



**Acts 2:14-36 - Can I get a Witness?  
Wk. 5 "The Explanation of Pentecost"  
By Mike Clark 09/11/2022**

**Acts 2:14-36** <sup>14</sup> But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. <sup>15</sup> For these people are not drunk, as you suppose, since it is only the third hour of the day. <sup>16</sup> But this is what was uttered through the prophet Joel:

<sup>17</sup> "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

<sup>18</sup> even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

<sup>19</sup> And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke;

<sup>20</sup> the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.

<sup>21</sup> And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'

<sup>22</sup> "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— <sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup> God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. <sup>25</sup> For David says concerning him,

"I saw the Lord always before me, for he is at my right hand that I may not be shaken;

<sup>26</sup> therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.

<sup>27</sup> For you will not abandon my soul to Hades, or let your Holy One see corruption.

<sup>28</sup> You have made known to me the paths of life; you will make me full of gladness with your presence.'

<sup>29</sup> "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, <sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus God raised up, and of



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*that we all are witnesses. <sup>33</sup> 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. <sup>34</sup> For David did not ascend into the heavens, but he himself says,*

*"The Lord said to my Lord,  
"Sit at my right hand,  
<sup>35</sup> until I make your enemies your footstool."*

*<sup>36</sup> Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."*

## INTRODUCTION –

**This is the first of a number of missionary speeches or sermon in Acts.**

**There are 19 significant speeches/sermons in Acts**

- 8 - Peter
- 9 - Paul (5 sermons, 4 defense speeches)
- 1 - Stephen
- 1 - James

**20% of Acts is just Peter & Paul's speeches!**

**FIRST, these are not VERBATIM accounts of what was said on each occasion**

- Too short to be complete (Pentecost = only 3 min.!) (Paul in Athens = 1 1/2 min.)
- V. 40 – Luke specifically says Peter went on to say more things.
- No recording equipment
- Luke wasn't there to hear every speech personally (depended on someone else)
- **THESE WERE A RELIABLE SUMMARY/DIGEST of what was said – they were condensed accounts**
- This in no way violates infallibility

**The speeches share a basic outline that explores Jesus' significance before making a call to faith.**

**There are several themes that appear throughout the speeches - first the age of fulfillment has come, secondly it has come through the life death and resurrection of Jesus.....**

**.....thirdly the resurrection exalted Jesus, fourth the Holy Spirit is the sign of the churches power, fifth the messianic age's consummation comes in Jesus return, and six God calls for repentance and offers forgiveness, the Holy Spirit, and his promise.**



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I want you to notice that Peter's first sermon did not use man's wisdom or eloquence or special rhetorical display. Instead, he gave a simple, well-reasoned, Scriptural defense.

It was a model of what a sermon should look like, and he makes a plea to the people to both listen and respond. Peter's sermon was directed not to the head, but to the heart.

He kept to the plain facts of the case, setting them in the light of God's Word and then pressed home the truth on those who were listening. He desired to see souls saved.

That's what we long for as well do we not? We desire to see people respond in repentance and faith in our Lord Jesus Christ.

The success of Peter's sermon was not in him, but in the pouring out of the Holy Spirit. Peter also had a praying community as Acts 1 tells us.

What a joy it is to know that our church prays for its sermons, that the Lord would pour out the power of the Holy Spirit upon the preaching of His Word, Amen?

Now last week we looked at verses 1-13 of chapter 2 and Pastor Jody taught us that the main point of that passage was that the gospel is for the nations.

When the day of Pentecost arrived, it was accompanied by signs that couldn't be ignored, signs that brought out the devout, and signs that revealed God's plan of redemption.

And you want to know something interesting that happened on Pentecost? – There was a partial reversal of the curse at the tower of Babel.

You remember how God confused all the people by giving them different languages in Genesis 11. Well, here part of that is removed and people are able to speak other languages that they didn't know.

Now, let's jump into our text this morning. This sermon by Peter is about promise, fulfillment, and the resurrection and ascension of Jesus and it will show what the pouring out of the Spirit meant.

