemorate the completion of the grain harvest**.
 - Its **distinguishing feature** was the **offering of “two leavened loaves”** made from the **new corn of the completed harvest**, which, with two lambs, were **waved before the Lord as a thank offering**.
- The day of Pentecost is **noted in the Christian Church** as the day on which the **Spirit descended** upon the apostles, and **on which, under Peter’s preaching**, so many **thousands were converted in Jerusalem** (Acts 2).
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- The Semitic expression **let this be known to you, and give heed to my words** expresses Peter’s confidence and boldness.
 - There is no hesitation or equivocation in his heart.

- Commentator **Albert Barnes** observes,

Peter did not intimate that this was a doubtful matter, or one that could not be explained. His address was respectful, yet firm. He proceeded calmly to show them their error. When the enemies of religion deride us or the gospel, we should answer them kindly and respectfully, yet firmly. We should reason with them coolly, and convince them of their error, Proverbs 15:1. In this case Peter acted on the principle which he afterward enjoined on all, 1 Peter 3:15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." (Notes on the New Testament: Acts–Romans [Grand Rapids: Baker, reprint of the 1884–85 edition], 29–30. Italics in original.)

- Obviously the **Spirit-filled Peter was a very different man than the one who cringed** before a lowly servant girl and denied his Lord on three occasions.

A. Every good sermon begins with an introduction that grabs the hearers' attention.

- In this case, **the Holy Spirit had already provided a dramatic introduction.**
 - The **sound like a mighty wind** and the **miracle of languages** had **arrested the attention of the crowd.**
 - They were **amazed and confused** and **wanted an explanation.**
 - **Before giving** that explanation, Peter **refutes the false charge** that the disciples were **drunk** (cf. v. 12-13).

¹² *So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"*

¹³ *Others mocking said, "They are full of new wine."*

- He **dismisses the accusation as absurd**, since it was **only the third hour of the day.**
- The **third hour**, reckoned **from sunrise**, was **9:00 a.m.**

- Even those who were drunkards were **not inebriated that early** in the day.
- That was **especially true** on a **festival day such as Pentecost**.
- **So universal was that reality** that Peter's appeal to it was **enough to refute** the charge of drunkenness.

2. *The Explaining of the Situation (Acts 2:14–21)*

Peter began his sermon by giving a necessary explanation of what the unusual actions meant.

B. The defending of the disciples.

- Peter's Sermon

¹⁴ *But 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. (Acts 2:14–15)*

- The **first thing Peter did** in his sermon was **defend the disciples from the charge of drunkenness**.
 - He said it was **only the third hour** (nine in the morning) of the day and people get drunk in the night hours, **not during the morning hours**.
 - Furthermore, **he could have said that people who are drunk do not speak** in another (or any) language **clearly as these folk were doing**.

C. The defining of the particular day.

- Then Peter **told the audience** what the day was all about.
 - He spoke of **three aspects of the day**.

1. *First, the Spirit. (Acts 2:16–18)*

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.*

- **In many versions** the word in Joel 2:28 is “**afterwards**” **rather than the “Last days”**
 - It was a **common Old Testament expression** (cf. Isa. 2:2; Jer. 23:20; 49:39; Ezek. 38:16; Hos. 3:5; Micah 4:1).
 - There were a **lot of prophetic matters that were well known** to most Israelites.
 - They **readily understood** that there were **quite a number of things “yet to come”** in the history of God’s people.
 - And they **knew that the Messiah had work to do and that work would come to pass “afterwards”**; that is **after those other things were accomplished**.
 - It denotes the **time, after the first coming** when Messiah would **come to set up His kingdom**.
 - It indicates that there would be two comings of Messiah, separated **by a long intervening period**, was **not clearly understood in the Old Testament**.
- The two comings, however, can be **inferred from the two purposes** for Messiah’s coming set forth in the Old Testament.
 - **On the one hand**, the Old Testament teaches that Messiah would come as the **Suffering Servant**, to die for the sins of the world (Isa. 53).
 - **On the other hand**, it also teaches that Messiah would come in glory to set up His kingdom (Isa. 9:6).
 - **All of this was generally known and understood by the people** of Jesus’ day.
- **Back to Acts 2:17-18:**

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.*

- Peter builds his sermon on a text from the prophet Joel.

(Joel 2:28-32) (God's Spirit Poured Out)

²⁸ *“And it **shall** come to pass afterward
That I will **pour out** My Spirit on all flesh;
Your sons and your daughters **shall prophesy**,
Your old men **shall dream dreams**,
Your young men **shall see visions**.*

²⁹ *And also on My menservants and on My maidservants
I will pour out My Spirit in those days.*

³⁰ *“And I will **show wonders** in the heavens and in the
earth:
Blood and fire and pillars of smoke.*

³¹ *The **sun shall be turned** into darkness,
And the **moon into blood**,
Before the coming of the great and awesome day of the
Lord.*

³² *And it shall come to pass
That **whoever calls on the name of the Lord**
Shall be saved.*

*For in Mount Zion and in Jerusalem there **shall be**
deliverance,*

*As the Lord has said,
Among the remnant whom the Lord calls. (Joel 2:28–32)*

- This prophecy had **more fulfillment than just at Pentecost**.
 - **But it fit Pentecost**, so Peter quoted it.

- Joel was **speaking BOTH to Israel AND to those who come to know the Lord after the giving of the Spirit of God and the dawning of the New Covenant.**
- So, the first aspect of the day was **“the Spirit”** as we have discussed.

2. The Second Aspect is the signs.

“I will show wonders ... and signs ... blood, and fire, and vapor of smoke; the sun shall be turned into darkness ... before that great and notable day of the Lord come” (Acts 2:19,20).

