

- A Study in Acts -

Chapter Two – Coming of Power and the First Gospel Sermon

ACTS 2:24-36:

In our previous lesson, we began to look into the pouring out of God's Spirit on all flesh (**Acts 2:17**). This pouring out of the Spirit of God came in the form of the first Gospel sermon by Peter and the other eleven Apostles of Christ. Luke has recorded for us Peter's words and we are studying them in view of the points included within the sermon. In our last lesson, we covered the title of the sermon and the unique meaning of the full title of Jesus used by Peter, which included His place of birth ("**Jesus of Nazareth**") but learning that it meant more than that. Then we covered the first two points; "**A Man attested by God to you**", and "**You have taken and crucified**".

In this lesson, we will continue with the final two points.

Point #3: God Raised Him Up.

Text #1:

Acts 2:24 "whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it."

This is a powerful third point; however, because of the nature of the statement being something outside of nature and strictly the domain of God, evidence would need to be given in order for this statement to bear its powerful merits. Everything to follow in this portion of the lesson is given as evidentiary testimony to this end.

Text #2:

Acts 2:25-28 "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.'"

See also: **Psalms 16:8-11**.

While Jesus taught in the flesh to the Jews, He would state that David spoke in the Spirit (in other words, by inspiration) as testimony to the prophecies he spoke, to show that he spoke, not of himself, but of the Messiah (**Matthew 22:43-44**).

Peter is likewise doing the exact same thing. He is using the familiar prophecies of David to show that God intended to raise the Messiah up from the dead and that He would not stay in the realm of the spirits (Greek '*Hades*', Hebrew '*Sheol*'), nor allow Him to know the corruption of the flesh.

So, if it can be proven that:

- David is speaking not of himself, but the Messiah.
- That Jesus has been raised from the grave.

The conclusion would have to be that Jesus was the Christ, the Son of God!

Text #3:

Acts 2:29-31 “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.”

Dead and Buried: The very first point to proving the facts of the statement of David concerning the Christ, is to show that David could not have been talking about himself. To this point, Peter introduces something that all the Jews gathered before him this day know; David is buried right here, and his body has known corruption.

The Apostle Paul, in his first recorded sermon, would make this very same point concerning the words of David, note:

Acts 13:34-37 “And that He raised Him from the dead, no more to return to corruption, He has spoken thus:

‘I will give you the sure mercies of David.’ 35 Therefore He also says in another Psalm: ‘You will not allow Your Holy One to see corruption.’

36 “For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; **37** but He whom God raised up saw no corruption.”

Being A Prophet: Peter now recognizes the obvious, David was not speaking of himself, but was prophesying concerning the Messiah, and also doing so recognizing the promise God has made to Him concerning the Messiah being a descendant of David. This prophecy was made to David by Nathan, note:

2 Samuel 7:12-13 “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. **13** He shall build a house for My name, and I will establish the throne of his kingdom forever.”

By this evidence, it can be easily determined that David was not speaking of himself but of the Christ. This is also where the Messianic term, “**Son of David**” has its origins (**Matthew 1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:42; Mark 10:47-48; 12:35; Luke 1:69; 18:38; 20:41; John 7:42; Acts 13:22-23**). Now Peter can move to the next point.

Text #4:

Acts 2:32-35 “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.”’

See also: **Psalms 110:1.**

We are All Witnesses: Peter now introduces the last point of evidence; that if Jesus of Nazareth has indeed been raised from the dead, He is the Messiah. To this end, he offers two forms of evidence:

- **Eyewitnesses' testimony.**

Peter includes himself with the other Apostles as being eyewitnesses to the resurrection of Jesus. The importance of eyewitness testimony to the Jews is found from the teaching of the Law of Moses (**Numbers 35:30; Deuteronomy 17:6; 19:15**).

- **A Sign.**

Before anyone in the direct hearing of Peter or the other Apostle's words can make a claim of bias, etc.... They offer a second and powerful form of evidence, a sign. They credit the Spirit of God for this sign, which they state is what the Jews are both seeing and hearing. This includes the words they are speaking and the languages that are being used by these un-educated Galileans.

As we have already established, the miracles that follow the birth of the Gospel of Christ, were never random, but purposeful in confirming the word (**Mark 16:19-20**).

In conclusion to the evidence of the resurrection of Jesus of Nazareth, Peter offers another prophecy of David (**vs.34-35**), which leads into the last point of the sermon, the reign of the Messiah.

Point #4: Lord and Christ.

Text #5:

Acts 2:36 “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”

The perfect conclusion to this lesson is the point to which all this evidence has been given. God sent Jesus, as promised. He died, as God intended and foretold. He has been raised by the Father, testifying by the fulfillment of prophecy that He was the Son of God (see **Romans 1:4**). He is now at the right hand of God (a position of authority), and we (the Apostles of Jesus) are demonstrating this in word and sign. Thus, this Jesus, who you thought you had dismissed in death, is in fact both Lord and Christ!

“**Lord**” is from the Greek, ‘*Kurios*’ and refers to master, owner, or ruler. The term “**Christ**” is the Greek equivalent of the “Anointed One”, as in Anointed to Rule by God (a term of the promised Messiah).

Now picture in your mind the conclusion of these facts and place yourself in the sandals of the Jews hearing this today.

Next: “What Shall We Do?”