**Point 1 – Pentecost means prophecy has been fulfilled and the last days have dawned.**



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*14 But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.*

So here is Peter with the eleven other apostles lifting up his voice and addressing the people. The verb for "address" was also used in Act 2:4 and it refers to spirit inspired utterance.

Peter addresses firstly, "Men of Judea," which looks back to verse 5 where we were told about Jews, devout men from every nation.

There is a special focus on those who dwell in the city of Jerusalem possibly because of the recent events about Jesus took place there.

The imperative or command here is to give ear to my words means to pay close attention to something or listen carefully.

Peter wants to correct a misunderstanding first. Then he explains what is taking place.

*15 For these people are not drunk, as you suppose, since it is only the third hour of the day.*

Peter explains that the idea that the disciples are drunk is not realistic. The combination of wine and the Spirit is not unusual as it appears in Luke 1:15 and Ephesians 5:18.

The point of the similarity is the control that wine or the Spirit can exercise. It's only the third hour which means nine in the morning.

So, Peter argues that there must be another explanation for what's taking place. This would be the hour of morning prayer with the first meal of the day to follow.

*16 But this is what was uttered through the prophet Joel:*

So, Peter brings this scriptural defense of what has taken place. He quotes from Joel and his expression serves to identify and connect 2 things –

Its role in the speech is to connect what is said in Scripture with the explanation of the Pentecost event.

Peter is connecting his citation of Joel 2:28-32 with the events of Pentecost and calling them last day events.



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*17a "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh,*

Now if you look back at Joel 2:28, it says, "And it shall come to pass afterward."

So, Peter begins by deliberately changing Joel's "afterwards" (as the time when the Spirit would be poured out) to "in the last days."

Why does Peter do this? - In order to emphasize that with the Spirit's coming, the last days have come. (You're in them now).

The events of that day were part of God's long-awaited promise in fulfillment of new covenant hope.

This event is seen as fulfilled at least initially by what God has done and declared.

The apostles read such text as last day kingdom text and saw themselves in the last days.

*1 Peter 1:20 - <sup>20</sup>He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you.*

And it is the pouring out of the Spirit that they are seeing. The verb pour-out has the image of a torrential downpour that is poured out on a parched earth.

And we'll see that word appear again in verse 33 which is important because there Jesus is responsible for the outpouring, and that makes him responsible for mediating the promise's arrival in the last days.

Now notice who the Spirit is being poured out upon – "All flesh." This access to the Spirit fulfills the wish expressed by Moses in Numbers 11:29 that God would put His Spirit in all God's people.

And that is exactly what Joel said – "On all flesh," which is one of the main elements of the promise.

Before this new period, The Spirit had been distributed to a few people on special occasions for special enablement.

But now, the Spirit is for all of God's people. This is a key sign that the new era has come.



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And what's also important is that right now Peter understands this outpouring as referring to Jews, but he will come to see, as the Lord leads that this universality includes Gentiles.

This event is evidence of God's vindication of Jesus in the resurrection and ascension as the risen exalted One who works from God's right hand.

*17b And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;*

This is one of three parallelisms. Here the prophecy alludes to the tongues which are immediately intelligible to the audience. The message declares the acts of God.

The message the audience is hearing comes directly from God, revealing what God has done and is doing through recent events.

The distribution is also open with respect to age as young men will have visions and old men will dream dreams.

In both cases the point is that God will be accessible to and direct his people.

Later in Acts, Paul will be led by a vision in chapter 16 and Cornelius and Peter each have a vision that sets up their meeting.

*18 Even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.*

Verse 18 deals with gender and class. Even the lowest of classes will be blessed across both genders.

And these are two often ignored groups of people, servants and women. But they will be included.

Notice that in contrast to the previous two groups these are described as my servants.

And so, God highlights the special relationship he has to those who tend to be forgotten in the social scale.