- These **signs speak of judgment.** God’s message of salvation is **not apart from judgment for Christ rejecters.**
 - We **need to remember** that Peter has **the entire NC era in mind** and is **speaking to all that will occur to fulfill that era.**
 - We do, however, **need to note that he used the word “before”**
 - We’ll say that **this word is in contrast to the word “afterwards” earlier.**
 - I believe that **Peter used it purposely.**
 - It **was and is desired** to be sure that **our attention (and the attention of his listeners) focused on the results implied by the presence of the Messiah.**
 - In other words, **before he said that the Messiah would come after...**
 - **Here he tells us that there are some things that MUST happen before He returns.**
 - He (in concert with Joel) **has addressed those two sides of Messiah’s return.**
 - He said that the Messiah would **establish His kingdom AFTER His Spirit was poured out.**
 - **NOW, Messiah will not establish His Kingdom until some certain signs and wonders take place.**

- This is **NOT** talking about the kinds of signs and wonders that the Apostles did at this time or that the Prophets did in the OT.
- It is talking about **Big time, geological and unavoidable signs** that will occur immediately BEFORE the return of the Lord to establish His Kingdom.
- The first coming of Christ ushered in **the last days.**
 - **1 John 2:18** says, “*Children, it is the last hour.*”
 - Peter writes that Christ “*has appeared in these last times for the sake of you*” (**1 Peter 1:20**).
 - The **writer of Hebrews** informs us that God “*in these last days has spoken to us in His Son*” (**Heb. 1:2**),
 - and “*now once at the consummation of the ages [Christ] has been manifested to put away sin by the sacrifice of Himself*” (**Heb. 9:26**).
- **The last days** have thus **lasted nearly two thousand years.**
 - **During that time,** God has **graciously called Gentiles to salvation** and **chastened Israel for her unbelief.**
 - That time **closes out via these signs as an indication** the Messiah and Savior of all men is **about to return.**
- Notice, we are **not talking about any average signs...**
 - I’ve **heard some say** that pretty much anything **you see these days “MIGHT” be the signs that the Lord is coming back.**
 - I’ve even heard **some TV Evangelists say that Global Warming** is one of the signs - funny though, they are **never specific as to which one...**
- These signs are **unmistakable** and come **without any warning.**
 - Those **two facts** are what makes them signs!
- Obviously, however, **not all the components of Joel’s prophecy** (and thus of Peter’s) are **prefigured in the church age.**

- Joel, a bit foggily, says it is not until the Spirit is poured out upon all mankind in the kingdom, Peter says, that your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.
- It is then, God says, that even upon My bond slaves, both men and women, I will in those days pour forth of My Spirit and they shall prophesy.
- It is only in those days (**The millennial kingdom**) that such extensive prophesying will take place.
- We say this because both Joel and Peter point out that will come AFTER these thing (the final signs that herald the Lord's coming).
- The nature of the prophesying, dreams, and visions that will take place remains a mystery.
- **Revelatory Prophecy was exercised in the early church** (cf. Acts 21:8–11) and continues in a non-revelatory sense throughout this age.
 - There are many, many, many who claim to be able to reveal unknown truth from God today.
 - Their argument is that God is using them to speak for Him, JUST AS He did in the first century.
 - And **LOOK OUT if you say that is not so!**
 - The problem is that **Revelatory prophecy accompanied the giving of NT Scripture and then ceased**.
 - There is no Scripture being given today, and ANYONE who claims to speak directly from Him is claiming to be giving the essential equal of Scripture.
 - It is most odd that many of these “Prophets” seem to also get to take in a LOT of money as well.
 - For some reason, I feel an almost irresistible urge to close my eyes and shake my head.
 - **Do you think God** is telling me to speak thus for Him?
- Notice, BTW, that the wonders in the sky above, and signs on the earth beneath did NOT occur at Pentecost.

- **Not even the so-called Prophets/Apostles today would claim that kind drama for themselves.**
- There was **no blood, fire, or vapor of smoke.**
- The **sun was not turned** into darkness, **nor the moon into blood.**
- Those events are **associated with the coming of the great and glorious day of the Lord.**
- That day was **NOT** the Day of Pentecost
- Nor is it the every day event of the Church age.
- These events will happen **ONLY AFTER**, just before the Lord returns.
- BTW, Note the use of the phrase: **The day of the Lord**
 - It may refer **to any time God acts in judgment** (cf. Isa. 13:6ff; Ezek. 30:2ff; Joel 1:15; 2:1–11; 3:14; Amos 5:18–20; Obad. 15; Zeph. 1:14–18).
 - **In this passage**, however, the ultimate day of the Lord **associated with the second coming of Christ** is in view (cf. 1 Thess. 5:2; 2 Thess. 2:2).
 - That is **clear from the details** of Joel’s prophecy.
- The **signs in the earth and heavens** Joel mentions are **connected elsewhere in Scripture with the events surrounding Christ’s second coming.**
 - The book of **Revelation associates blood with that time:**

And I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. And authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth. (Rev. 6:8)

And the first sounded, and there came hail and fire, mixed with blood, and they were thrown to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up. And the second angel sounded, and something like a great mountain burning with fire was thrown into the sea; and a third of the sea became blood. (Rev. 8:7–8)

And the four angels, who had been prepared for the hour and day and month and year, were released, so that they might kill a third of mankind. (Rev. 9:15)

And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles. (Rev. 14:20)

And the second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died. (Rev. 16:3)

- **Revelation also mentions fire in connection with the time surrounding Christ's second coming:**
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And the angel took the censer; and he filled it with the fire of the altar and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake. (Rev. 8:5)

And the first sounded, and there came hail and fire, mixed with blood, and they were thrown to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up. (Rev. 8:7)

And the second angel sounded, and something like a great mountain burning with fire was thrown into the sea; and a third of the sea became blood. (Rev. 8:8)

And the third angel sounded, and a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of waters. (Rev. 8:10)

- **Finally, Revelation mentions smoke at that time:**
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And he opened the bottomless pit; and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. And this is how I saw in the vision the horses and those

who sat on them: the riders had breastplates the color of fire and of hyacinth and of brimstone; and the heads of the horses are like the heads of lions; and out of their mouths proceed fire and smoke and brimstone. A third of mankind was killed by these three plagues, by the fire and the smoke and the brimstone, which proceeded out of their mouths.

(Rev. 9:2–3, 17–18)

And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning.

(Rev. 18:9; cf. 18:18)

- In **Matthew 24:29–30**, the Lord Jesus Christ **described the changes in the sun, moon, and stars** that would **accompany His second coming**:

But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

- Notice **the word “Immediately”**
- There is **no separation between the events noted and the coming** of the Son of Man.
- There can be **NO manifestation of these signs before** that very last time **and the following return of the Messiah** to establish His Kingdom.
- Some of those cosmic disturbances **had been prefigured** by the **events surrounding Christ’s death on the cross** (cf. **Luke 23:44–45**).

⁴⁴ Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. ⁴⁵ Then the sun was darkened, and the veil of the temple was torn in two.

