

# ACTS 2: 22 – 47

Intro:

Last week we talked about the catalyst – that is, the coming of the Holy Spirit. We talked about the method, which was praising God and “gospeling” under the power of the Holy Spirit and the message, which was the Gospel of the kingdom. This week we will see some of the out-workings of what happened when these things all came together. The fact is that they continued to operate beyond the first half of chapter two. They continued to work throughout the book of Acts and are in fact, still operating today. Why do we not necessarily still see these types of conversions today? I would argue that we do see them working, especially in the third world and even in Muslim countries today. If we aren’t seeing them working in our sphere, maybe we need to ask ourselves why and then get back to the basics of what it actually takes to make disciples.

You may remember how Peter stood up in order to defend what was happening by assuring the skeptics that those who were being moved by the Spirit weren’t drunk. He then launched into an apologetic message whereby he quoted the Prophet Joel in order to assure the hearers that they had entered into what is known as ‘the last days.’ As he goes on, he uses the words of the prophet to show that since the criteria for the last days had been met, then Jesus must be the Messiah. And if Jesus is the Messiah, the king of Israel, then all who call upon Him shall be saved. Peter

has now launched into the doctrine of salvation, but we need to see how he is doing it. I believe it goes beyond what many say about that today. We continue with the method of the message which has come about by the catalyst of the Holy Spirit.

***22 “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know— 23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; 24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.***

Peter takes them back to just a few weeks previous, where apparently many of those present had also been in Jerusalem for Passover. This means that they had seen and/ or heard about all that went on concerning the death, burial and resurrection of Jesus. But it must have gone even further back than that, to Jesus’ ministry prior to His last week. Peter refers the hearers to back to other signs and wonders which Jesus did. This is proof that He must be who He said He was. Peter says that these things were done in their midst – at least in the midst of some of them. “You know He did these things!” Peter exclaimed. But Peter goes on to say that all this was done through the determined purpose and foreknowledge of God. This means that all went according to plan.

Peter does two things in one fell swoop. First of all, he states that God had planned all this all ages ago. This makes the case for God’s sovereignty, which was a large part of the Jewish faith. They had been waiting for the Messiah, believing that God would produce Him as He had promised. Peter then turns around and

backhands them with their own responsibility in what has recently taken place. “You,” he says, “through the courts of the Gentiles, have seen to it that Jesus, the Messiah was crucified like a common criminal! You took our heritage and our fate and placed it in the hands of the power that oppresses us!” That would have gone over like a lead balloon! The Israelites prided themselves on being independent of their Gentile masters. Peter just told them that they had played into the hands of the Gentiles by airing their in-house issues and then allowed the Romans to crucify one of their own. But it wasn’t just anyone, it was the Messiah – the one whom they had been waiting for all this time. “You saw the miracles! You heard what HE said! And you rejected Him!” But Peter doesn’t stop there. He gives them an out. Why? Because of God’s grace and foreknowledge. Peter then goes on to explain how the plan was to work. And he does so by going back to the OT in order to see that King David, the most respected king of Israel, had known about this very thing.

***25 For David says concerning Him:***

***‘I foresaw the Lord always before my face,  
For He is at my right hand, that I may not be shaken.***

***26 Therefore my heart rejoiced, and my tongue was glad;  
Moreover my flesh also will rest in hope.***

***27 For You will not leave my soul in Hades,  
Nor will You allow Your Holy One to see corruption.***

***28 You have made known to me the ways of life;  
You will make me full of joy in Your presence.’***

***29 “Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his***

***throne, 31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32 This Jesus God has raised up, of which we are all witnesses. 33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. 34 "For David did not ascend into the heavens, but he says himself:  
'The Lord said to my Lord,  
"Sit at My right hand,  
35 Till I make Your enemies Your footstool."'  
36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."***

Peter tells them that while they had been responsible in the immediate since, for Jesus' death, God had known all along that this would happen. In fact, it had to happen. God had no qualms with Jesus being put to death, because death could not hold Him. How can Peter say this? Because it was written in the OT. Peter quotes Psalm 16: 8 – 11, which, upon first glance, seems to refer to King David. But if it is read carefully, there are some things that couldn't possibly refer to 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.***

Here Peter tells them that this Psalm could not refer to David, because he was buried in Jerusalem. David had not resurrected. His body was still in the tomb and had surely decayed by this time. Therefore, Jesus, being the only one who has resurrected, has to be the object of the prophecy. Jesus was indeed a descendant of

King David. The genealogy in Matthew tells us that. And it could have easily been checked out by anyone wanting to know back then.

***32 This Jesus God has raised up, of which we are all witnesses. 33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.***

***34 “For David did not ascend into the heavens, but he says himself:***

***‘The Lord said to my Lord,***

***“Sit at My right hand,***

***35 Till I make Your enemies Your footstool.” ’***

***36 “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”***

The resurrection of Jesus is best explained, not as an isolated miracle, but as the fulfilled promises made by God through King David. And they know that the one who has been resurrected from the dead is the true son and heir of David. This makes Jesus the rightful king of Israel.