*19 And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke.*



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The Scripture reference now shifts to God's activity. Wonders and signs shall appear in the heavens and on the earth.

And it's another addition to the Joel citation to complete the parallelism, explaining the function of the miracles as signs.

The parallel terms refer to God's miraculous work in the creation. It has OT roots in the Exodus story of Moses.

Now, how do we understand this verse and its fulfillment?

Well, oftentimes prophecy has an immediate fulfillment and a future fulfillment.

Sometimes all of a prophecy is fulfilled and other times there is only a partial fulfillment until the time of final fulfillment in the future.

And that's what we find here. The first part of the Joel was fulfilled at Pentecost and the second half awaits a future fulfillment.

The reference to blood begins to raise the specter of the day of the Lord and judgment.

But the beginning of the new era means that the judgment that consummates it is also drawing near.

The reference to fire also evokes the theme of judgment. Interestingly, all the uses of the word fire in Luke imply an element of judgment.

The last sign is smoke, and that word is most often seen in the book of Revelation and is almost always associated with judgment.

This part of the Joel quote describes a judgment to come during the day the Lord.

The cosmic events describe the terrible end.

***<sup>20</sup> The sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.***

The imagery of the sun and the moon changing in this verse confirms the theme of coming judgment as these are also signs of the day of the Lord.



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The combination of blood, fire, and vapor of smoke, a dark sun, and a bloody moon looks at creation in upheaval and judgment. Isaiah and Ezekiel also prophesied about this -

*Isaiah 13:10 For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light.*

*Ezekiel 32:7 When I blot you out, I will cover the heavens and make their stars dark; I will cover the sun with a cloud, and the moon shall not give its light.*

*Revelation 6:12 - When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood.*

And do you remember what happened at the crucifixion? There was darkness over all the land at noon – which again fits the theme of judgment as God was judging Christ for the sins of His people.

The point is that things will happen to make the environment change and be a visible sign of God at work.

These cosmic signs precede the arrival of the day of the Lord which in this context means the decisive time of judgment that the OT often discusses.

Peter is saying that the eschatological clock is ticking. With the end the cosmic signs and judgment come.

2 Peter shows how comprehensive the judgment is that is associated with this day.

*2 Peter 3:10 - But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.*

This presents a picture of fire dissolving the creation at the final judgment. That is why Peter describes the day as great and magnificent or manifest. The day will be obvious, even glorious when it comes.

*<sup>21</sup> And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'*

And so, the need for salvation comes up because of the reality of coming judgment and the accountability that judgment requires.





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In the midst of judgment's danger and the day's approach comes the exhortation to call on the name of the Lord.

This means calling out to Yahweh. One of the functions of the entire speech is to show that Jesus is Lord, a key title also applied to Yahweh.

Peter will give Jesus a place alongside Yahweh as carrying out the plan and will make clear that the name one is to call on belongs to Jesus.

"The Lord" who brings salvation is no longer Yahweh who shelters survivors on Mt. Zion (Joel 2:32), but Jesus who saves from sin and judgment everyone who calls on His name.

Peter's ultimate point will be that the only way to be delivered from that day is to call upon the name of the Lord and thereby seek God's salvation.

An adequate response can come only through responding to Jesus as the exalted Messiah-Lord. Calling upon this name leads to salvation.

*Acts 4:12 - And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."*

**Point 2 – Pentecost means God planned Jesus' death and resurrection.**

*<sup>22</sup> "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— <sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.*

Peter now transitions from the first OT quotation which explains how the Spirit's outpouring signifies the arrival of the last days, to the point of connection - Jesus the Nazarene.

Peter details what God did through Jesus. God accredited him, showed him to be victorious, gave him authority, and calls those who hear the gospel to respond to him.

Christian preaching begins with the name of Jesus. Peter's speech both starts and finishes with Jesus.

Jesus was a man to whom God gave attestation or confirmation with powers, wonders, and signs.