- After hearing Peter quote Joel’s terrifying description of the day of the Lord, **the crowd would naturally want to know how to avoid** being caught in that time of terror and devastation.
 - Peter then **delivers the climax of his quote from Joel:**

*²¹ And it shall come to pass
That whoever calls on the name of the LORD
Shall be saved.’ (Acts 2:21)*

- There is **salvation for those who turn to the Savior.**
- **In the main body of his sermon, Peter describes to his hearers exactly **who that Savior is and what He requires for salvation.****

3. So A Third aspect that he speaks of is the salvation.

“Whosoever shall call on the name of the Lord shall be saved” (Acts 2:21).

- This statement is, as we have noted, a **quote from Joel 2:32.**

*³² And it shall come to pass
That whoever calls on the name of the LORD
Shall be saved.
For in Mount Zion and in Jerusalem there shall be
deliverance,
As the LORD has said,
Among the remnant whom the LORD calls. (Joel 2:32)*

- The people **did not understand that the LORD in Joel was Jesus, but Peter will make that clear shortly.**

3. The Exalting of the Savior (Acts 2:22–36)

- Peter used the Joel text about the “*Lord*” to **lead into the main theme of his message**, namely, **Jesus Christ. Christ is the “*Lord*” of the Joel text** Who does the saving.

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—*
(Acts 2:22)

- Just to start with, we’ve said that the Israelites had a knowledge, at least generally speaking, of **what the OT Prophets said about the Messiah**.
 - At the end of this verse, he tells them and lets us know that this was speaking of “Jesus of Nazareth” by saying “*as you yourselves know...*”
 - This is not to say that they had some instinctive knowledge or some miraculously given revelation.
 - It is saying that **their remembrance of the OT facts**, once they **were called to their minds** and put **in proper context made sense!**
 - We don’t want to say that every single person there grasped and embraced what Peter was saying.
 - But those who were wise and seeking did...
 - **Proverbs 15:14** says:

¹⁴ *The heart of him who has understanding seeks knowledge,
But the mouth of fools feeds on foolishness.*

- If there was ever a verse that highlighted the distinction between those interested and those following their own path **it is this one by Solomon**.
 - When Peter quoted and applied Joel it **seems that the truth clicked and what they knew from the OT snapped into place** and they understood...
 - And so, preaching as God directed him to...Peter **immediately goes on and frames Christ in the setting of that OT picture.**
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A. The validation of Christ.

- Peter begins the message about Christ by speaking of the validity or acceptability of Christ.
 - *Why should his listeners give heed to what he is saying and why should they receive Christ as He is being presented?*

1. *First, He Was Approved by God.*

“Jesus of Nazareth, a man approved of God” (Acts 2:22).

- This is an interesting Contrast.
 - Christ was **not approved by many men**, but He was **approved by God** (Matthew 3:16-17).
 - **At His baptism by John** - after emerging from the water **this was what happened...**

¹⁶ When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. ¹⁷ And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.” (Matthew 3:16–17)

- I can’t help but think that this was impressive
- I also can’t help but believe that the story of what happened got around and was well-known.
- There would have been ample testimony to reality of what had happened.
- God’s approval is all that really matters.

2. *Second, He was authenticated by miracles.*

“By miracles and wonders and signs, which God did by him” (Acts 2:22).

- Christ **did many marvelous works to prove His validity**.
 - The amount of works is **emphasized by the fact that** “*miracles and wonders and signs*” are all in the plural.

- **Just a word about Miracles and the Bible**
 - **In the OT world Miracles were understood as (and, in fact, were) the way God Shows His Presence And Power**

The Lord heard Elijah's cry, and the boy's life returned to him, and he lived. (1 Kings 17:22)

- Obviously, this **demonstrated God's presence in and approval on** Elijah's ministry.
- Scripture has **no single word for miracle**.
 - The concept is **a blend of the thoughts expressed by three terms: wonder, mighty work, and sign**.
 - *Wonder* is the **primary notion**.
 - (*Miracle*, from the Latin *miraculum*, means **something that evokes wonder**.)
 - A **miracle is an observed event that triggers awareness of God's presence and power**.
 - **Striking providences and coincidences, and awesome events such as childbirth, no less than works of new creative power, are properly called miracles since they communicate this awareness**.
 - **In this sense, at least, there are miracles today**.
- As we said, there are **a number of words for Miracle in the Bible**
 - a. Mighty work (work of power)*
- **Mighty Works focus on the impression that miracles make, and points to the presence in Bible history of supernatural acts of God involving the power that created the world from nothing**.
 - Thus, **the raising of the dead to life, which Jesus did three times, not counting his own resurrection** (Luke 7:11–17; 8:49–56; John 11:38–44),
 - and Elijah, Elisha, Peter, and Paul **did once each** (1 Kings 17:17–24; 2 Kings 4:18–37; Acts 9:36–41; 20:9–12),
 - **is a work of this creative power; i.e. creating life**
 - **it cannot be explained in terms of coincidence or of nature taking its course**.

- The same is true of organic healings,
 - of which the Gospels recount many; they too **exhibit supernatural re-creating and restoring.**

b. “Sign” is used as a label for miracles

- (the label regularly used in John’s Gospel, where seven key miracles are recorded)
 - It refers to the idea that they signify something; in other words, they carry a message.
 - The miracles in Scripture are **nearly all clustered**
 - in the time of the **Exodus,**
 - of **Elijah and Elisha,** and
 - of **Christ and his apostles.**
 - First of all, they **authenticate the miracle workers themselves as God’s representatives and messengers** (cf. Exod. 4:1–9; 1 Kings 17:24; John 10:38; 14:11; 2 Cor. 12:12; Heb. 2:3–4);
 - and they also **show forth something of God’s power in salvation and judgment.**
 - Such is their **significance.**
- **Belief in the miraculous is integral to Christianity.**
 - **Theologians who discard all miracles,**
 - thus **obliging themselves to deny Jesus’ incarnation and resurrection,**
 - the **two supreme miracles of Scripture,**
 - they should **not claim to be Christians: the claim is not valid.**
 - The **rejection of miracles by yesterday’s** (I refer to the ones over the prior couple for centuries) **scientists** sprang not **from science but from the dogma of a universe of absolute uniformity** that scientists **brought to their scientific work.**
 - There is **nothing irrational about** believing that God who made the world **can still intrude creatively into it.**
 - Christians **should recognize** that it is **not faith in the biblical miracles,**

