

Acts 2, Peter's Pentecostal Sermon
vv. 22-47
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Overview

We continue with a case study of how the early church evangelized.

1. 1-4, What draws their attention (last time).
2. 5-13, Two kinds of people, two kinds of response (last time).
 - a) Devout people who were interested, not only in what was happening, but also in what it meant;
 - b) Others of a different kind who merely mocked.
3. 14-36, The technique of Peter's message (last time).
 - a) Briefly dismiss the mockery.
 - b) Respond to the others from Scripture.
4. 22-36, The content of Peter's message.
5. 37-40, The Aftermeeting.
6. 41-47, Life with the Lord (next time).

A. Overview of the content of the sermon

1. Move from "Jewish men" (14) to "Israelite men" (22). He urges them to rise above their racial and religious identity to a spiritual understanding. Here we move from the introduction, designed to capture their attention, into the main burden that he wishes to share.
2. In 36, Peter gives us the outline of the main body of his sermon. Literally, "God has made both Lord and Christ this Jesus, whom you crucified." Three points, summarized in reverse order to that in which he expounds them:
 - a) He will describe "this Jesus" whom, less than two months before, they crucified.
 - b) He will show that this One is the Christ, the promised Messiah.
 - c) He will further show that this one receives the divine title of Lord, and is thus worthy to receive prayer and worship.

Application: One sometimes hears the notion that the deity of our Lord is a later idea of the church that would not have appealed to the original disciples. Yet here it is, one of the main points in the very first Christian sermon!

B. 22-24, This Jesus, whom you crucified

Not just "Jesus," but "this Jesus," who is singled out in two ways.

1. Positively, his miracles were God's way of directing their attention to him.
 - a) The general statement: "a man approved of God among [better, unto] you." God singled him specially for you, presenting him to you with such evidence as could not be missed.
 - b) The specific mechanism that God used was "miracles and wonders and signs." A useful verse to understand the role of miracles, and avoid erroneous views.
 - 1) They do not prove that Jesus is God; otherwise Moses and Elijah, who also did miracles, must also be God.
 - 2) Nor are they just part of the background, ordinary and expected. 1 Cor. 12:29, "Are all workers of miracles?" (Expects "no" for an answer.)
 - 3) Rather, they are a way for God to single out an individual and commend him to the attention of those around.
 - a> Cf. 2 Cor. 12:12, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."
 - b> In the case of the Lord, consider his response to the disciples of John in Matt. 11:2-6. They asked Jesus whether he were the Christ. In response, he cited his miracles.
 - c> How do they single out Jesus? By corresponding to OT prophecies. Compare Matt. 11:5 with Isa. 35:5,6; 61:1. By giving him the miracles prophesied of the Messiah, God was approving him to the attention of the Jews. There was no way they could have failed to take notice of him.

The miracles in fact did attract many to them, but there was a stumblingblock (1 Cor. 1:23, "Christ crucified, unto the Jews a stumblingblock), something that for many of them overrode the miracles.

2. Negatively, he was the crucified one. It was inconceivable to them that any man approved of God could be crucified, much less the Messiah. But Peter meets this objection head-on with three points.
 - a) His death was under God's sovereign control, and was in fact part of God's plan for redeeming his people.

Application: If God's sovereignty extends so far as to the death of Christ, certainly he can work together for good all

the events of our lives, disheartening as they may seem. Will we view misfortune as the Jews did, a sign of God's displeasure, or as Peter did, the very means of his sovereign love toward us?

- b) They should not so piously condemn Jesus; it was by their agency that he was delivered to gentiles, "lawless men," for crucifixion. They, not he, are condemned by his death.

Application: Two points of importance here.

- 1) Peter does not hesitate to point out the sin of his hearers. In fact, people won't be saved unless they know that there is something from which they need to be saved.
 - 2) God's sovereignty does not absolve people of their sin. Those who break his law are wicked, even though he remains in control.
- c) God himself has vindicated his Son by raising him from the dead. Nor is this optional; it is impossible that he should remain dead. "Pains" here are labor pains. The grave is conceived of as a great womb, and Christ by his resurrection has initiated the birth that shall one day thrust all people into resurrection.

Having established the Person in question, Peter now presents God's testimony about him. He makes two claims for "this Jesus," each based on a Psalm.