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**Attested refers to something that can attest or show forth the quality of an something.**

**Other translations say, "Approved of God among you" or Accredited by God to you" or "Demonstrated to you to be from God."**

**Jesus is one who stands attested by God. Peter describes Jesus' miraculous ministry as evidencing God's demonstration of who Jesus is.**

**The threefold description of his miraculous activity emphasizes the divine means of attestation for him.**

**The word looks back to Jesus' miracles which are also a display of God's mighty works.**

**The reputation of Jesus performing miracles and mighty works is something Josephus mentions. He says that Jesus was a doer of remarkable and strange works.**

**Peter sees these signs as divine indicators of the fact that God worked in and through Jesus as he will later say in Acts 10.**

**Peter then says that Jesus was delivered up according to the definite plan and foreknowledge of God.**

**Now, how are we to understand that?**

**Well, let's talk about these two terms, definite and foreknowledge.**

**The term "definite" is from the Greek word horizo, from which we get the word horizon. Some translations say predetermined.**

**And foreknowledge means foreordination. It doesn't mean that God looks down into the future and knows what will happen, even though He does know that.**

**It means that God planned and foreordained it.**

**Peter uses this word in 1 Peter 1-**

***1 Peter 1:1-2 - Peter, an apostle of Jesus Christ, to those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> according to the***



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*foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood.*

If foreknowledge only means preknowledge, then it's a meaningless statement, they're really not chosen.

It has to be a means by which God chooses. It has to modify election. It's simply a way to broaden the concept of God choosing by means of foreordination.

In other words, God makes a choice because He's predetermined an end. So, the predetermined end is that Christ died. And so, He chooses to deliver Him over to that predetermined end.

Peter uses the same word later in verse 20 of 1 Peter 1 where he says that Christ was foreknown before the foundation of the world.

Peter also highlights a contrast in verse 23 between God's work and the nation regarding Jesus.

On the one hand Jesus was delivered up according to God's plan and foreknowledge.

Jesus' death was no surprise to God nor was his suffering – you understand that right? This didn't catch God by surprise.

All the texts that Luke to Acts cites about Jesus' suffering point to the idea that God planned that Jesus would suffer.

God is very much in control of events that are tied to Jesus and included a plan for suffering as a part of Jesus' calling.

From the divine perspective nothing that happened was outside God's plan. God's attested One, Jesus, was always going to suffer.

On the other hand, Peter is very direct about where human responsibility for the death lies – "you killed this Jesus and crucified him by the hands of lawless men."

Lawless men, refers to the Romans. But Israel through its lawless leaders, those who were supposed to support the law, also contributed to the slaying of Jesus.

Jesus was delivered over by God's plan. This delivery, however, came through the hands of the lawless.



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The plural reference to lawless men probably means more than Pilot and Herod, and so the Jewish leadership is probably in view and made the nation as a whole culpable.

In addition, there is in Acts 4:26-28, where a combination of the Jewish leadership, Pilot, and Herod are held responsible for the death.

So, Peter says that they had him crucified. And we can add that we crucified him as well. Because our sin is what put Jesus on the cross.

But thanks be to God that He died on that cross so that we could be forgiven of all our sins when we repent and put our faith in Jesus alone!

So Jesus, a man attested by God, was put to death in God's plan by the act of lawless people among the Jews and by Roman leaders in Jerusalem.

The remark about the lawless, when it is applied to Jews, is ironic, as it was used by the Jews concerning the Gentiles.

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

The attestation continued through what God did with the crucified Jesus. God raised him up.

One writer said "The abyss can no more hold the Redeemer than a pregnant woman can hold the child in her body."

Pangs, describes death as a painful experience, like birth pangs.

The mix in the metaphor is the idea of birth pangs, possibly eschatological pangs, that are let loose like ropes being let loose.

Death was not able to encircle Jesus and hold him in its painful grip. Death was unable to hold him.

God, the one with power over life and death, was able to overcome death's grip and bring Jesus to life.

Peter moves to the 2nd Scripture, quoting Psalm 16:8-11. Psalm 16 is a Psalm of confidence that Peter uses to support resurrection.