- **and in God's ability to work miracles today should He so wish,**
- but **doubt about these things, that is unreasonable.**

c. Jesus' Miracles

1. **Jesus did 4 basic kinds of Miracles**
 1. He demonstrated **power over the natural powers in the world**
 2. He **Healed the Sick**
 3. He **Cast Out Demons**
 4. He **Raised the Dead**
2. **We Can Attribute His Miracles to**
 1. To **bring healing and wholeness**
 - Lk 8:35 *See also* Mt 15:28; Lk 17:14-15; Jn 9:38
 2. To **reveal God's kingdom**
 - Mt 12:28 pp Lk 11:20 *See also* Mt 11:4-5 pp Lk 7:22
 3. To **fulfil God's word**
 - Mt 8:16-17 *See also* Isa 53:4; Mt 12:15-17; Lk 4:18-19; Isa 61:1-2; Lk 4:21
 4. To **bring glory to God**
 - Jn 11:4 *See also* Mt 15:31; Jn 2:11
 5. To **show Jesus to be the Messiah**
 - Ac 2:22 *See also* Mt 11:3-5 pp Lk 7:19-22; Jn 5:36; 10:25,37-38; 11:42
3. **Varying responses to** Jesus Christ's miracles
 1. **Terror and fear** Mk 4:41 pp Lk 8:25 *See also* Mt 8:34; Mk 5:15 pp Lk 8:35
 2. **Wonder and amazement** Lk 4:36 pp Mk 1:27 *See also* Mt 9:33; 12:23; Lk 9:43; 11:14
 3. **Faith and gratitude** Lk 19:37 *See also* Mk 5:18-20 pp Lk 8:38-39; Lk 17:15-16; Jn 9:38; 14:11; 20:30-31
 4. **Opposition and hatred** Jn 15:24 *See also* Mt 11:20-21 pp Lk 10:13; Mt 12:24 pp Mk 3:22 pp Lk 11:15; Jn 12:10-11,37-38
4. **Limitations on** Jesus Christ's miracles

1. Jesus Christ **restricted his miracles because of superficial faith** Jn 2:23-24 *See also* Mt 12:38-39 pp Lk 11:29; Mt 16:1-4 pp Mk 8:11-12; Jn 2:18; 6:30
- So, **Jesus was authenticated by miracles** that were accomplished across a large group of people and large variety of manners.
 - That brings us to a **third item that Peter uses to validate our Lord Jesus...**

3. *Third, Peter says He was Validated Because He was attested to by many.*

“In the midst of you” (Acts 2:22).

- **“Midst” implies** that there was, **not just a small or private group** of people that **witnessed these miracles as well as Jesus teaching that accompanied them.**
- Christ did His mighty works **before multitudes.**
- **Evidence of His validity abounded** and it was **very public.**
 - There is **not a word of denial**, with the **exception of, of course**, the statements of the **Scribes and Pharisees recorded** within the Bible OR **in the historical records.**
- It is interesting to **think for a bit about just what characterized** Jesus’ teaching and preaching
 - A **vital feature** of Jesus Christ’s ministry, **focusing on his authoritative proclamation of the kingdom of God.**
 - Jesus Christ’s **mission as preaching and teaching**
 - (Lk 4:43 pp Mk 1:38 *See also* Mt 11:5 pp Lk 7:22; Mk 6:6; Jn 7:16; Ac 1:1)
- Jesus Christ was regarded as a teacher and prophet (
 - **Jn 1:38 “Rabbi” was an honorific title** given to Jesus Christ **unofficially by the people.**
 - *See also* Mt 16:14 pp Mk 8:28 pp Lk 9:19; Mt 23:10; 26:25; Mk 9:5; 10:51; Jn 13:13
- The sources of Jesus Christ’s preaching and teaching

- **Jesus Christ’s words were grounded in Scripture Lk 24:27**
See also Mt 4:4 pp Lk 4:4; Dt 8:3; Mt 21:16; Ps 8:2; Mt 22:29-32 pp Mk 12:24-27 pp Lk 20:35-38
- **Jesus Christ’s words came from God: Jn 7:16** *See also Jn 3:2; 8:28; 12:49-50*

¹⁶ *Jesus answered them and said, “My doctrine is not Mine, but His who sent Me. (John 7:16)*

- **Jesus Christ spoke in the power of the Spirit - Ac 1:2**

² *until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, (Acts 1:2)*

- *See also Lk 4:14-15; Jn 3:34; 6:63*

a. The content of Jesus Christ’s preaching and teaching

1. The kingdom of God Lk 9:11

11 But when the multitudes knew it, they followed Him; and He received them and spoke to them about the kingdom of God, and healed those who had need of healing.

- *See also Mt 4:17,23; 6:33; 13:24; Mk 1:15; Jn 3:3*

2. God as Father Jn 14:8-14 - *Christ Answers Philip*

⁸ **Philip said to Him**, “Lord, show us the Father, and it is sufficient for us.”

⁹ **Jesus said to him**, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”

¹⁰ *Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. ¹¹ Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. ¹² “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and*

greater works than these he will do, because I go to My Father. ¹³ *And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.* ¹⁴ *If you ask anything in My name, I will do it.*

- See also **Mt** 6:31-32 pp **Lk** 12:30-31; **Mt** 10:32-33; 18:10; **Mk** 11:25; **Jn** 5:17-23; 8:18-19

3. Jesus Christ's **own identity** **Jn** 4:25-26

25 The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."

26 Jesus said to her, "I who speak to you am He."

- See also **Mt** 16:13-17 pp **Mk** 8:27-30 pp **Lk** 9:18-21; **Lk** 4:20-21; 24:44; **Jn** 10:11; 14:6-7

4. Jesus Christ's mission **Mk** 9:31

³¹ *For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."*

- pp **Mt** 17:22-23 pp **Lk** 9:44
- See also **Mt** 20:17-19 pp **Mk** 10:32-34 pp **Lk** 18:31-34; **Lk** 19:9-10; 24:46; **Jn** 6:51; 10:14-15

5. How people should live **Mt** 5:48

⁴⁸ *Therefore you shall be perfect, just as your Father in heaven is perfect.*

- See also **Mt** 5:20-22,43-44; 7:12; 19:21-24 pp **Mk** 10:21-25 pp **Lk** 18:22-25; **Mt** 22:35-40 pp **Mk** 12:28-31; **Lk** 6:35; **Jn** 13:34-35; 15:12-13