The two claims proceed in inverse order. The first gives a text, then discusses why it cannot refer to David, then describes an event that connects it with Jesus. The second begins with an event, moves to a claim that the text does not refer to David, and ends with the text.

C. 25-32, God has made him to be Christ

In making this point, Peter begins with the text (Psa. 16:8-11), moves on to explain why it cannot apply to David, and finally ties it historically to Jesus.

- 1. 25-28, the Text. No time here to expound the Psalm fully, but note three things that the speaker claims:
 - a) 25, the Lord is both before him (as his guide, by the speaker's own decision), and beside him (as his defender).
 - b) 26, 28, the speaker experiences great joy in the Lord's protection.
 - c) 27 describes this protection in more detail. The Lord will defend him even from the usual consequences of death. In the Old Testament, when ordinary people die, their physical bodies corrupt, and their soul takes up residence in Sheol. The

speaker claims that neither of these will be his experience.

2. 29-31, the Interpretation

- a) 29, David couldn't have been speaking of himself. A thousand years after he died, he still lies mouldering in the grave. (Even to this day, three thousand years later, his grave is still shown in Jerusalem.)
- b) 30-31, To whom could he have been referring? The argument has three premises and a conclusion.
 - 1) First premise is not even spoken--that the Scripture must be fulfilled. Neither Peter nor his hearers have any question that if David said someone would not suffer corruption, that must be the case.
 - 2) Second premise: David was a prophet. Echoed also in Matt. 27:35. Cf. 2 Sam. 23:3. Peter seems to assume that his hearers will have no problem with this. Because he was a prophet, he could foretell the future, and speak of God's will for others.
 - 3) Third premise: Is there some other of whom he might be likely to speak? In fact, 2 Sam. 7:12 shows that he was expecting his kingdom to continue under a promised descendant.
 - 4) 31, Conclusion: In Ps. 16, David speaks, not of himself, but of the coming Messiah ("Christ"). That is, one of the characteristics of the coming Messiah is that he will not abide in Sheol or suffer corruption.

3. 32 The Event

These conditions are fulfilled in the person of Jesus, as we (the apostles) can bear witness.

D. **33-35, God has made him to be Lord**

Now Peter begins with the historical event and remarks that it is not true of David, before citing his text (Psa. 110:1).

1. 33, The Event: Jesus has ascended to the right hand of the Father, as evidenced by the coming of the Spirit, as they (the audience) can bear witness.
2. 34a, the Interpretation
David never ascended into heaven, as Jesus did.
3. 34b-35, the Text
One whom David acknowledges as Lord is to ascend to the right hand of God.

Thus Peter proves his point, as summarized in v.36. Now the people respond to his presentation.

E. 37-40, Peter's Conversation with the People

1. 37, The people ask what to do.

Their response shows two characteristics of the Spirit's work unto salvation.

- a) Their motive is not to get some heavenly goody, but to flee from God's wrath. The realization that drives them to action is not that they are missing out on a wonderful life, but that they have sinned against a holy God.
- b) Their question is not motivated by intellectual curiosity but by deep emotional pain. The level of conviction of sin that leads to real salvation goes beyond being persuaded that one is sinful, and requires that we actually feel it.

2. 38-40, Peter's advice

Here we learn what they are to do, what they can expect, and the grounds on which they come.

- a) Two actions are required of them. Together, these tell how they are to "save themselves from this crooked generation," separating themselves from its sin and its coming judgment.

- 1) Repent. This repentance is more than just sorrow for sin, which they have already exhibited (and which might be termed *metameleias*). It is an act of the will (*metanoein*) in which they turn from their old way of life and commit themselves to the Lord.

As an act of the will, it needs to be attested publicly, and the next command shows how this is to be done.

- 2) Be baptized. God requires that his people announce their faith in him. Matt. 10:32f, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Water baptism is the symbol that the Lord has given us to show the "crooked generation" that we have left it.

- 3) He calls two things to our attention about this baptism in evidence of repentance. Both of these qualifiers seem to apply to "repent and be baptized," not to baptism alone.

a> It is to be "upon [*epi*] the name of Jesus Christ." The preposition is unusual with respect to baptism; elsewhere we have *eis* or *en*. In other places where *epi* is used with *onoma* (see notes on the latter word), it suggests a verbal declaration of this name and title. That is, their baptism is to be coupled with their confession that Jesus is the promised Messiah. Their

very confession in baptism constitutes a repentance about who Jesus is.

b> It is to be "unto the remission of sins." It is not baptism in itself that forgives sin, but baptism as the sign of repentance.