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*<sup>25</sup> For David says concerning him, "I saw the Lord always before me, for he is at my right hand that I may not be shaken; <sup>26</sup> therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.*

The Psalm opens with the word of confidence. The Psalmist sees the Lord before him always and God's presence at the Psalmist's right hand means that he will not be shaken.

Peter uses the Psalm because the kind of defense God gave to the Psalmist is just like what Jesus received.

God's protection and the certainty of it are key. That kind of confidence is reflected in the crucifixion scene in Luke's gospel.

This confidence causes the heart to be glad and rejoice, which leads to living in hope. The psalmist can rest in God's care.

The quote of Psalm 16 continues -

*<sup>27</sup> For you will not abandon my soul to Hades, or let your Holy One see corruption.*

Verse 27 is the key to the quote as it appears a second time in verse 31 where Peter explains his understanding of the Psalm.

The fundamental assertion is that the one referred to in the Psalm has confidence that God will not abandon his soul in Hades.

What is Hades? - Hades is the Greek equivalent of Gehenna or Sheol, and is the place where the dead are gathered for judgment.

Other translations say to the grave or among the dead. Being in Hades stands in contrast here to being in God's presence and expresses the threat that death represents.

The reference to Holy One describes someone who has been sanctified before God and has experienced God's mercy, the saint.

Do you remember what Peter said in John 6?

***John 6:68** - Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life, <sup>69</sup> and we have believed, and have come to know, that you are the Holy One of God."*



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In Acts 13:35 Holy One, reappears in another use of this OT verse, indicating that this Psalm may well have been a part of church tradition explaining Jesus' resurrection.

The Psalm could be read as about God's ultimate protection of the kingship of Israel that David's presence and connection to the Psalm suggests.

This connection will be alluded to in the promise made to David in verse 30 and Psalm 132:11 which itself reaches back to 2 Samuel 7 and the Davidic covenant.

The non-abandonment to Hades leads Peter to argue that the resurrection, even immediate bodily resurrection is affirmed here.

As a Psalm it is about an individual, but in a way that extends beyond that individual.

What this individual experience is like is what others in his class might hope for from God.

The hope expressed operates like a promise of God's protection. This protection extends to any threat the Holy One faces and no threat is greater than death.

It's in this light that Peter reads the text as his explanation shows.

*<sup>28</sup> You have made known to me the paths of life; you will make me full of gladness with your presence.'*

This final verse contains a note of triumph. The one who experiences God's protection has had the ways of life revealed to him.

These prophetic words, Peter says, have been fulfilled in Jesus of Nazareth and no one else, therefore Jesus is the expected Messiah!

**Point 3 – Pentecost means God has vindicated Jesus as Lord and Christ.**

*<sup>29</sup> "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.*

Peter now begins to explain Psalm 16 and justify his interpretation of it. He introduces this fresh point with a direct address to the audience to show how the Psalm relates to the recent events.



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The justification indicates that God's plan included the resurrection and serves to explain its significance for pointing to Jesus as the Christ.

The passage also represents a second proof of fulfillment for the resurrection beyond the eyewitnesses.

Both the eyewitnesses and scripture testify to this expectation. It is Jesus 's flesh that does not see corruption which stresses the bodily nature of his resurrection.

Peter makes the point that the text is not only about the patriarch David. This is the only NT text to call David a patriarch and patriarch is usually reserved for one of the 12 sons of Jacob or for Abraham.

Peter argues that it is possible to say with confidence that the Psalm is ultimately not about David.

David is both dead and buried. His tomb is still among us as Peter said.

The tomb shows that David cannot fulfill in the fullest sense the Psalm's point about the confidence of divine protection.

To realize fully the expression of confidence the Psalm expresses about God's continual presence, the one referred to must be raised, and this cannot be about a still-buried David, whose grave is undisturbed.

*<sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne.*

It's highlighted that David knew God swore to him with an oath.