6. The future **Mk** 14:62

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."*

- pp **Lk** 22:69

- See also **Mt** 10:15 pp **Lk** 10:12; **Mt** 12:36-37; 24:1-2 pp **Mk** 13:1-2 pp **Lk** 21:5-6; **Mt** 24:36-44; 25:31-33; **Lk** 17:26-35

7. Jesus Christ criticized false teachings **Mt** 15:3-9

³ *He answered and said to them, “Why do you also transgress the commandment of God because of your tradition? ⁴ For God commanded, saying, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’ ⁵ But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me is a gift to God”—*

⁶ then he need not honor his father or mother.’ Thus you have made the commandment of God of no effect by your tradition. ⁷ Hypocrites! Well did Isaiah prophesy about you, saying:

⁸ *‘These people draw near to Me with their mouth,
And honor Me with their lips,
But their heart is far from Me.*

⁹ *And in vain they worship Me,
Teaching as doctrines the commandments of men.’ ”*

- pp **Mk** 7:6-7
- See also **Isa** 29:13; **Mt** 7:15-16; 16:12; 23:2-4; **Mk** 12:38-39 pp **Lk** 20:45-46

b. The results of Jesus Christ’s preaching and teaching

1. Jesus Christ invited a response **Mt** 11:28-30
 - See also **Mt** 13:23 pp **Mk** 4:20 pp **Lk** 8:15; **Mt** 22:8-10; **Lk** 14:21-24; **Jn** 5:24
2. Jesus Christ looked for an obedient response **Lk** 11:28
 - See also **Mt** 7:24-27; 11:15; 13:23 pp **Mk** 4:20 pp **Lk** 8:15; **Mt** 28:20; **Mk** 4:9; **Jn** 14:23-24
3. People responded to Jesus Christ’s preaching and teaching **Jn** 12:42

- See also **Mt** 8:19-22 pp Lk 9:57-60; **Mt** 13:10-15 pp Mk 4:10-12; **Jn** 4:39; 6:68-69

c. Characteristics of Jesus Christ's preaching and teaching

1. It had authority Mt 7:28-29
 - See also **Mt** 21:23 pp Mk 11:28 pp Lk 20:2; **Mt** 22:22 pp Mk 12:17 pp Lk 20:26; **Mk** 1:22 pp Lk 4:32; **Mk** 1:27; **Jn** 7:15
2. Jesus Christ lived out what he preached and taught Jn 10:38
3. The “miracles” (literally “works”) conveyed the same message as Jesus Christ’s words.
 - See also **Mt** 11:29; 16:24 pp Mk 8:34 pp Lk 9:23; **Jn** 13:15,34

d. Jesus Christ's preaching and teaching methods

1. His use of lessons drawn from people’s experience Mt 9:16-17
 - pp Mk 2:21-22 pp Lk 5:36-37; **Mt** 12:11-12; 18:12 pp Lk 15:4; **Lk** 9:62; 13:15-16
 2. His use of parables Mt 13:34
 - See also **Mt** 13:3 pp Mk 4:2 pp Lk 8:4
 3. His use of everyday objects Mt 6:26-29
 - pp Lk 12:23-27; **Mt** 22:19-21 pp Mk 12:15-17 pp Lk 20:24-25
 4. His use of questions Mt 6:25-28; 21:24-25
 - pp Mk 11:29 pp Lk 20:3-4; **Lk** 10:36-37
- And so **Peter Exalts the Lord** by saying that **His ministry and teaching** was validated by many, many people.
 - He then **moves on and begins** to preach about **the Lord’s crucifixion**.

B. The crucifixion of Christ.

After speaking of the life of Christ, Peter speaks of Christ's death which involved crucifixion.

1. *First, the character of the crucified.*

²³ *Him, being delivered by the determined purpose and foreknowledge of God, you have **taken by lawless hands, have crucified, and put to death;** (Acts 2:23)*

The Person approved of God and Who had shown by mighty works His identity was the One crucified.

2. *Second, the control of the crucifixion.*

“Him, being delivered by the determinate counsel and foreknowledge of God” (Acts 2:23).

Peter lets his audience know that the crucifixion was not a case where God lost control.

3. *Third, the corruption of the crucifiers.*

“By wicked hands have crucified and slain” (Acts 2:23).

- Peter **did not hesitate to indict** his audience.
 - **Some think** that because **God was in control, man is not to blame.**
 - But this **text teaches differently.**
 - **God was in control, but men were responsible for their deeds.**

C. The resurrection of Christ.

- Peter's sermon **spent considerable time** on the **all-important resurrection** of Christ (Acts 2:25–32).
 - He especially spoke of the testimony of things that bore witness to the importance and significance of the resurrection.

1. *First, he speaks of the testimony of David.*

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, (Acts 2:29–30)

- First, Peter **establishes the credibility of David as a witness** by **reminding the audience that David was a**

“patriarch” (Acts 2:29)

“a prophet” (Acts 2:30),

- He says that **an evidence of David’s authority and trustworthiness** was that

“his sepulcher is with us unto this day” (Acts 2:29).

- He is **calling to mind that David was a grand and esteemed person in Israel’s history**

- **What HE had to say would carry great weight**

- And so, **when he spoke of the resurrection, the reality and fact of the event would have clicked in the mind of his listeners.**

- Remember that his **crowd was largely made of average everyday people.**

- Of course, there **may have been some Scribes and Pharisees** in the group as well, but is **largely made of Joe six-pack.**

- There is a **second testimony to Jesus’ resurrection and the truth of what Peter was speaking to...**

- **It was the testimony of the disciples themselves joined with their **own witness of Christ’s resurrection.****

*2. **Second, the testimony of the disciples.***

“We all are witnesses” (Acts 2:32).

- The *“We all”* - because of the personal pronoun - **refers primarily to the disciples.**

- This testimony is **important for the disciples at first did not believe in the resurrection.**

- And the **people around them certainly had the same questions** and were **fed negative info from the Scribes and Pharisees.**
- This impression would have been negated by the direct testimony of David
 - That is **the reason he was cited.**

3. *Third, the testimony of the demonstration.*

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear” (Acts 2:33).