1> Mark 1:4; Luke 3:3 describe John's "baptism of repentance unto the forgiveness of sins." These are the only other references to "baptism ... for forgiveness."

2> Luke 24:47; Acts 3:19; 5:31 all relate forgiveness directly to repentance, with no mention of baptism.

3> So we have baptism + repentance = forgiveness, repentance = forgiveness, but never baptism = forgiveness.

b) They can expect to "receive the gift of the Holy Spirit." Recall Jer. 31. This is the heart of the promise of the new covenant, and they are invited to enjoy it.

c) The basis: Joel 2:32b, the conclusion of the verse that he quoted in v.21. They are able to call on the Lord because he has first of all called on them. The gospel gate has written on the outside "whosoever will," but when we come in and turn around, we see written on the inside, "chosen in Christ from the foundation of the world."

Summary

1. Characteristics of Peter's presentation:
 - a) Founded in the Scripture
 - b) Calls attention to people's sin
 - c) Presents the resurrection and deity of the Lord
2. Signs of true impact: a concern with sin that goes beyond mere mental persuasion.
3. The conditions of salvation
 - a) A deliberate decision to repent, to change one's way of life
 - b) Public testimony to that effect

Psalm: 110

Analysis

A. 5-13, Two kinds of reaction (last time)

B. 14-36, Peter's speech

14 Staqei\s de\ o(Pe/tros su\n toi^s e(/ndeka e)ph^ren th\n fwnh\n au)tou^ kai\ a)pefqe/gcato au)toi^s,

1. 14b-21, Introduction from Joel (last time)

2. 22-36, The Point from David

) /Andres)Israhli^tai, a)kou/sate tou\s lo/gous tou/tous:

a) This Jesus whom you crucified...

- 1))Ihsou^n to\n Nazwrai^on, a)/ndra a)podedeigme/non a)po\
tou^ qeou^ ei)s u(ma^s duna/mesi kai\ te/rasi kai\
shmei/ois oi(^s e)poi/hsen di' au)tou^ o(qeo\s e)n me/sw\
u(mw^h, kaqw\s au)toi\ oi)/date,
- 2) manner p: You killed him. (See Rackham for the division
here.)
a> text: 23 tou^ton a)nei/late,
b> manner-1: th^| w(risme/nh| boulh^| kai\ prognw/sei tou^
qeou^ e)/kdoton labontes
c> manner-2: dia\ xeiro\s a)no/mwn prosph/cantes
d> comment <touton>: reason p
1> text: 24 o(\n o(qeo\s a)ne/sthsen lu/sas ta\s
w)di^nas tou^ qana/tou,
2> reason: kaqo/ti ou)k h)^n dunato\n kratei^sqai
au)to\n u(p' au)tou^:

The two following claims proceed in inverse order. The first gives a text, then discusses why it cannot refer to David, then describes an event that connects it with Jesus. The second begins with an event, moves to a claim that the text does not refer to David, and ends with the text.

b) God has made him to be Christ.

- 1) Text: quote p: 25 Dauid ga\r le/gei ei)s au)to/n,
a> Proorw/mhn to\n ku/rion e)nw/pio/n mou dia\ panto/s,
b> o(/ti e)k deciw^h mou/ e)stin
c> i(/na mh\ saleuqwa^.
d> 26 dia\ tou^to hu)fra/nqh h(kardi/a mou
e> kai\ h)gallia/sato h(glw^ssa/ mou,
f> e)/ti de\ kai\ h(sa/rc mou kataskhnw/sei e)p' e)lpi/di:
g> 27 o(/ti ou)k e)gkatalei/yeis th\n yuxh/n mou ei)s
a(/|dhn,
h> ou)de\ dw/seis to\n o(/sio/n sou i)dei^h diafqora/n.
i> 28 e)gnw/risa/s moi o(dou\s zwh^s,
j> plhrw/seis me eu)frosu/nhs meta\ tou^ prosw/pou sou.
- 2) Not David: reason p (oun in v.30, not de or alla)
a> 29) /Andres a)delfoi/,
b> reason: quote p
1> quote f: e)co\n ei)pei^h meta\ parrhsi/as pro\s
u(ma^s peri\ tou^ patria/rxou Dauid, o(/ti
2> quote:
a: kai\ e)teleu/thsen
b: kai\ e)ta/fh
c: kai\ to\n mnh^ma au)tou^ e)/stin e)n h(mi^h a)/xri
th^s h(me/ras tau/th:s
c> text: reason p (why kai with reason-2?): David spoke of
Christ.
1> reason-1: 30 profh/ths ou)^n u(pa/rxwn,
2> reason-2: kai\ ei)dw\s o(/ti o(/rkw| w)/mosen au)tw^|