The resurrection wasn't about some disembodied spirit going away to Heaven, leaving a body behind in a tomb. That is precisely what resurrection doesn't mean. It speaks about a body being very dead and then very alive once more, so that the normal decay which follows death never begins! Peter makes this point by quoting the psalm. The only way to make sense of the psalm is to see it as being prophetic – to see in it a deep Davidic truth that would remain mysterious until one day, a son of David would appear to whom it would actually happen. Again, Jesus is the rightful king and is the only who qualifies for such a position

through His death and resurrection. Peter has worked back from the babbling in tongues, to the prophet Joel and the outpouring of God's Spirit in order to prove that they were in fact in the last days. He then moves to the Psalms and goes to the resurrection as the sure sign that Jesus is Messiah. He ties the two points together in verse 33. Peter then quotes Psalm 110, which links to Daniel 7 and the enthronement of one, "Like the son of man" who goes to the throne of the "ancient of days." Jesus referred to this in Matthew 24. If Jesus is the king, then He must be on the throne. And if He is on the throne, then He must be worshipped as the Messiah! These points, to the Jews present, had an awesome effect. It brought the hearers to the place of having to deal with what they have just heard and then squaring that with all they have seen and heard over the past few weeks, and maybe even longer than that.

### **The Response and the Question**

***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?"***

The message, to those who had ears to hear, had put them on notice. These events and prophecies hadn't happened in a vacuum. The prophecies had been around for generations and everyone lived in that world of waiting on the Messiah. Peter had just linked all of these together. He was speaking under the inspiration of the Holy Spirit. Listen to just how well he had formulated his argument. Just a few weeks ago, I don't know if could have articulated anything like this. The pieces had not yet come together. But now, with the moving of the Spirit, he was clicking on all cylinders. And we can't forget those who were

listening. Sure, there were doubters. And as long as the enemy is around, they will be there. But for those who had an ear to hear, it all made sense and now they wanted to know what they could do to rectify the situation. How could they pledge their loyalty to the Messiah, the rightful king? How could they partake of this salvation and all that it entailed? Peter answers them in the next verse.

### **The Question Answered**

***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.”***

Peter says, “Repent!” That literally means to turn around. More importantly, the idea means more than a cognitive decision. It requires action. To not turn around, to not live in a different way simply meant that true repentance had not taken place. And this ‘turning around’ was to be seen by all, in one way, through water baptism. They were all familiar with this. (OT proselytes and John’s baptism) coming up out of water, for the Israelite meant a new creation, a new birth – and a new creation wouldn’t act or behave like the old one. They were to live in such a way as those who had just been told that there was a new king on the throne. And that is literally what happened. But how would it look different? Wasn’t Caesar still on the throne in Rome? Wasn’t Caesar’s puppet still ruling over them from his palace in their promised land? Yes, they were. But their power had taken a major blow. Jesus’ followers could supplant their rule. Caesar’s world no longer controlled their lives or their futures. Their mundane lives

of drudgery no longer had control over them. Their king reigned and though it didn't look like what they had expected, not at that point, He ruled, nonetheless. And they had a part to play in that kingdom. They were His imagers, just as Adam and Eve were meant to be and just as Israel, in the OT was to have been. God's Spirit was now moving them, not fear of Caesar. They had the power and the reason to live a different kind of life.

In our world, we may give this lip service and not really appreciate this. We may think, **“Get back to me when Jesus comes back to REALLY change things.”**

To think that way, shows that we really haven't come to appreciate just what type of bondage we are/ were in, at some point. Have we really thought about how our lives would be without Jesus? **And if your life hasn't really changed that much, then perhaps there hasn't really been a true 'turning around.'** Granted, things aren't perfect for any believer, but that was never promised until Jesus comes back to set things straight for the final time. We are to be servants, bond-slaves, workers for the kingdom. We are all priests in His service. That is work. As long as there are sinners, we have a job to do. We have a vocation. And if we aren't satisfied, then perhaps it is because we aren't doing what we have been called and designed to do. **A hammer is truly at home driving nails, but it is a most miserable replacement for a screwdriver.** Let's look at how their lives changed.

***40 And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” 41 Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. 42 And they continued steadfastly in the apostles' doctrine and fellowship, in the***



***breaking of bread, and in prayers. 43 Then fear came upon every soul, and many wonders and signs were done through the apostles. 44 Now all who believed were together, and had all things in common, 45 and sold their possessions and goods, and divided them among all, as anyone had need. 46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, 47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.***

Peter says, “Be delivered, healed from this perverse generation.” And those who believed were baptized and that 3,000 people were added to the 120. Talk about church growth! And the same cry should go out today, “Be delivered from this perverse generation!” Those who wanted to be delivered, those who saw that Jesus was in fact the Messiah, believed and were therefore delivered – baptized as new creations!

They then lived their lives in awe of what God was doing through the Apostles and in their own lives! Their lives changed! Were they all of a sudden rich or without troubles and issues in their lives? NO! But they now had a true grasp on reality and who their Lord, king and savior was. And this allowed them to live in the same cities and towns, in the same context as they always had with a new purpose and a new hope (confidence). You see a new pep in their step and a new love for everyone around them. And that is the power of the Gospel for all of us.

- Continued in the Apostle’s doctrine – wanted to learn, not just be spoon-fed.
- Fellowship – not just having coffee.

- Eating together – goes with fellowship – a new sense of community.
- Praying together.

Verse 43: They lived in awe! Took care of each other. Not communism. They were filled with gladness and humility. They had a purpose and were fulfilling it! What is our main purpose?

And the Lord added to the church. Why because they were fulfilling their purpose. The two things go hand in hand.

(We have to ask the right question of ourselves: **Not – “Do I want to do that?”, but, “Is that what God wants me to do?”**)