- Of course, the reference here is to **what had just happened.**
 - **Christ rising to glory in a cloud...**
 - That kind of demonstration is **hard to argue with.**
 - We should note that **what followed that rising up - the falling of the Spirit and giving of spiritual gifts.**
 - **Those are not presented anywhere in the NT as a “proof”**
 - This resurrection testimony **is the demonstration of the Holy Spirit** which the crowd **has just seen.**
- The testimony here **is to more than just the wondrous event of the rising** of Jesus to glory.
- **Not only** did Jesus **rise from the dead,**
 - but he also was **exalted** to the place of **honor, glory, and power** (cf. Phil. 2:9–11)

⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:9–11)

- at the **right hand of God** (cf. Mark 16:19; Luke 22:69; Acts 5:31; 7:55–56; Rom. 8:34; Col. 3:1; Heb. 10:12; 12:2; 1 Peter 3:22).
- Mark 16:19 - The Ascension of Jesus

*¹⁹ So then, after the Lord had spoken to them, He was received up into heaven, and **sat down at the right hand of God.** (Mark 16:19 Cf. Luke 24:49–53; Acts 1:9)*

- Romans 8:31–35 - **God’s Everlasting Love**

*³¹ What then shall we say to these things? If God is for us, who can be against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God’s elect? It is God who justifies. ³⁴ Who is he who condemns? It is Christ who died, and furthermore is also risen, **who is even at the right hand of God, who also makes intercession for us.** ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

(Romans 8:31–35)

- The truth here is **spoken of at any number of times in the rest of the NT!**
- From that exalted position, Peter says, Jesus, **having received from the Father the promise of the Holy Spirit, has poured forth this which you both see and hear.**
- Peter **now brings his listeners full circle back to the phenomena of Pentecost.**
 - He tells them that **what they had just seen resulted from God’s promise to send** the Spirit to **inaugurate the Messianic age** (Joel 2:28–29).
 - **Joel 2:28–29 - God’s Spirit Poured Out**

*²⁸ “And it shall come to pass afterward
That **I will pour out My Spirit on all flesh;**
Your sons and your daughters shall **prophesy,***

*Your old men shall dream **dreams**,
Your young men shall see **visions**.*

²⁹ *And also on My menservants and on My maidservants
I will pour out My Spirit in those days.*

- **Now that Christ was risen and glorified, God fulfilled that promise (cf. John 7:39).**
-

³⁹ *But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, **because Jesus was not yet glorified.***

- Peter then quotes from another Davidic psalm, Psalm 110, to **prove from His ascension and exaltation that Jesus Christ is the Messiah.**
 - Once again, the psalm could not be referring to David, since it was not David who ascended into heaven.
 - In fact, **David himself says in that psalm,**
-

“The Lord said to my Lord, sit at My right hand, until I make Thine enemies a footstool for Thy feet.”

- Placing one’s enemies under one’s feet was a **figure of speech denoting their abject submission** (cf. Ps. 110:1).
 - **David was not exalted** to God’s right hand, **but Jesus was.**
-

⁹ *Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰ And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹ who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.” (Acts 1:9–11)*

- The **proof of that was the **outpouring of the Spirit** that the crowd had just witnessed.**
- **Peter has provided overwhelming evidence from Jesus’ **life, death, resurrection, and exaltation that He is indeed Israel’s long-awaited Messiah.****

- He now draws his sermon to a powerful conclusion with these ringing words:

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

- *Asphalōs* (for certain) speaks of that which is known beyond a doubt.
 - The same Jesus whom God attested as Messiah **through His life, death, resurrection, and exaltation** was the same Jesus whom they had crucified.
 - It is intended to cause deep thought and consideration about just WHAT they had done and **further, what THEY had allowed themselves to be involved in.**
 - The verdict was in, and they were on the wrong side, **guilty of opposing God and rejecting their Messiah.**
 - As Peter was later to put it,

*“He is the stone **which was rejected by you, the builders, but which became the very corner stone**” (Acts 4:11).*

- This is a quote from **Psalm 118:22**

*²² The stone which the builders rejected
Has become the chief cornerstone.*

- Peter identified the chief cornerstone in the NT as Christ (Acts 4:11; 1 Pet. 2:7).
- In the parable of the vineyard (Matt. 21:42; Mark 12:10–11; Luke 20:17), the rejected son of the vineyard owner is likened to the rejected stone which became the chief cornerstone.
- Christ was that rejected stone.
- Jewish leaders were pictured as builders of the nation.
 - Now, this passage in v. 22 has a historical basis which is paralleled in its major features by analogy with the rejection of Christ who **came to deliver/save the nation.**
 - Moses’ experience, as a type of Christ, pictured Christ’s rejection.

- **On at least 3 occasions** Moses (stone) was **rejected by the Jews** (builders) as **their God sent the deliverer** (chief cornerstone).
- **For examples** see Ex. 2:11–15, cf. Acts 7:35; Ex. 14:10–14, 10; 16:1–3, 11, 12, 20.

D. He Speaks of the Glorification of Christ.

- **The final point** about Christ in Peter’s sermon **has to do with Christ’s glorification.**

*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.
(Acts 2:33)*

- The matter **Peter turns to here** has to do with **the destination of Christ in glory.**

*1. **First**, His place, to which He “went”.*

“By the right hand of God exalted” (Acts 2:33; cp. Ephesians 1:20).

- The **right hand is a place of honor** and “*exalted*” **emphasizes that fact.**
 - Peter **wanted us to take real note of just it was** that Jesus ascended to.
 - He **also wanted us to see what happened when He got there** (or what exactly He was **ascending FOR!**)
- **Exalted means to be lifted up** or to **attain a more glorified PLACE.**
 - It can mean **to be lift up to the very highest possible place.**
 - It, **when used in this context**, is **not talking about a physical place**, but **rather a spiritual one** that has to do with **that place where God, the Master of all things dwells.**
 - **To raise up in glory, majesty and opulence.**
- **The point** in this phrase is that **the right hand of God is a place worthy in which for God, the Father to dwell.**

- It was to there that Jesus was exalted, the very **place wherein God, the Master of all dwells.**
- Jesus went to this place and **that implies that Jesus was worthy of going there.**
- So...it was not Jesus PLACE to where He ascended
 - Peter also speaks of His person...
 2. *Second, His person.*

*“For David is **not ascended into the heavens** but he saith himself, the LORD said unto my Lord, **Sit thou on my right hand**” (Acts 2:34).*

- Again, **this is a quote, once again, from Psalm 110:1**

¹ *The LORD said to my Lord, “**Sit at My right hand,**
Till I make Your enemies Your footstool.”*