o(qeo\s e)k karpou^ th^s o)sfu/os au)tou^ kaqi/sai
 e)pi\ to\n gro/non au)tou^,
 3> reason-3: 31 proi+dw\n
 4> text: quote p
 a: quote f: e)la/lhsen peri\ th^s a)nasta/sews tou^
 Xristou^ o(/ti
 b: quote:
 1: ou)/te e)gkatelei/fqh ei)s a(//dhn
 2: ou)/te h(sa\rc au)tou^ ei)^den diafgora/n.

3) Event: reason p: God raised him up, and **we** saw it.
 a> text: 32 tou^ton to\n)Ihsou^n a)ne/sthsen o(qeo/s,
 b> reason: ou(^ pa/ntes h(meis e)smen ma/rtures.

c) God has made him to be Lord

1) Event: circumstance p: He has ascended and sent the Spirit,
 which **you** have seen.
 a> circ-1: 33 th^| decia^| ou)^n tou^ qeou^ u(ywqei\s
 b> circ-2: th/n te e)paggeli/an tou^ pneu/matos tou^
 a(gi/ou labw\n para\ tou^ patro\s
 c> text: e)ce/xeen tou^to o(\ u(meis [kai\] ble/pete kai\
 a)kou/ete.

2) Not David: 34 ou) ga\r Dauid a)ne/bh ei)s tou\s
 ou)ranou/s,

3) Text: le/gei de\ au)to/s,
 quote p: Ei)^pen [o(] ku/rios tw^| kuri/w| mou,
 a> temporal p
 1> text: Ka/qou e)k deciw^n mou
 2> time: 35 e(/ws a)\n qw^ tou\s e)xqrou/s sou
 u(popo/dion tw^n podw^n sou.

d) Conclusion: quote p:

1) quote f: 36 a)sfalw^s ou)^n ginwske/tw pa^s oi)^kos
)Israh\l o(/ti
 2) quote: comment p
 a> text: kai\ ku/rion au)to\n kai\ Xristo\n e)poi/hsen o(
 qeo/s, tou^ton to\n)Ihsou^n
 b> comment <touton ton Ihsou>: o(\n u(meis e)staurw/sate.

C. 37-40, Peter's Conversation with the People

1. 37, The people ask what to do.

a) temporal p
 1) time: 37)Akou/santes de\
 2) text: katenu/ghsan th\n kardi/an,
 b) quote p:
 1) quote f: ei)^po/n te pro\s to\n Pe/tron kai\ tou\s loipou\s
 a)posto/lous,
 2) quote: Ti/ poi/hswmen, a)/ndres a)delfoi/;

2. 38-40, Peter's advice:

- a) quote p: 38 Pe/tros de\ pro\s au)tou/s,
 - 1) Metanoh/sate, [fhsi/n,]
 - 2) kai\ baptisqh/tw e(/kastos u(mw^n e)pi\ tw^| o)no/mati
)Ihsou^ Xristou^ ei)s a)/fesin tw^n a(martiw^n u(mw^n,
 - 3) kai\ lh/myesqe th\n dwrea\n tou^ a(gi/ou pneu/matos:
 - 4) 39 u(mi^n ga/r e)stin h(e)paggeli/a kai\ toi^s te/knois
 u(mw^n kai\ pa^sin toi^s ei)s makra\n o(/sous a)\n
 proskale/shtai ku/rios o(qeo\s h(mw^n.
- b) 40 e(te/rois te lo/gois plei/osin diemartu/rato,
- c) quote p
 - 1) quote f: kai\ pareka/lei au)tou\s le/gwn,
 - 2) quote: Sw/qhte a)po\ th^s genea^s th^s skolia^s tau/th.s.

D. 41-47, Correlative p (the believers vs. the Lord)
 (next time)