The combination of oath and swearing emphasizes the certainty of God's commitment.

The following language comes from Psalm 132:11 which itself describes 2 Samuel 7:12-13 and the Davidic covenant.

The specific promise is that God would set One of David's descendants on his throne.

This is the promise that a Davidic descendent would sit on the throne of David so that his dynasty would be the fulfillment of God's promise for God's people.



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The reference to the throne is concerned with the function that having such a position reflects.

The figure portrays the presence of a promised regal personage, the Christ.

The expression looks back to Luke 1:32 where the child Jesus is said to be given the throne of David and a kingdom that will never end.

This kingdom is what Jesus taught about throughout his ministry.

Peter's point is not that Jesus will have his throne one day sometime far in the future, rather Peter's point is that the exercise of messianic authority is on display now in the Spirit's present distribution as verses 32-36 declare.

Psalm 45:6 is a passage about the kingship of Israel at the time of Solomon and expresses the idea of the throne as a place where divine rule functions.

Every other Old Testament text quoted in this chapter is already initially fulfilled by what Jesus has done.

Peter argues that the resurrection makes possible this promise's realization while the Pentecost event shows that the Spirit has come as a function of messianic activity, authority, and promise.

Jesus functions now as both Messiah and Lord.

*<sup>31</sup> He foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.*

Peter now explains that through the language of this Psalm David expresses what he foresaw in the promise, namely the resurrection of the Christ.

Peter stresses the point by repeating language from verse 27. If the Psalm was ever to be connected to David, it must be connected even more to the Christ whom God has shown Jesus to be by his resurrection.

Peter then turns to Jesus and his resurrection.

*<sup>32</sup> This Jesus God raised up, and of that we all are witnesses.*

Peter puts the two together and declares God's work of a fulfilling his promise.





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**Peter preaches the very Jesus who has been crucified, the Jesus many think is dead and perhaps to be forgotten.**

**The theme of witnesses to the resurrection reaches back to Luke 24:48 and Acts 1:8.**

**Peters point is that the resurrection is neither an idea the Apostles created nor a myth or fabrication.**

**The resurrection is something the Apostles witnessed and experienced and know to be true and so they can speak to its reality.**

**The resurrection is a historical fact. It was a real event that changed the direction of the witnesses' lives. That is precisely the point Peter makes here.**

**Witnesses exist to underscore the resurrection's reality. It's reality points to God's work and vindication.**

**Peter then says "therefore" to make the application.**

***<sup>33</sup> 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.***

**Peter makes three points. First, Jesus was exalted to the right hand of God which alludes to Psalm 110:1 and sets up the citation of the Psalm in versus 34-35.**

**Secondly, he received from the Father the promise of the Spirit.**

**Third, as a result, Jesus has poured out what the audience sees and hears, that is, the gift of the Spirit.**

**Jesus has now done what Joel promises. And so the Spirit's outpouring fulfills the promise pointing to the last days and to the Messiah's mediation of salvation from God side.**

**As important as the resurrection is to show that Jesus is alive and vindicated, it is even more significant as an indication of where Jesus went.....**

**.....- to God's right hand, to God's presence, and what he does from there which is the giving of the gift of the Spirit.**



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Psalm 68:18 may be in view here conceptually. The right hand is the place of favor. God's right hand is especially prominent in the Old Testament - Exodus 15:6, Psalm 17:36, and the New Testament - Acts 7:55-56 and Romans 8:34.

The promise is the Spirit. The outpouring is now what the crowd is witnessing. The promise realized is what they see and hear.

Peter now turns to his third OT quote from Psalm 110:1.

*<sup>34</sup> For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, "Sit at my right hand, <sup>35</sup> until I make your enemies your footstool."*

The idea of sitting looks back to the promise of the Descendent who is appointed to sit on the throne of David in verse 30.

So, the Messiah is the Christ and Lord who shares exercise of authority with God, an activity that will continue until the job of subjugating God's enemies is done, the point of verse 35.