- And is implied in **Psalm 68:18**

¹⁸ *You have **ascended on high,**
You have **led captivity captive;**
You have received gifts among men,
Even from the rebellious,
That the LORD God **might dwell there.***

- This made clear that David is not the one ascended to heaven but it is Jesus Who ascended. Peter did not want people confused on this matter.
 - This **makes clear that Psalm 68 has, at least several prophetic applications.**
 - And there is **a third topic that Peter wishes to address here...**

3. *Third, His power.*

*“...sit at my right hand until
I make thy foes thy footstool” (Acts 2:34b-35).*

- He is now in the **place of both great exaltation as well as that of great power.**

- Seated next to the Father implies that He “*has the Father’s ear*” or favor.
- Christ **may have been crucified**, but He was **not conquered or overthrown**.
 - The references to “foes”, of course, refers to “**enemies**” or to those who have **set themselves against you**
 - It often refers to active and purposeful opposition and **even active status as an enemy**.
- Here, it is speaking in a kind of metaphorical, theoretical fashion.
 - But there is **also the implication** that the Scribes and Pharisees **had set themselves as the enemies of the Lord’s Christ, of His Messiah**.
- Once again we see that Peter is speaking with the intention of driving home the spike and **getting his hearers to think through the implications and deeper meaning** of his words.
 - The Lord, acting with the favor of the Heavenly Father, will **crush His enemies** and **treat them as if they were no more than a piece of furniture for Him to rest His feet upon!**
 - It was **NOT a complimentary statement** at all.
- There is a **fourth declaration** as a part of what Peter asserts...
 - He speaks of **Jesus’ position**...

4. *Fourth, His position.*

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus Whom ye have crucified, both Lord and Christ” (Acts 2:36).

- Note the “**therefore**” that tells us that verse 36 calls together **all that has been preached thus far**.
- The words “*Lord and Christ*” speak of the position of Jesus.
 - “*Lord*” speaks of **His authority over us**;
 - “*Christ*” speaks of **His Messianic position**.

4. *The Exhorting of the Sinner (Acts 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.”

A Vital Church Grows

⁴⁰ And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”

- Peter’s **last point** in his masterful sermon was the **exhorting of sinners to come to Christ**.
 - Peter **drew the net** for converts.
 - It’s interesting that he **didn’t ask for any who were willing to repeat a prayer and/or raise their hands**.
 - He **simply laid the implications** of what he had preached (the Gospel) and **then asked them to do as God directed them to do...**
 - Now let’s note here that **this is not the end of Peter’s “Last Sermon”**, but let’s look at it **a bit more deeply...**

A. **The preparation for the exhorting.**

*“Now when they heard this, they were **pricked in their heart**, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:37).*

- Note that all in this verse **happened to “their/they”**
- And Peter **addressed that entire group...**
- **Apparently including** the Scribes and Pharisees!
- **The Gospel is ABLE** to penetrate any heart willing to **honestly and deeply consider what it truly means.**

- The **problem** is with the **hard and unwilling heart**
- We must be careful to see that it is this that God used to draw and not the eloquence of the preacher.
 - The sermon **got some results**.
 - It was **several parts involved** here:
 1. It was the **clear presentation** of the Gospel
 2. **It was the clear and forceful application** of their **responsibility to God in light of that Gospel**
 3. It was **the calling of those listening to evaluate and respond** to the Gospel.
 - Note that **Peter included himself in the call for action** - “...what shall **WE** do...”
 - The **message** Peter preached had **at least three effects**:
 1. *First, the conviction in the preparation.*
- The word “pricked” (some versions render it as ‘cut’) **means pierced and reminds us that**

“the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit ... and is a discerner of the thoughts and intents of the heart” (Hebrews 4:12).

- Peter had **preached the Word and the Word brought conviction** on the hearts of many.
- We **need to remember that making a response** or choosing to trust the Lord is **NOT simply a matter having some facts and FEELING the right thing...**
 - It **REQUIRES the hearing** of the Gospel facts and the **effect of the Spirit** bearing that Gospel **home and doing preparatory work to enable a salvific response.**
- 2. *Second, the cry in the preparation.*

“Men and brethren, what shall we do? This is like the cry of the Philippian jailer (Acts 16:30).

- We need to remember that **Peter did not draw the net for converts until the hearts of the sinners were ready.**
 - **Do not pluck the fruit before it is ready.**

- So many churches do, however, because they must have numbers to brag about at the next preachers' meeting.
- We should also note that there is a principle present here regarding **how the Gospel Sermon was applied to the listeners**:

B. The precept in the exhorting.

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38).

- So many in our day proclaim that the Gospel is **about many, many other things OTHER than the three** that are here in v38.
 - Remember as well, that **these listeners must be thought and spoken of in the way in which Peter does at this point.**
 - Peter tells the convicted sinners to do two things.
 - So the precept is twofold.
 1. **First, there is a prerequisite for salvation.**

“Repent.”

- This involves **more than signing a decision card.**
 - The word used in Greek is interesting - “**metanoēō**”
 - It is the combination of two words:
 - Meta- - a preposition meaning “with”
 - -noēō a noun referring to the mind and the capacities of the mind.
 - And so the **basic idea is the application of the thinking and evaluating capacity of the mind and arriving at the conclusion that is demanded.**
 - **NOT** the decision that **WE THINK** is warranted or applicable
 - This is **why Peter says to them:** “...Men and brethren, **what shall we do?**”
 - He **doesn’t** say “Men and brethren, **how do we feel about this?**”

- He doesn't say "Men and brethren, **raise your hands if you like what you've heard.**"
- **Rather**, It involves sorrow over one's sin because one understands that it has **dishonored God and hurt others.**
 - It involves separation from one's sin because one realizes the **rightness, appropriateness and needfulness of this**
- Peter makes clear that it also involves **seeking** and **surrendering to/obeying** the Savior for salvation.
 - Interestingly, we spoke of the **parable of the True Vine and the Branches** a couple weeks ago.
 - Remember, to avoid being pruned and cast away by the vineyard owner **what was necessary?**
 - The Branches **had to do what their natural, planted and cultivated purpose was.**
 - They were **tended to by the vineyard owner** so that they could **bring forth GREAT fruit.**
 - **If they did not...** they were, as we said, **pruned and cast into the fire.**
 - We said then that this was **a parable for genuine regeneration.**
 - The fruit **demonstrated that a real connection to the vine, the real one**, was present.
- A second part, is **one that is often misunderstood- Baptism...**
 2. *Second, the profession of salvation.*

"Be baptized."

- This does not save, but is the **outward profession of salvation.**
 - Note **baptism is after repentance.**
 - **Citing baptism along with repentance "for the remission of sins" does not make baptism necessary for salvation,**
 - ...but means **if you do not come for baptism your profession of faith is doubtful.**
 - In the **days of the early church**, if you did not get baptized it **was because you did not believe.**

- So **believing and baptism** were associated together.
- Just by way of **being thorough** - we should **note that we are to be baptized in the fashion that Jesus was - immersion**
 - It does **not necessarily need to be in natural water** of any kind...
 - It can be in a **baptismal pool**
 - There are **some groups who insist that it must be in natural and even flowing water**
 - Their **claim is that this was the way Jesus was baptized**, why stop with only being immersed...
 - **My own baptism story**
- We ought also **note the promise that is here...**

C. The promise in the exhorting. (2:38-39)

³⁸ ... *“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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call”* (Acts 2:38,39).

- This promise of **what comes is made to all believers**.
 - It **does not come after agonizing prayer and pleading** with God as some think it does.
 - It **comes as soon as you are saved**.
 - The **importance of the Holy Spirit in the believer’s life is great**.
 1. One of the things that He does for us is **to seal us** (Ephesians 1:13),

13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

- “sealing” refers to **making salvation invulnerable/irrevocable/unlosable**
- 2. **assure us of the consummation** of our salvation (Ephesians 1:14),

14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

- There is **NOTHING that can prevent us from realize our inheritance**, that is, from going to be **with Him in Heaven**.
- **Not** our sin, **not** our failing, etc.
- 3. **teach and illuminate** us in the **things of God** (John 14:26),

26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

- **The primary purpose of the coming of the Holy Spirit is NOT to make us happy, cause us to shout, etc.**
 - It is to **teach us what the Bible says and how to apply it and live it out** in daily life.
 - 4. and **help us in praying** (Roman 8:26-27).

26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. 27 Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

- The reference here is that **the Spirit help us to pray as we must** because **He knows** what the Father desires for us to pray.
 - You'll notice that He **does this with His own groaning** and **we cannot utter them - it is not something we repeat.**
 - **Many think this is a reference to the secret prayer language of tongues** - but it **cannot be uttered!**
- There is also a 'pleading' seen here **in Peter's exhortation...**

D. The pleading in the exhorting.

*“With many other words did he **testify and exhort**, saying, **Save yourselves from this untoward [corrupt, perverse, wicked] generation**” (Acts 2:40).*

Peter did much pleading (“many ... words”) with **the multitude to come to Christ**.

1. *First, the practice of pleading.*

- There are some (often called Calvinists) who **think we should not plead with sinners** or give an invitation.
- But **Peter did not think this way**.
 - He believed that **the sinner does need to hear the Gospel** in a **passionate** way, even a **forceful** way.
 - Sinners need to **hear the facts** of the gospel **and be coached** (if you will) in **thinking and pondering them through** so they **come to the place where they will ask the question** Peter asked... **What shall we then do?**
 - They **need to be helped to understand that God holds them accountable** for both in a **general way** as well as **accountable to what they have heard**.
 - There **needs to be a response to what they will come to see** (if they consider and ponder this truth) it is **necessary for them do**.
 - **Repent, be baptized** (as a demonstration **of the genuineness of the remission of their sins**)
- We note that those who do think this way **only apply this view of the Sovereignty of God to salvation**.
 - They **do not apply it to other areas of life** where they **often plead earnestly with others about various matters**.
 - **If we are not to plead for souls**, as these Calvinists say,
 - **because God’s Sovereignty has determined** who will be saved,
 - then **why should we plead in any other area of life?**
 - God’s Sovereignty is **not limited to salvation or spiritual matters!**
- One other thing I’d like to **think about for a moment...**

- **Divine articulations within the Trinity** cannot be expressed in words,
- ...**but carry profound appeals** for the welfare of every believer (cf. **1 Cor. 2:11**).

¹¹ For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

- This **work of the Holy Spirit parallels** the high priestly work of intercession **by the Lord Jesus on behalf of believers** (see Heb. 2:17, 18; 4:14–16; 7:24–26).
- **Hebrews 2:17-18** - Our Merciful and Gracious High Priest

¹⁷ Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. ¹⁸ For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. (Hebrews 2:17–18)

- **Hebrews 4:14–16** - Our Compassionate High Priest

¹⁴ Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵ For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. ¹⁶ Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. (Hebrews 4:14–16)

- **Hebrews 7:24–26** - Our Priest Continues Forever

²⁴ But He, because He continues forever, has an unchangeable priesthood. ²⁵ Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

²⁶ For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; (Hebrews 7:24–26)

- All of these **mirror the functioning of the OT High Priest.**
 - **He was merciful and gracious** in the manner in which he ministered the grace and mercy of God by taking the blood **into the holy of holies once per year** - **pointing to the work that the Messiah would do.**
- These verse **all seem to urge a recognition that Jesus completed or fulfilled** what was lacking in ministry of the OT High Priest.
 - They, **though human, were harsh** about the sins of the people and **demanding obedience to the Law** in order **even to hint at acceptance to God.**
- The **benefit of the third human one named in Hebrews** is obvious - **they all died!**
 - Christ will **go on forever, providing** the benefit of His ministry to all men, for all time.
- Peter **goes on to give us a second aspect of his pleading** with them.

2. *Second, the prompting of the pleading.*

“Save yourselves from this untoward generation” (Acts 2:40).

- It is **all that has been said here** concerning what was **known of those who opposed Christ** that Peter says is **aimed at** *“Save yourselves from this untoward generation”*
- BTW, this **warns of judgment.**
 - That which **especially prompts the pleading with souls** here is the what has been **prophesied as the coming of judgment upon the unsaved, the wicked.**
- So, there are a number of key aspect to this, the very first sermon of the New Covenant era...
 1. There was a **Prelude** to the Sermon

2. Then Peter **Explained the Situation** in Which Peter Brought Forth This Sermon
 3. The **Main Subject** of the Sermon was, of Course, **the Lord Jesus Christ and His Exaltation**
 4. **With That in Mind**, Peter Went on and **Exhorted the Sinner to Respond to What He had Preached**
- It is a **glorious and powerful example** for us as we consider how it is that we ought to share the Gospel with those around us.
 - We ought to see to it that this is **the way we do our witnessing** (it is not just for preachers).