As with the citations of Joel 3 and Psalm 16, Peter is pointing to a text that has already begun to be realized.

The description of Jesus' position at God's right hand suggests an intimate connection between Jesus and the Father and an equality between them.

The vindication of Jesus is about more than that he lives and others will be raised. It explains who Jesus is and how God showed him to the Lord Christ!

Everything necessary to make the conclusion that Jesus is the Lord was in place as a result of the resurrection. The Lord to be called upon is Jesus and only God saves.

Peter now draws the combined scriptural argument to a conclusion.

*<sup>36</sup> Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."*

He now believes that the case is made, and so he can bring assurance to them. The audience is explicitly the entire house of Israel.

That expression is common in the New Testament. Matthew 10:6 and Acts 7:42 and Hebrews 8:8. In the OT - Numbers 20:29, 1 Samuel 7:2-3.



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The house of Israel represents the entire nation and what it should now know as a result of these recent events.

The conclusion is that the One you have crucified is the One whom God has made Lord and Christ.

The order of the titles is important because Lord is in the forward and emphatic position. It's the key title as verses 21 and 34 connect it to the reference to Lord in Psalm 110:1 and Joel 3:5.

The Lord to be called upon is Jesus Christ.

The term Lord in this context shows in particular Jesus' Lordship over salvation and the distribution of salvation's benefits.

The sharing of the title with God, led the church to apply to Jesus, OT passages that were about Yahweh as Acts 2:21 shows.

Similarly, the uses of Isaiah 45:23 in Philippians 2:10 and of Isaiah 8:13 in 1 Peter 3:15 reflect the same hermeneutical move.

The Christ is the figure of deliverance. God raised Jesus to come directly into God's presence in heaven.

The very One the Jewish leaders crucified is the unique anointed One whom God placed at his side.

This point is made to establish their guilt and need to repent in verses 37-38. The crucifixion of one who shares the throne of God is a sin against God.

#### **CONCLUSION –**

Peter's sermon proclaims that the distribution of the Spirit is the sign of the last days, the movement of the day of the Lord, the fulfillment of God's promise, and, most important.....

..... the indication that Jesus is vindicated, and now sits at God's right hand, mediating God's salvation blessings as both Lord and Christ.

If you want to understand who Jesus is, look to both what God did and what scripture says.



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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.

So, how do we respond to Jesus? – As believers, we bow the knee before our Lord and Christ, our only Savior.

**We worship Him! We adore Him! We praise Him and give Him thanks!**

But maybe you're here today and you've confessed Jesus as Lord and Savior, but you've abandoned the love you had at first.

Maybe you've stopped reading your Bible and stopped praying. Confess that and cry out to the Lord asking Him to help you by His grace to start practicing those means of grace that God has given you.

But maybe you're listening this morning and you don't think very much about Jesus, and you're not convinced of who He really was.

Think about this – Jesus at this moment is adored and worshipped and obeyed by angels and just men made perfect. He is The Highest in the highest heavens.

Heaven's trumpets proclaim Him head over all! Heaven's songs ascribe to Him honor, glory, power, dominion, and might!

Whatever you may think of Jesus, know this – God thinks everything of Him!

If you refuse Him as Lord and Savior, you will not escape Him as Judge in the last great day. Everything you've ever done or will do has not escaped the eye of God.

At the great white throne, all things will be exposed by the light, and you will have to stand unveiled in His presence.

The most awful sight on the day of judgment will be the face of the Lord Jesus.

Revelation talks about people crying out for the mountains to fall on them to hide them from the wrath of the Lamb. Don't reject your only hope.

Now is the acceptable time, now is the day of salvation. Now is the time to call upon the Lord and be saved. Repent of your sins and place your faith in Christ alone and God will forgive all your sins!



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**Then you will escape God's judgment and will never be summoned before the bar of God to account for your sins because they will have been paid for by the Lamb.**

**So, cry out to God and confess Jesus as Lord and Christ and call upon His name and you will be saved!**